PACIFIC UNITARIAN SCHOOL FOR THE MINISTRY
NON MINISTRARI SED MINISTRARE
INCORPORATED MAY 12, 1906
BERKELEY, CALIFORNIA
THE GIFT OF
Christ Church Chapel
Danbury

OLD MEETING
CONGREGATIONAL LIBRARY.
To be kept 14 days.

THE

CHRISTIAN PIONEER:

EDITED BY

GEORGE HARRIS.

"Prepare ye the way of the LORD, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain; and the glory of the LORD shall be revealed, and all flesh shall see it together."

VOL. XV.

JANUARY 1841—DECEMBER 1841.

GLASGOW:

PRINTED BY JAMES HEDDERWICK AND SON.

LONDON: SIMPKIN, MARSHALL, & CO. STATIONERS' COURT.

GLASGOW: RUTHERGLEN & CO.; J. OWEN; AND J. HICKS.

STIRLING: FORBES.

BELFAST: GOWDY, ROSEMARY-ST.—DUBLIN: CLOKEY, STRAND-ST.

1841.

THE

CHRISTIAN PIONEER:

EDITED BY

GEORGE HARRIS.

"Prepare ye the way of the LORD, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the LORD shall be revealed, and all flesh shall see it together."

NEW SERIES.

VOL. VII.

(OLD SERIES, VOL. XV.)

JANUARY 1841—DECEMBER 1841.

GLASGOW:

PRINTED BY JAMES HEDDERWICK AND SON.

LONDON: SIMPKIN, MARSHALL, & CO. STATIONERS' COURT.

GLASGOW: RUTHERGLEN & CO.; J. OWEN; AND J. HICKS.

STIRLING: FORBES.

BELFAST: GOWDY, ROSEMARY-ST.—DUBLIN: CLOKEY, STRAND-ST.

1841.

TABLE OF CONTENTS.

ANNIVERSARY MEETINGS.

Birmingham New-Hall Hill Sunday-Schools, - - 36
Belfast Unitarian Book Society, - - - - 37
Newcastle-upon-Tyne Congregation, - - - 40
Birmingham Unitarian Domestic Mission, - - - 139
Bolton Moor-Lane Congregation, - - - - 235
Cheltenham Congregation, - - - - - 278
Lewin's Mead Bristol Congregation, - - - 279
Coseley Unitarian Congregation, - - - - 283
Manchester Unitarian Village Missionary Society, - - 331
Exeter Assembly of Ministers, - - - - 380
British and Foreign Unitarian Association, - - 415
Hull, East Yorkshire, and North Lincolnshire Unitarian Association, - - - - - - 416
Western Unitarian Society, - - - - 416
Kent and Sussex Unitarian Association, - - - 419
Birmingham New-Hall Hill Unitarian Church, - - 422
North-Eastern Unitarian Association, - - - 459
Cheshire Presbyterian Association, - - - 467
Synod of Munster, - - - - - - 473
Scottish Christian Unitarian Association, - - - 493
London and Southern General Baptist Association, - 559

Autumn Musings, - - - - - 412, 541

Abstinence, Total, from Intoxicating Drinks,
Popular Objections to, No. I. - - - - 250
No. II. - - - - 320
No. III. - - - - 445

Burnap's Lectures to Young Men, Review of, - - 225
Bowring's Matins and Vespers, Review of, - - - 413
Christianity, What are the Essentials of, No. I. - - 14
No. II. - - 171

21979

Channing's Works, 5 vols. Review of, - - - 35
——— On the Present Age, do. - - - 415
——— Moral Health of a City, do. - - 447
Church, Devout behaviour at, Reflections of a Young Farmer, on a, - - - - - - - - 97
Calvin, The Character of, - - - - - 101
Christ's Teachings and Paul's Writings, The contrast of, 145, 253
Conversations and Tales, illustrative of Christian Faith and Christian Practice, No. I. - - - - 164
No. II. - - - - 261
No. III. - - - - 389
Catholicity and Unitarianism, - - - - 216
Collins on Right and Wrong among American Abolitionists, Review of, - - - - - - - 220
Civilization, The Agents of, Introductory Lecture, - - 240
II. - 300
III. - 333
IV. - 381
V. - 436
VI. - 545
Christ, The objects of the Mission, the Death, and the Resurrection of, - - - - - 429, 552
Commercial Embarrassments, a Discourse on occasion of the existing, - - - - - - - - 448

David, Vindication of the Character of, - - - 49
Drummond, Dr. on Supreme Religious Worship, Review of, 219

Deaths.

Mr. N. Estlin of Birmingham, - - - - 184
Mrs. Cooper of Maidstone, - - - - 184
Mrs. Maclellan of Edinburgh, - - - - 186
Rev. William Bruce, D. D. of Dublin, - - - 229
James Carter, Esq. of Greenock, - - - - 235
Mr. Robert Millar of Dundee, - - - - 368
Mr. John Dunn of Edinburgh, - - - - 421

England.

Birmingham New-Hall Hill Unitarian Sunday-Schools, - 36
Monument to Mrs. Barbauld, Newington-Green Chapel, London, - - - - - - - - 39
Newcastle-upon-Tyne Unitarian Congregational Anniversary, 40
Walsall Unitarian Congregation, - - - - 87
Testimonial to Mr. Silvanus Gibbs, Devonport, - 88, 124
Birmingham Unitarian Domestic Mission, 139, 179, 234, 329, 470

ENGLAND.

Mr. Bateman's Services at Battle, - - - - 183
Death of Mr. N. Estlin of Birmingham, - - - 184
——— Mrs. Cooper of Maidstone, - - - 184
Welton Unitarian Congregation, - - - - 187
Bolton Moor-Lane Unitarian Congregation, - - 235
Unitarian General Baptist Chapel, Dover, - - - 236
Cheltenham Congregation, - - - - 278
Lewin's Mead Bristol Congregation, - - - 279
Bolton District Unitarian Association, - - 282, 561
Coseley Unitarian Congregation, - - - - 283
Old Meeting, Birmingham, Resolution against Church Rates, 327
Monument to Dr. Price, in Newington-Green Chapel, London, - - - - - - - - 328
Manchester Unitarian Village Missionary Society, - - 331
Services at the Old Presbyterian Chapel, Brixton, - 379
Exeter Assembly of Ministers, - - - - 380
British and Foreign Unitarian Association, - - 415
Hull, East Yorkshire, and North Lincolnshire Association, 416
Strangeways Chapel, Manchester, - - - - 416
Western Unitarian Society, - - - - - 416
Kent and Sussex Unitarian Association, - - - 419
Maidstone Unitarian Congregation, - - - 421
Birmingham New-Hall Hill Unitarian Church Anniversary, 422
Convention of Ministers at Manchester, on the Corn Laws, 426
North Eastern Unitarian Association, - - - 459
The No-Popery Agitators, - - - - 461
Maidstone Mechanics' Institution Festival, - - 463
Cheshire Presbyterian Association, - - - 467
Plymouth Tea-Meeting; Farewell to Rev. J. Forrest, - 468
London and Southern General Baptist Association, - 559
Rev. W. Turner of Newcastle, - - - - 560
Testimonial to Rev. W. Mountford, Strangeways, Manchester, - - - - - - - - 563

Editor's Notices to Subscribers and Correspondents, 48, 96, 144 236, 428, 476, 564

Follen's Sketches of Married Life, Review of, - - 32

Glasgow Christian Unitarian Church, Constitution of, - 237

IRELAND.

Belfast Unitarian Book Society, - - - - 37

IRELAND.
Ordination of Rev. W. J. Blakely, at Belfast, - - 43
Death of Rev. Dr. Bruce of Dublin, - - - 229
Synod of Munster, - - - - - - 473

Jews, on the degree of Guilt supposed to attach to, on account of the Death of Christ, - - - - - 363

Knox, The Character of, - - - - - 189

Logos, On the, - - - - - - 247

Matthew, A Brief Exposition of the Gospel of, 1, 57, 112, 152, 199, 271, 285, 342, 401, 477, 529
Magazine, The Little, Review of, - - - - 34
Mystery *versus* Mystery, - - - - - 68
Martineau's, Rev. J. Collection of Hymns for the Christian Church and Home, Review of, - - - - 227
Moralist, The Christian, or Religion and Morals for the People, 47

MINISTERS, SETTLEMENTS AND REMOVALS OF.
Rev. F. Bishop of Cheltenham, to Warrington, - - 284
Rev. L. Lewis of Shepton Mallet, to Cheltenham, - 284
Rev. J. Owen of Crediton, to Shepton Mallet, - - 284
Rev. W. A. Jones, Northampton, - - - 332
Rev. John Taylor of Kidderminster, to Glasgow, - 380, 561
Rev. T. Bradshaw of Cranbrook, to Tillicoultry, - 427, 562
Rev. W. Linwood of Ditchling, to Brixton, - - 428
Rev. T. Gilbert of Northiam, to Ditchling, - - 428
Rev. G. V. Smith, to Bradford, - - - - 428
Rev. J. A. Briggs, to Dover, - - - - 428
Rev. P. P. Carpenter, to Stand, - - - - 428
Rev. T. May of Stand, to Tavistock, - - - 428
Rev. J. Cropper of Aberdeen, to Wareham, - - 428
Rev. R. E. B. Maclellan of Edinburgh, to Bridport, - 428
Rev. George Harris to Edinburgh, - - - 562

MONTHLY RECORD.
Birmingham New Hall-Hill Unitarian Sunday-Schools, 36, 379
Belfast Unitarian Book Society, - - - - 37
Monument to Mrs. Barbauld, - - - - 39
Newcastle-upon-Tyne Unitarian Congregational Anniversary, 40
Ordination of Rev. W. J. Blakely at Belfast, - - 43
Unitarianism at Greenock, - - - - 43

Monthly Record.

The Christian Moralist, or Religion and Morals for the People, 48
Editor's Notices to Subscribers and Correspondents, 48, 96, 144, 236, 428, 476, 564
Walsall Unitarian Congregation, - - - - 87
Testimonial to Mr. Silvanus Gibbs, Devonport, - 88, 124
Birmingham Unitarian Domestic Mission, 139, 179, 234, 329, 470
Rev. R. E. B. Maclellan's Lectures at Edinburgh, - 144
Mr. Bateman's Services at Battle, - - - 183
Death of Mr. N. Estlin of Birmingham, - - - 184
——— Mrs. Cooper of Maidstone, - - - 184
——— Mrs. Maclellan of Edinburgh, - - - 186
Opening of Christian Unitarian Chapel, Tillicoultry, - 186
Welton Unitarian Congregation, - - - - 187
Resignation of Rev. John Cropper, Aberdeen, - - 188
——— Rev. George Harris, Glasgow, - - 188
——— Resolutions of Committee and Congregation of Glasgow, in reference to, - - - - 228
Death of Rev. Dr. Bruce of Dublin, - - - 229
——— James Carter, Esq. of Greenock, - - 235
Bolton Moor-Lane Unitarian Congregation, - - 235
Unitarian Baptist Chapel, Dover, - - - - 236
Cheltenham Congregation, - - - - - 278
Lewin's Mead Bristol Congregation, - - - 279
South Wales Unitarian Quarterly Meeting, - - 281
Bolton District Unitarian Association, - - 282, 561
Coseley Unitarian Congregation, - - - - 283
Testimonial to the Rev. R. E. B. Maclellan, - - 284
Settlements & Removals of Ministers, 284, 332, 380, 427, 428, 562
Resolutions of Old Meeting Congregation, Birmingham, against Church Rates, - - - - - - 327
Monument to Dr. Price, in Newington-Green Chapel, London, 328
Manchester Unitarian Village Missionary Society, - - 331
Settlement of Rev. W. A. Jones, M. A. at Northampton, 332
Death of Mr. Robert Millar of Dundee, - - - 368
Services at the Old Presbyterian Chapel, Buxton, - - 379
Exeter Assembly of Ministers, - - - - 380
British and Foreign Unitarian Association, - - - 415
Hull, East Yorkshire, and North Lincolnshire Association, 416
Strangeways Chapel, Manchester, - - - - 416
Western Unitarian Society, - - - - 416
Kent and Sussex Unitarian Christian Association, - - 419
Maidstone Unitarian Congregation, - - - 421
Death of Mr. John Dunn of Edinburgh, - - - 421

MONTHLY RECORD.
Birmingham New-Hall Hill Unitarian Church Anniversary, 422
Convention of Ministers at Manchester, on the Corn Laws, 426
North Eastern Unitarian Association, - - - 459
The No-Popery Agitators, - - - - - 461
Maidstone Mechanics' Institution Festival, - - - 463
Cheshire Presbyterian Association, - - - - 467
Plymouth Tea-Meeting; Farewell to Rev. J. Forrest, - 468
Synod of Munster, - - - - - - 473
Scottish Christian Unitarian Association, - - - 493
Testimonial to the Rev. George Harris, by the Unitarians of Glasgow and other Friends, - - - - - 524
London and Southern General Baptist Association, - 559
The Rev. W. Turner of Newcastle, - - - 560
Settlement of Rev. John Taylor of Kidderminster, at Glasgow, - - - - - - - 561
Settlement of Rev. George Harris at Edinburgh, - - 562
———————— T. Bradshaw, of Cranbrook, at Tillicoultry, 562
Testimonial to Rev. W. Mountford, Strangeways, Manchester, 563

Norwich, The Bishop of, and his Clergy, - - - 176

Orthodoxy, The Materialism of, - - - - 22

POETRY.
The Missing Steamer, - - - - - 298
On War, - - - - - - 323, 360
A Church-yard Scene, - - - - - 399
Hymn, - - - - - - - 541
Remember the Poor, - - - - - 543
Porter's Rev. J. Scott, Prayers for Christian Families, Review of, - - - - - - - 226
Protestant Popery, Deposition of Mr. Wright of Borthwick, - 313

REVIEW.
W. Turner, Jun.'s Lives of Eminent Unitarians, - - 30
Follen's Sketches of Married Life, - - - - 32
The Little Magazine, - - - - - 34
Channing's Works, 5 vols. - - - - - 35
Dr. Drummond on Supreme Religious Worship, - - 219
Collins on Right and Wrong among American Abolitionists, 220
Todd's Student's Manual, - - - - - 225
Burnap's Lectures to Young Men, - - - - 225
J. Scott Porter's Prayers for Christian Families, - - 226

REVIEW.

Martineau's Collection of Hymns for the Christian Church and Home, - - - - - - - - 227
Bowring's Matins and Vespers, - - - - - 413
Channing on the Present Age, - - - - - 415
——————— Moral Health of a City, - - - 457

SCOTLAND.

Unitarianism at Greenock, - - - - - - 43
Rev. R. E. B. Maclellan's Lectures at Edinburgh, - 144
Death of Mrs. Maclellan of Edinburgh, - - - 186
Opening of Christian Unitarian Chapel, Tillicoultry, - 186
Resignation of Rev. John Cropper, Aberdeen, - - 188
——————— George Harris, Glasgow, - - 188
——————— Resolutions of Committee and Congregation of Glasgow, in reference to, - - - 228
Death of James Carter, Esq. of Greenock, - - - 235
Testimonial to the Rev. R. E. B. Maclellan, Edinburgh, - 284
Death of Mr. R. Millar of Dundee, - - - - 368
——————— John Dunn of Edinburgh, - - - 421
Scottish Christian Unitarian Association, - - - 493
Testimonial to the Rev. George Harris, by the Unitarians of Glasgow and other Friends, - - - - - 524
Settlement of the Rev. John Taylor, of Kidderminster, at Glasgow, - - - - - - - - 561
Settlement of the Rev. George Harris at Edinburgh, - 562
——————— T. Bradshaw, of Cranbrook, at Tillicoultry, - - - - - - - - 562

SIGNATURES OF CORRESPONDENTS.

R. E. B. M. 14, 68, 124, 164, 210, 278, 298, 359, 412, 493, 541
A. M. - - - - - - - 22, 80
William Maccall, - - - - 22, 101, 189
M. B. - - - - - - - - 57
C. H. C. - - - - - - - - 71
A Lover of Truth and Charity, - - - - - 85
Christophilus, - - - - - 146, 253
****, - - - - - - - - 179
G. H. - - - - - - - - 184
Charles Lloyd, - - - - - - - 188
C. C. H. - - - - - - - - 214
J. O. - - - - - - - - 250
F. H. - - - - - - - 253, 448
J. G. - - - - - - - - 279

Signatures of Correspondents.
J. P. - - - - - - - 280
J. E. J. - - - - - - - 282
F. Baker, Secretary, - - - - 283, 561
J. H. Jun. - - - - - - 300, 401
Thomas Clark, Jun. - - - - - 309
M. - - - - - - - - 327
B. - - - - - - - - 331
W. Earl, - - - - - - - 362
J. Brent, - - - - - - 413, 543
J. M. - - - - - - - 418
E. T. - - - - - - - 421
Matthias Green, - - - - - - 426
William Mountford, - - - - - 448
James Malcolm, Secretary, - - - - 461
W. J. O. - - - - - - - 469
R. N. - - - - - - - 541
Soul, The - - - - - - - 211
Steamer, The Missing, - - - - - 298
Sunday-Schools, On the Origin of, - - - - 308

Turner's Lives of Eminent Unitarians, Review of, - - 30
Temperance Reformation, The, No. I. - - - 85
No. II. - - - 174
Trinitarians, Concessions of, - - - - - 214
Todd's Student's Manual, Review of, - - - 225

Unitarianism.
On the Duty of Disseminating it in its Distinctive Character, 80
Catholicity, and - - - - - - 216

THE

CHRISTIAN PIONEER.

No. 173. JANUARY, 1841. Vol. XV.

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from Vol. XIV. p. 547.)

CHAPTER VIII.—DEMONIACAL POSSESSION.

VERSES 28 to end: "And when he was come to the other side, into the country of the Gergesenes, there met him two *possessed with devils*, * * *." The subject of DEMONIACAL POSSESSION, has, like many other subjects, been darkened, and made additionally perplexing, by a mistranslation in the authorised version of the Scriptures. "Possessed with *devils*," is not the language of the Greek original; it is, "possessed with *demons*." No two words can be more different in spelling, in sound, and in sense, than the two words, "devil" and "demon;" and it is strange that King James's translators should have continually used the one, and never the other. The Evangelists and Apostles were not thus heedless. They never use the words as synonymous. When they speak of the imaginary enemy of the human race, the Prosopopœia of Wrong, the personification of the principle of evil, they style him invariably, *the Devil;* when they speak of persons being possessed, they as invariably say, they are possessed by *demons*. In not one place, out of the multitudes in which possessions are spoken of in the New Testament, is any person said to be possessed by the "Devil," or by "Devils." Διαβολος is the Greek parent of our English word devil; it is never, even once, applied to possessions. Δαιμων is the Greek parent of our English word demon; it is invariably, in every instance (for there is no exception) applied to possessions. There is, then, no such thing spoken of, or even hinted at, in the Gospel, as being "possessed with *devils;*" but there is such a thing spoken of as being "possessed with *demons*." This latter is, accordingly, the phrase into whose signification we are about to inquire. Evidently,

the first step of the investigation will be, to answer the question, *What is a demon?* It should here be observed, in passing, that the word "demon," and the phrase "possessed with demons," were in common use in Judea, and indeed all through the East, long before the coming of Jesus; so, it is no new language that is used by the writers of the New Testament, but language used before they were born. A DEMON, then, is *the spirit of a deceased human being*, deified and worshipped by the heathen. It is well known to every school-boy, that almost all heathen nations deified, after death, their monarchs, generals, and benefactors. All the gods and goddesses of the Greeks and Romans, were deceased human beings. Bacchus first taught mankind the art of making wine, and they placed him among the gods, and worshipped him. Ceres first showed them some improvements in agriculture; and when she died, they deified her also. In like manner, Romulus, the founder of the Roman Empire, was placed among the celestial hierarchy, and honoured with the vows and hecatombs of his admiring countrymen. All these deified human beings, worshipped by the heathen, were called *demons*. Thus, when Paul saw the immense number of gods worshipped by the Athenians, for some of which they had not even invented a name, he addressed them, "Ye men of Athens, I perceive that in all things ye are too superstitious." The word translated "too superstitious," is in the Greek (see Acts xvii. 22), δεισιδαιμονεστερους; and literally means, "*too much attached to the worship of demons.*" Here the Apostle uses the word "demon" in its true sense, as designating those deified spirits of mortals, which were worshipped by the heathen. The Gentile nations were in the habit of attributing all the diseases with which they were afflicted, to the agency of these demons or gods —these deified human spirits, whom they supposed to enter into the bodies of men. All are aware how ready the Jews were to fall into the idolatrous practices and superstitious notions of the heathen; their whole history exhibits proof of this spirit. Shortly before the coming of the Messias, they were peculiarly exposed to this source of corruption; for they lived under the Roman yoke, and the Greek literature was universally studied

in Judea. From their masters and instructers, they may have derived their knowledge of demons and of demoniacal possession; and it were easy to show, that they held the very same notions on the subject. The Pharisees, the most learned of their sects, had imbibed the idea that demons were the gods of the Gentiles. Thus, one of them said of Jesus, "He casteth out demons [not *devils*] by Beelzebub, the prince of demons." We learn who Beelzebub was, by referring to 2 Kings i. 2, where it is said that Ahaziah "sent messengers, and said unto them, Go, inquire of Beelzebub, the God of Ekron, whether I shall recover of this disease?" Beelzebub was a demon; he was the God of Ekron, one of the cities of the Philistines;—in the opinion of the Pharisees, demons and heathen gods, *i. e.* deified human spirits, were synonymous. That the spirits who were supposed to possess the bodies of mankind, were conceived by the Jews themselves, to be such human spirits as became demons after death, appears still more clearly from the language of Josephus, the celebrated Jewish historian, who was nearly cotemporary with the Apostles, and wrote in the same language as they did, the Greek. In his book, entitled the "Wars of the Jews," he says (chap. vii.), "Demons are the *spirits of wicked men*, who enter the living, and kill those who receive no help." To the question, What is a demon?—frequent and clear replies have now been given, both by Gentiles and by Jews. "Demons," in the words of Josephus, "are the spirits of wicked men who enter the living;" in briefer terms, *demons* are *ghosts*. "Demoniacs," or those "possessed with demons," were, consequently, persons supposed to be inhabited by human ghosts, who occasioned the diseases with which they were afflicted.

This has been a common superstition in all ages and in all countries. When men behold any remarkable occurrence, with the natural cause of which they are unacquainted, they assign to it a supernatural origin. By thus acting, they get rid at once of the labour of inquiry, and minister to that love of the marvellous, which is so common to man in a state of ignorance. More especially are unenlightened men accustomed to attribute bodily diseases (for which they cannot other-

wise account, and which are accompanied by any very remarkable symptoms) to the instrumentality of evil spirits. During the dark ages, when astrology was so much cultivated, every part of the body was supposed to be under the influence of some of the planets. One part was ruled by Mars; and medicine, to be useful, should only be administered on the day dedicated to him, and when he had attained a certain position in the heavens. This is closely akin to the notion of demoniacal possession, for Mars was a deified human ghost. In still later ages, and in our own countries, a similar superstition was extensively prevalent. How many diseases were attributed to the machinations of witches! It was once a common belief, that by making a figure of wax, and sticking a large pin in it, they could communicate to men a lingering disease, which at length terminated in death. Even at this day, in some parts of our own empire, certain diseases of cattle are still attributed to spiritual agency. It were needless to mention the supposed influence of an "evil eye," or the popular notion of "changelings," which once prevailed. These superstitions have gradually melted away before the light of advancing knowledge, and are only to be found in the legendary tales of the peasantry. Neither is it requisite to state the fancy which once existed, and which still lingers in many minds, respecting the existence and appearance of human ghosts. These things show that the Heathen and the Jew were not singular in attributing extraordinary diseases to the influence of evil spirits, as the same superstition once prevailed in all parts of the world, and still prevails in many. In this stage of society, and to the readers of this Exposition, it were but solemn trifling to show the absurdity of ascribing our diseases to the ghosts of our fellow-creatures; no one in these countries is in danger of imagining, that madness, or epilepsy, or fever, or small-pox, is produced by ghosts entering our bodies and remaining there. Yet, this was the opinion of the ancient Heathens, of the Pharisees, of Josephus, of all the Jews at the commencement of the Christian era. When they said, that a man was "possessed by a demon," they meant neither more nor less than that a ghost had taken possession of him; for "demons," in the

words of Josephus, "are the spirits of wicked men, who enter the living, and kill those who receive no help."

Having thus established the true meaning of the word "demon," and of the phrase "demoniacal possession," it may be well to inquire, What was really the matter with those who are described as "possessed"?

And, first, it must be observed, that those who were imagined to be tenanted by human ghosts, *did in reality labour under violent disorders.* By the Evangelists they are ranked among diseased persons. Thus, Matthew (iv. 24), when speaking of the miracles which Jesus wrought in Galilee and Syria, says, "And they brought unto him all sick people that were taken with divers diseases:" he thus enumerates the diseases, "those that were *possessed with demons*, and those which were lunatic, and those that had the palsy." Here demoniacs, lunatics, and paralytics, are all equally included in the class "sick people." In the present chapter (viii.) the same Evangelist thus writes at verses 16 and 17: "They brought unto him many that were possessed with demons; and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses." Here, as before, "possession by demons" is included in the class "sicknesses;" in other words, was a disease affecting the human frame. In perfect conformity with this representation, Matthew says, in the passage already quoted (iv. 24),—they brought unto him demoniacs, lunatics, and paralytics, "and he *healed* them," namely, of their diseases. It is observable, that the same word "to heal," which marks the cure of "those that were lunatic," and "those that had the palsy," also expresses the cure of "those that were possessed with demons;" "and he *healed* them." The same Evangelist, in his Gospel (xv. 28), in recording the cure of the daughter of the woman of Canaan, who was "grievously vexed with a demon," says, "and her daughter was *made whole*," *i. e.* was healed of the disease which the popular superstition attributed to the influence of a human ghost. Similar language is used by the other Evangelists. Luke (vi. 18) has the expression, "And they that were vexed with unclean

spirits came, and they were *healed*." He again tells us (vii. 21), "And in the same hour he *cured* many of their infirmities, and plagues, *and of evil spirits*." In fact, and not to multiply quotations, his biographers say, indifferently, Jesus "expelled the demon," or "healed" the person supposed to be possessed. From all this it appears, that a real disorder was *cured*, a real disease *healed*, whenever Jesus is represented as "casting out a demon." Not only among the Jews, but also among the Greeks and Romans, demoniacs were considered to be afflicted by real distempers. It is not easy, indeed, to imagine how they could hold any other opinion, as it was only from the disease under which the person laboured, that they inferred he was possessed. So far it has been perfectly apparent, that those who were fancied by the ignorant and superstitious Gentiles, and by the no less ignorant and superstitious Jews, to be possessed by human ghosts, *did* labour under violent disorders.

We are now conducted to the question, What were the diseases which both Heathens and Jews ascribed to the influence of demons? We are prepared to answer in definite terms:—*they were such only as disturbed the understanding;* in a word, *demoniacs were madmen.* This we should have expected beforehand, independent of any evidence. In times of ignorance, and among unenlightened people, there is no disease of which the cause is so difficult to discover as madness; hence they would readily attribute *it* to supernatural agency. The external symptoms of the disease, would also favour this superstition. The extraordinary actions of a maniac—his contortions of countenance, his wild and haggard visage, his loud outcries, his gnashing of the teeth, his extraordinary motions of the body, his unnatural strength, his fierceness of disposition,—all would naturally lead the ignorant and affrighted spectators to conclude he was inhabited by an evil spirit. They would scarcely conceive a merely human being could look, speak, and act, so unlike the rest of the species; they would conclude, that a demon resided within him, and exercised full power over his bodily frame. Among the Latins, most of the words which describe demoniacs, or persons possessed by human ghosts, include in them also the idea of alienation of mind.

Among the Greeks, and it was in the Greek language the Apostles wrote, the very same word denoted, both *being mad* and *having a demon*. The highest degree of rage was expressed by a term borrowed from evil demons; just as among ourselves, we say of one in an extreme passion, "the man's *possessed*," though we believe not that a ghost is dwelling within him. The Greeks also often used the phrase *possession by demons*, to express simple madness, even when they did not suppose that disorder to proceed from spiritual influence. The same forms of expression were in constant use among the Jews, who, as usual, adopted the sentiments and the language of the neighbouring Gentile nations. Josephus says, in his "Wars of the Jews," that certain impostors "persuaded the multitude *to be possessed by a demon*." What does he mean? Nothing more than this,—that the impostors worked upon the passions of the people, till they raised them to phrensy, and caused them to act like madmen. The madness of which the multitude was guilty, did not proceed from possession by human ghosts, but from the artful and exciting harangues of the impostors. This is an exceedingly remarkable, an exceedingly valuable passage; for it contains a clear proof from a Jew, a contemporary of the Apostles, and one who used the same language as themselves, that his countrymen spoke of persons as "having demons," and being "possessed by demons," when they only meant to assert that they were *mad*. We might rest here with the authority of Greeks, Romans, and above all of Josephus, to prove our position, that the ancients considered all the demoniacs to be *madmen*. But it may be advisable to turn to the New Testament, to show that the Jews in general were of the same opinion. In the Gospel of John (x. 20), we read, that some of the Jews who were offended with the teachings of Jesus, said "He hath a demon, *and is mad:* why hear ye him?" Here is a proof, that to "have a demon," and to be "mad," are synonymous terms. The reply of some who thought favourably of the Preacher, confirms this exposition,—"Others said, these are not the words of him that hath a demon;" as if they had answered, "these are not the words of a madman, we cannot discover anything in his discourses from which it

can be inferred that he is diseased in his understanding." A similar passage occurs in John's Gospel (viii. 48). "Then answered the Jews and said unto him, say we not well that thou art a Samaritan [one that hatest us], and hast a demon?" [art mad also?] "Jesus answered, I have not a demon;" like Paul afterwards, "I am not mad, but speak the words of truth and soberness." In the 51st verse the Master asserts, "If a man keep my saying, he shall never see death:" the Jews malignantly distorted the sentiment, as referring to the death of the body, and again charged him with insanity,—"Now we know that thou hast a demon," now we know that thou art deranged: "Abraham is dead, and the Prophets; and thou sayest, If a man keep my sayings, he shall never taste of death." These passages afford abundant proof, that the Jews in general used demoniac and madman, interchangeably; or, what is more probable in an ignorant populace, that they considered madness to be the result of a possession by human ghosts. Nor was it *raving* madness alone which they attributed to demoniacal possession; they traced to the same source what we now call melancholy madness, or hypochondria: "When John came, neither eating nor drinking, they say, He hath a demon." From his avoiding society, seeking the solitude of the wilderness, denying himself not only the luxuries but the comforts of life, they inferred that John laboured under melancholy madness, and was therefore possessed. In Mark (v. 15), when one had been cured who had been "possessed with a demon," he is described as "*in his right mind;*" evidently implying that he had been previously insane. It is needless to adduce further evidence: did space permit, it were easy to show, from the *conduct* also of those who were supposed to be possessed, that they were maniacs. Enough and more than enough has been already rehearsed, to evince, that not only the Greeks in general, the Romans in general, and Josephus a learned Hebrew, but the whole Jewish nation in general, ascribed such diseases only to the influence of demons, as were attended with disturbance of the reasoning powers; that they ascribed *madness* alone to the power of those human ghosts, by whom they imagined the bodies of men to be occasionally occupied. Epilepsy was also attributed to

demons. Epilepsy and madness are kindred disorders. Some of the best physicians state, that epilepsy is often the consequence of madness; that the epileptic fit is always accompanied by deprivation of the understanding, and with convulsive agitations, or a frantic and mad behaviour. These are the statements of Dr. Mead, who composed a professional treatise on the diseases mentioned in the Sacred Volume.

Let us apply these conclusions to the illustration of perhaps the most remarkable case of demoniacal possession recorded in the New Testament—that found in the chapter before us, where the "possession" was transferred from the men to the herd of swine. What was the disease of the two men, in the country of the Gergesenes?—they were *madmen*. This appears from the text. The place which they frequented, showed that their minds were disordered; they dwelt among the tombs, amid all the horrors of the dead; a situation which no sane person would choose for a residence. They dwelt among the tombs, the very touch of which carried pollution with it, and rendered them ceremonially unclean; the last place that a Jew in his senses would frequent. They were *raging* maniacs, so outrageous that no traveller was safe in their presence; for it is said, "they were exceeding fierce, so that no man might pass by that way." In the parallel passage in Mark, we meet with other symptoms of mental derangement; in chap. v. verse 5, we are told of one of them, that "always, night and day, he was in the mountains and in the tombs, crying, and cutting himself with stones." In the parallel passage in Luke (viii. 27), we are informed that this same man "ware no clothes;" all these things are marks of insanity. Those who have seen the madmen who sometimes stroll about the country, have observed every one of these symptoms. All the actions, then, of the two Gergesenes, show that they were maniacs. But this fact is still more clearly made out; for the Evangelists Mark and Luke plainly imply, that this *was* their real disease. These writers speak of only one of the maniacs, probably the fiercer of the two. Mark (v. 15), describes him that was "possessed by the demon," after his cure, as "sitting clothed, *and in his right mind;*" and Luke (viii. 35), describes him similarly, "the man out

of whom the demons were departed, sitting at the feet of Jesus, clothed, *and in his right mind*." After his cure, he was in his right mind; before his cure, he was not in his right mind; therefore the disease of which he was cured, was madness—the disease which the heathenish superstition of the Jews attributed to demoniacal possession. When a ghost entered into a man, he became mad; when it went out of him, he returned to his senses. This was the opinion of the Pagans and of the Hebrews. They *saw* no ghosts, for ghosts are invisible; they saw no ghosts enter the man, but because he was mad, they supposed that ghosts had entered into him; they saw no ghosts depart from him, but because he was restored to his judgment, they supposed that ghosts had gone out of him. These were the common sentiments and the common expressions of the Jewish populace. Hence, when it is said in the text, that the demons came out of the men, the meaning, abstracted from the superstition, simply is, the men were healed of their insanity. And when it is afterwards said, the demons went into the herd of swine, the meaning is, that the madness was transferred to the swine, as the leprosy of Naaman was transferred to Gehazi. Let it not be imagined that this is a straining of the signification of the words, "*came out* of the men." Nearly the same expression occurs in reference to the leprosy, which was not imagined to be caused by demons. In Mark (i. 42), it is said concerning a leper, "the leprosy *departed* from him," or went from him; and again, in Luke (v. 13), "and immediately the leprosy *departed*," or went from him. To "go from" a person, and "to come out of" a person, are very closely related. It is said in the text, that Jesus said unto the demons, *i. e.* unto the madness, "*Go:*" an expression like this is nothing unusual, for in the 4th chapter of Luke, he is said to have "*rebuked* the fever" of Peter's mother-in-law. Thus, there is nothing in the language of the text hostile to the exposition, that the madness of the two men was transferred to the swine. It may be objected, however, that the demons or human ghosts must be real beings, for they are represented as speaking: "so the demons besought him, saying, Suffer us to go away into the herd of swine." The answer is simple and intelligible. The

two men were mad; they supposed themselves to be possessed by demons; and they speak in accordance with their imaginary character. This is a common peculiarity among maniacs. In our Lunatic Asylums we witness men who fancy themselves kings or generals, and they use language corresponding to their fancied offices: the one, speaking in the plural of majesty, and requiring to be homaged as a sovereign; the other, commanding his troops, or consulting with his officers. In hypochondria, men have fancied themselves to be made of glass, and have not only spoken, but acted, under that impression; exhibiting the utmost terror when they came in contact with anything likely to shatter their brittle frames. In like manner, the insane Gergesenes imagined they were tenanted by human ghosts, and they accordingly addressed Jesus in language prompted by their peculiar phrensy. Every portion of the narrative, when examined with attention, is perfectly conformable to the rational interpretation, that the two men were mad; that they were cured by the miraculous power which Jehovah gave to Jesus; and that their madness was transferred to the herd of swine. If it were inquired, Why Jesus destroyed the swine? it might be answered,—1st, That God did it by him; and that He who gave life has a right to resume it, and does resume it, both from men and beasts, for reasons with which we are never made acquainted. 2dly, The Jews sinned, not only by eating but by keeping swine, for they were beasts ceremonially unclean, and the use of them as food was prohibited by the Mosaic Law. The owners of the swine, being Jews, merited this chastisement for their disobedience. 3dly, The loss of the swine would tend to spread the fame of the miracle performed. The country of the Gergesenes was but an obscure place; and the remembrance of the miracle might have been lost, had it not been linked with some other extraordinary circumstance, to excite the attention of mankind. Other reasons for the destruction of the swine might be adduced, but these seem sufficient. This narrative is the strongest hold of such as contend for the reality of demoniacal possession; yet it appears to contain nothing at variance with the fact already established, that *the possessed persons of the New Testament, were simply maniacs or epilep-*

tics. A little attention will enable any person to reconcile with this rational exposition, the other accounts of the cure of supposed demoniacs, which occur in the Gospels.

An interesting inquiry still remains. Why did Jesus and his Apostles use the common language respecting possession by demons or human ghosts, if they did not believe the doctrine it taught? One answer to this objection is obvious and satisfactory:—It is customary with all sorts of persons to speak, on many subjects, in the language of the illiterate, though that language is known to be founded on a false philosophy. Examples of this occur among ourselves every day. We call certain persons *lunatics;* although we be not certain, whether or not the moon has any influence on their disease. We still speak of *St. Anthony's fire*, and *St. Vitus's dance;* although we deny the united power of these saints to produce or to remove bodily disorders among men. We still speak of the *rising* and *setting* of the sun; although we are convinced that the sun moves not from his place in the heavens, and that it is the earth which revolves around him. The Prophets of God also adopt the common language, when they speak on philosophical subjects; although it is grounded upon erroneous opinions respecting the operations of nature. Joshua says to the sun, "*Stand thou still!*" although, as already mentioned, the sun moves not. The Scriptures also speak of the dew "*falling from the heavens,*" and "*dropping from the clouds;*" although the researches of modern philosophers have proved that it does not *fall*, but even *rises* from the earth and from plants. Paul speaks of the Galatians being "*bewitched;*" though we cannot suppose he believed in witchcraft. Many use the same expression in conversation, at the present day, who as little admit the superstition which gave it birth. Jesus himself says, "God maketh the sun to *rise*," though such language is at variance with philosophical truth; he spoke, however, so as to be understood by the ignorant. The Messias also says, "Except a corn of wheat fall into the ground, and *die*, it abideth alone; but if it *die*, it bringeth forth much fruit." Such may have been the notion of the illiterate Jews; but we know that the whole of a grain of corn does not die, and that if the portion which is to produce

the future plant *did* die, its productiveness would be destroyed. Many similar quotations might be made; but these sufficiently evince, that men in general, that the messengers of God, that Jesus and his Apostles, make frequent use of the vulgar phraseology, even when it originated in a mistaken view of nature. By so doing, they do not countenance, much less support, the popular errors in science; they do not assert, that the sun *does* move, that the seed *does* die, that the dew *does* fall, that the earth *has* foundations, that men *are* bewitched. Why, then, may they not adopt the common language on the subject of demons, without countenancing its truth? Did they express themselves with philosophic accuracy on this subject, while they neglected to do so on all other matters of scientific research? We can no more infer their opinions concerning "possessions," from their saying a man was "possessed with demons," than we can a friend's opinion respecting astronomy, when he says "the sun rises," or a physician's opinion respecting the nature of a disease, by his calling it "St. Anthony's fire." No person ever contended that the Apostles believed in the power of the *moon* to cause or to aggravate diseases of the brain; yet they inform us, that the people brought to Jesus were not only those "possessed with demons," but also "those who were *lunatic*." From this passage, a lunar influence over diseases might as much and as forcibly be supported by apostolic authority, as a demoniacal influence over diseases. The plain truth is, Jesus and his Apostles adopted the commonest and most intelligible language upon all scientific subjects, without hazarding an opinion whether the ideas conveyed by that language were, or were not, philosophically correct. Nor is this to be wondered at, when we consider the object of the mission of the Son of Man. He was sent, not to instruct the human race in science, but in religion. He was not a lecturer on astronomy, and therefore he said with the vulgar, "the sun rises;" he was not a lecturer on agriculture, and he said with the vulgar, "the seed dies;" he was not a lecturer on medicine, and he said with the vulgar, "madmen are possessed by demons." To teach the causes of diseases, was not mentioned in his commission. He came solely to reveal the character of God;

to inform us of our duty to our Creator and to our brethren; to preach an immortality beyond the grave. All the questions of philosophy, he left as he found them, offering no opinion what systems were right, and what were wrong. These observations sufficiently account for Jesus and his Apostles using the popular language when speaking of maniacs; and it has appeared that their use of such language, is no objection to the exposition here presented, and affords no proof that they believed in the existence of demons, or in the reality of demoniacal possession.

WHAT ARE THE ESSENTIALS OF CHRISTIANITY?

No. I.

In controversial writings, and in the conversation of those who are called the religious world, frequent reference is made to the essentials of Christianity. We purpose to offer a remark or two on the meaning of this phrase. We shall attempt to answer the question, What are the essentials of Christianity? What are to be considered the grand and leading characteristics of the religion of Christ? What is it that forms the substance of our religion, embodies its essence, exhibits all that is essential and peculiar, and in comparison with which, other things may be regarded as of inferior consequence, and non-essential?

This inquiry is susceptible of different answers, according to the point of view from which we look at Christianity. It has been usual to class together a certain set of doctrines, according to some orthodox or heterodox standard, as the case may be; and to call these Christianity, by way of emphasis, or the peculiar doctrines of Christianity, the grand essentials which all must receive, else perish everlastingly. This assumes, that the essence of Christianity is placed in its doctrines; an assumption which, to say the least, is not self-evident. Admitting this, however, as true, and a part of the truth, there are other aspects of Christianity besides the doctrinal. Christianity has doctrines, undoubtedly; but it has something far higher yet,—the moral temper which it inspires, the tone of mind which it generates, the impression of spirituality which it stamps on the character, that recti-

tude of will which is far more than doctrinal correctness, that charity which is greater than faith.

The question may receive three distinct answers. According to the first, Christianity may be viewed as a series of instructive facts analagous to those of nature, which we are to study and comprehend, unfold, and apply for our own edification; and in this sense, the facts of the life of Christ *are* Christianity. To ascertain the meaning and purpose of those facts, is to know Christianity. The preaching of the Apostles, is founded on the life and doctrines of Christ. Christianity is their testimony to what they had seen and heard. If we had no opinions or epistles of theirs, but simply a narrative of the life of Christ, an exhibition of the spirit of Christ, we should have all that is essential to Christianity; for Christ's religion is himself, living, acting, and speaking to us.

But the question is more commonly viewed in another light; and according to this, may receive another answer. Christ's religion may be regarded as a system of doctrines, or principles of truth, interesting and important for man to know. Here we might range together those great and prominent principles which pervade Christ's instructions; and they might be contained under the heads of—Christ's doctrine respecting God, his doctrine respecting man, his doctrine respecting duty, his doctrine of immortality. To some such enumeration, all Christ's teaching might be reduced. It would require no great ingenuity to refer everything taught by Christ, to one or other of those heads. Whenever he opened his mouth and taught the multitude, it was to tell of some one or other of those great themes, of God our Father, or of man our brother; or of the priceless worth of mind, and its sanctification by obedience to the truth; or of that future life, where we reap according to what we sow, and which makes character, or the state of the inner man, the sacredest and gravest thing on earth, and constitutes self-correction, self-watchfulness, and self-cultivation, the grand work of life. An analysis of Christ's instructions, as they are recorded in the New Testament, would show them to be pervaded by a sublime trust in God, a reverence of his moral character, a submission to his will,

and obedience to his commandments; transfusing themselves into every heart that gives them welcome due, and commanding a new creation there, a moral creation. It would be easy to show, that everywhere Christ's teaching recognises the great first doctrine of Judaism, and even of the purest philosophies of Gentilism, the Unity of God; so that, not only Hear, O Israel, but, Hear, O earth, Jehovah our God, is one Jehovah; "there is one God, and none other but he;" in whom centre all moral glories, all spiritual excellences, all natural perfections. The first great truth of all moral religion, of all filial trust, of every form of religious worship, that is raised above the feeling of subjection to some awful power above us, and which is called forth irresistibly even in the savage breast that "sees God in clouds, or hears him in the wind,"—the first great truth of all moral religion, of all spiritual worship, is the soul of Christ's teaching, even the goodness, mercy, and love of God; there is none good but One, good without limit, without defect, and without change; "there is none good but one, that is God;" and we express all this in words which he himself hath taught us, as often as we say Our Father. That man must be like God in his mind, in order to be blessed in himself and accepted by his Creator, because only the pure in heart can see God through the vision and communion of a kindred spirit, would be found, as another principle, running through all Christ's teaching. From the former principle, flows the doctrine of free forgiveness, through the mercy of God, and because himself loved us, and provided the means of our moral health; and from the last, or the indispensableness of holiness and obedience, follows the necessity of repentance, or turning from all evil, as the commencement of that new and better life of spiritual privilege, to which, in Christ, or through Christianity, we are called. That life is a theatre of probation, of struggle against evil, of effort toward good, in which the spirit has to put forth its power, and to labour, and strive, and work while it is day, and keep itself unspotted by corruption and temptation, is another of those all-pervading principles that run through the teachings of Christ. But the grand peculiarity of Christianity, is its moral doctrine of love or bene-

volence, as the fulfilling of the law; the love of God the Creator, and of our fellow-man, being the brief and comprehensive expression of all our duty. The great truth of human brotherhood, ought to be regarded rather as a fruitful and liberal source of a thousand benignant principles, than to be styled a *doctrine* of Christianity. It is everywhere implied; and in one well-known and oft-quoted instance, that of the humane Samaritan, it is formally worked out and applied in the most beautiful apologue or parable which the heart of man ever conceived. No teaching of human brotherhood, no answer to the question, Who is my neighbour? was ever so touching and so effective as Christ's tale of the benevolent Samaritan, who ran with ready heart to succour a brother in distress, not considering what he believed or where he was born, but only what he suffered. Resurrection, retribution, and immortality, are leading principles of Christ's teaching; and no account of Christianity could be complete without them. Thus we have found, that Christianity, as a system of doctrine, contains the principles of a benevolent Deity; of holiness, trust, and love, as his accepted service; of repentance, and remission of sins through the mercy of God; of human brotherhood, and the law of love; of retribution, or receiving according to our deeds; of resurrection and immortality.

But, Christianity may be regarded in yet another light. Without the formality of doctrines, it may be viewed as an exhibition of the moral influences and aims that should direct the path of life. Supposing us to be wrong in every one of those doctrines which we have affirmed to pervade the teaching of Christ; suppose that the logical process is vicious, by which we evolve the oneness and goodness of God from the Gospel—the brotherhood of the human race, and Christ one of us—the necessity of repentance, effort, holiness, and self-denial—the law of love, and the heaven of our faith and hope; put the case, that we have mistaken in each of these deductions, and that for the Unity we must substitute something else—and for the free mercy of God something very opposite—and supernatural influences, with a vicarious redemption, for man unfolding and cultivating his own nature through moral influences, as the preparation for coming bliss, and as the

condition of present happiness; suppose the highest kind of improbability, that principles the very reverse of those we have indicated, constitute doctrinal Christianity,—there still remains another view, where we are less liable to mistake, and where, with doctrinal inaccuracy, there may consist a moral salvation. We cannot mistake the character which God wishes us to have, when we look at the life and the heart of Christ. This essential of Christianity, or rather this essential Christianity, we cannot miss, unless there be singular obscurity in the language of the New Testament, or singular obtuseness of intellect, else corruptness of will in us. Imagine, for an instant, that we have wholly misconceived the language of Christ; can we mistake the spirit of his life? Do we not there see the meek and quiet spirit, which, in the sight of God, is of great price? Do we not there behold the gentleness, truth, and benevolence, which would make earth a paradise, did such influences hallow all hearts, and establish God's reign among us? Do we not then look upon the ideal or pattern of what man should aim to become, as a moral being, full of all kindly charities, and labours of love, and meek hope, and holy reverence of the high and the pure and the true? May we not say, that, independently of all doctrinal discussions, there is a common and pervading spirit of holy influences, there is a certain genius or temper, which spreads through and animates all, like the Divine presence in his works? The tone of thought and feeling which we catch from appreciating the character of the Christ, and from feeling with him, is very distinct from what may be called the doctrines of Christianity. Even when Christian doctrine was very much corrupted, there went forth a saving and preserving power from Christ's character, which kept his religion from total and irremediable corruption. According to this view—the highest, I conceive, which we are able to take of our religion—its essence is placed in the endeavour to form ourselves to our highest ideas of moral excellence; in fidelity to our own highest nature; in listening reverently to the voice, the still small voice, of our reason; in a mind open to truthful progress; in liberal feeling, pure affections, and benevolent activity; in short, the Christian temper

—a mind, heart, and spirit assimilated to that of Christ—is the highest essential of his religion, and unspeakably raised above doctrinal correctness, right belief, logical accuracy, or what is termed an orthodox faith.

Such, then, are the three distinct answers which may be returned to the question of, What are the essentials of Christianity? According as we view it as consisting of the series of facts embodied in the life of Christ, or as teaching one benevolent Deity, the source of all blessing, the Father of the human race, forgiving their sins on repentance, training them by the discipline of life, giving them light, and motive, and direction, to conduct them up the ascent of virtue, and so leading them through eternity; or, Christianity may be regarded as man's ideal of the excellence he should seek, of the temper he should cultivate, of a truthful and honest mind, obeying the truth already realised, and open to receive more.

To some, all this may appear more systematic and ingenious than true; and they will ask, is this taught in Scripture? Is it countenanced by the authoritative and authentic records of Christianity? We venture to answer in the affirmative. The whole of the four Evangelists, and the book of the Acts of the Apostles, may be referred to in proof of our first idea of Christianity. The facts of the life of Christ are essential. There could be no Christianity without them. He who has these, has, in this sense, the essentials. The Evangelists give their testimony to the facts which fell under their observation —those instructive facts which Providence has sent forth on a mission to enlighten and purify the human race. The preaching of Peter in the Acts, is only a reciting of the facts of Christ's life, with their natural commentary of personal appeal, moral exhortation, and the stirring call to the great duties of life, which these facts afforded. Paul preached Jesus and the resurrection, everywhere. Christ's life, then, is the essence of Christianity.

In proof of the other two views which we have offered of the essentials of our religion, we shall, for the sake of brevity, refer at present to only two distinct testimonies of Scripture. The first is contained in Luke (x. 42), "One thing is needful, and Mary hath chosen that good part which shall not be taken from her." What is it that

is here declared by Jesus to be needful or essential? There is no reference to any doctrinal views in the context; there is no enumeration of speculative principles which she had received, clenched with the distinct affirmation, that they are to be held without doubt, whole and undefiled, on pain of perishing everlastingly—nothing of all this. It is not the correctness of Mary's faith that is commended, and singled out for commendation, and contrasted with the bustling officiousness and well-meant kindness of her sister; but it is, we conceive, her simple and truth-loving disposition, by which "she sat at Jesus' feet, and heard his word." It is the Christian temper of humility, meekness, and thirsting after the wisdom that is from above; it is a mind open to pure and holy influences, from whatever direction they may come, whether from the history of human excellence, the outspread volume of the divine works, the whisperings of conscience within us, the influence of our human and social relations of neighbour, friend, brother, parent, or patriot—from the pointings of Providence in the conduct of human affairs, or from the recorded wisdom and recorded example of those who have gone before us, into whose labours we enter, that we may carry on their work. Simplicity and sincerity of mind, are the objects of Christ's approval.

The second passage of Scripture which we shall reason from, is Mark xii. in which are contained, directly, or by implication, all the truths which we have referred to as essential doctrines of Christianity. At the 28th verse, a Jewish teacher comes forward to ask Christ a question, very like what we have proposed to ourselves here to answer:—"Which is the first commandment of all?" said he; What is the essential of religion? as if he had said. "Then Jesus answered, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord." The unity of God is here, so is his goodness: "Thou shalt love the Lord thy God with all thy heart," &c. verse 30. He must, then, be worthy of our human trust and love. This is the first commandment. We could not be called to love a being who has made no provision for our happiness, who is indifferent to our well-being, who has abandoned the creatures of his power, and rules them by no providence, and calls them into life for no

end worthy of himself and of rational existence; or who has made the conditions of salvation such, that the sincere and honest-minded may err therein, or the truthful and expanding intellect may wander therefrom. The same law of religion, which defines our duty by the obedience of love—the heart's repose on God—implies the moral perfection of the Creator. The God whom we are to love with heart, and soul, and mind, and strength, is himself the God of love. And can we doubt that this again draws after it the principle of free forgiveness, when we repent and turn from sin? Can benevolence, and the love of holiness, and the desire that all men should come unto repentance, and to the rest of faith, and to the peace of hope, and to the bliss of love, and to the freedom of truth,—be other than essential, spontaneous, and unprompted by any extrinsic agency in the high Being whom we are called to love, trust, reverence, and obey? We have said, that the moral doctrine of Christianity, or its law of love, was a grand characteristic, an essential. We find *it* also here, in the words of Christ (verse 31), "The second is like, namely this: Thou shalt love thy neighbour as thyself." Love is the Christian law; not only like for like, good for good, far less evil for evil, or the spirit of retaliation and revenge; but that spirit of love in which the Creator himself is blessed, as he presides in high authority and ever-bountiful providence over all creation; that spirit which bears, and forbears, and forgives, and still hopes the best, and rejoiceth not in iniquity, but rejoiceth in the truth. And the brotherhood of man is here also. He is our neighbour and our fellow-man, however removed in distance, separated by climate or complexion; or yet more parted asunder, by sectarian difference, class interest, prejudice, or diversity of taste and education. The supremacy of holiness or moral obedience, is here emphatically stated by the Jewish teacher, in a manner which drew forth Christ's approval (verse 33), "To love God with all the heart, and understanding, and soul, and strength; and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices." This is the true sacrifice, the moral sacrifice, even the devotement of the heart to the love of God and the service of man. Verse 34, "When Jesus

saw that he had answered discreetly, he said unto him, Thou art not far from the kingdom of God;" that kingdom which, in its highest sense, is within us, which is begun in the repentance from dead works, and advances in the brightening path of holiness more and more, and shall be carried yet higher in that kingdom where all that is pure and lovely shall grow and endure for ever.

A. M.

THE MATERIALISM OF ORTHODOXY: A Discourse. By William Maccall.

"God is a Spirit; and they that worship him, must worship him in spirit and in truth."—John iv. 24.

If we had not this declaration directly from the lips of Jesus, we should still be compelled, by all that we know of the Divine nature and the human soul, to admit the teaching that it embodies. Religion, divested of the errors that have dimmed its brightness and paralysed its power, is the spontaneous reverence which the consciousness offers to an invisible agency with which it is instinctively brought into communion. It is not the perception of creative energy or of creative guidance in the universe, that excites the feeling of devotion. That perception may maintain, and expand, and animate the feeling; but it cannot create it. The feeling arises, not from outward suggestions, but from self-analysis and self-appreciation. The moment that we discover that there is something in our being that we cannot grasp—an infinite beyond the finite in our capacities and sentiments; the moment that we discover this, we lay the foundations of the temple in which our future worship is to be given. It is the inner man that indicates to our gaze the first fresh footsteps of the Deity. If we could explain the mysteries relating to ourselves that contemplation exhibits, we could never be brought to believe that there were mysteries anywhere else. The unknown that stands in our heart by the side of the known, the incomprehensible by the side of the understood, the metaphysical by the side of the logical; these, from their very dimness, are pregnant with revealings; because they awaken the necessary conviction, that what we cannot know, comprehend, or analyse, and which is yet included in our personal existence, must be some-

thing grander than ourselves, and therefore worthy of our veneration. If we could seize and employ this portion of our mind, as we seize and employ its more ordinary and practical portions, it would cease to be unknown, incomprehensible, metaphysical; it would therefore cease to be wonderful, and, by an obvious consequence, it would cease to be venerable. For mystery is the parent of wonder, and wonder of reverence, and reverence of piety. Our earliest astonishment at something inexplicable in our thinkings, is thus our earliest homage to the Eternal. It is the recognition of a principle that we cannot definitely picture in idea, or definitely express in speech. Now, all this process of introspection, by which we arrive at the conception of a God, is a spiritual process,—we feel it, we know it to be such, as intuitively as we feel and know the process itself. When we commence to reflect, we easily see that reflection is not carried on by the same material modes and mechanism by which we unfold our individuality as a moulding and a moulded power to the material world. Sense, and the instrument of sense, do not here suffice. They are too slow, local, and limited in their activity and influences, to account for the result which, at a subsequent period of our mental history, we call thought. What more obvious, what more just, then, than that this element of our constitution, which unpausing experiences inform us to be essentially different from its physical element, should be so considered by us, and honoured with a different appellation? It signifies little what that appellation is; whatever term we use, characterises something purer, nobler, more etherial than matter. Name it spirit—name it anything you please, there is scarcely any point of resemblance between it and the gross vehicle by which it assumes a tangible shape. Spiritualism and materialism will ever remain antagonist facts in the beliefs of men, and even in the beliefs of those who battle speculatively for what they denominate materialism. A persuasion will ever insensibly blend itself with the other persuasions that rise up in the mental growth of the individual—a persuasion that he is endowed with a real vitality superior to, distinct from, all apparent vitalities, such as his corporeal frame, or any other foreign objects which have a semblance of life,

but which are only the garments of life. What is curious in this progressive analysis—by which the soul comes to the conviction of its spirituality and infinitude, and of an infinite Spirit beyond and above itself, whom it should spiritually adore—is, that the conception of the infinite and of the Divinity, precedes the conception of the spiritual. It is after we have learned to distinguish between the divine and the human, the finite and the infinite in our mind, that we learn to distinguish between mind and matter. It is after we have trod the confines of the infinite, and bowed to God as the personation of the infinite, that we clothe him with the attribute of spirituality. But though the greater fact is preceded by the less, the reciprocity of their subsequent influence is not modified thereby. The spirituality of our souls, the infinitude of our souls, God as the source and emblem of infinitude, our adoration of Him as this source and this emblem,—promote and stimulate each other, without reference to the order of their arrival. Whenever they commence to operate co-actively, they commence also to operate as sympathetic agencies; the spiritual worship of the infinite God suggesting our own spirituality, or the idea of our own spirituality suggesting the worship of the infinite God, or the idea of infinitude suggesting both. This may seem mere theory, but it will seem so only to him who has never endeavoured to weigh the value and significance of his capabilities. To him who has, all that I have been saying will seem merely the transcript of his own mental retrospect; and for such only am I speaking now. To attempt to illustrate the wisdom of Jesus to any other class, is extravagant folly. The man who has not endeavoured to realise, in some form, the maxims of the great Teacher, is unfit to hear those maxims explained. He to whom they are a dead letter, will be certain to discover that the interpretation of them is obscure and sophistical. And though you must all have felt, at some period, that you are spirits, that God is a Spirit, and that they that worship him must worship him in spirit and in truth; still, if you have not made this a topic of frequent meditation, then all my enouncements respecting it will seem dull and meaningless, and dull and meaningless will seem the original enouncement of Jesus.

What is the condition of mankind in general with regard to religion? Do they spiritually worship the spiritual Deity? Do they consciously transfuse the conception of the infinite into its holy personation? Not in the least. In as far as they have any religion, and they have all some, their religion is of a spiritual kind. But then, it is not a conscious reverence, but an unconscious mixture with the errors which, under the name of religion, they have embraced. They substitute symbolism for religion; and the honour that they pay to symbolic representations of God, they dignify with the name of adoration. Their communion with the Eternal, to the extent that it is spontaneous, is wholly a material communion. It is material in its motives, material in its utterance, material in the objects that it places before it as types of the Supreme. And to the extent that it is material, it can be characterised as nothing better than idolatry. For idolatry does not consist simply in the worship of stocks or stones, fantastically carved according to the taste or the fancy. It is the deification of matter in any form whatever. I am as guilty of idolatry when I deify the universe, as when I deify any portion of the universe. And in this sense, how wide-spread is idolatry, from the most transcendent Pantheism down to the lowest brutalities of savage superstition! We are all idolaters; for we all, to a certain degree, allow the material to overpower the spiritual, in our intercourse with God. And this degree will in a great measure depend, not on our education, not on our position, not on our advantages of knowledge, but on the amount of our introspective tendencies, and the nature of our introspective habits. Not our mental culture, but our moral consciousness, will be the determinator of the purity of our religion. Not what we have been taught, but what we spontaneously and consciously evolve from our spiritual nature, as a tribute to the King of heaven, will be acceptable to his mercy and affection. Just as we live in our own souls, and are familiar with their aspirings and capacities, shall we be religious. Just as we live in the material emblems of the Divinity, shall we be idolatrous. This is a simple test, simpler than all others that can be offered to your attention. Tell me not of your rapture at the

glories of creation; this is but a poetical and figurative emotion. Tell me not of your bold and comprehensive flights through space and time; this is but a vague effort to blend yourselves into pantheistic identity with infinitude. Tell me not of your ceaseless industry to unfold and to illustrate God's providential control; this is but giving tone and elevation to your scientific pursuits. In your heart are the true birth-place and theatre of your devotion. Bring, if you find it suitable, the glories of creation, the infinitudes of space and time, the arrangements of providence, to develope and to feed your spiritualism; but never make your spiritualism subservient to these. Feel evermore, that it is not the God without you, but the God within you, that demands your praise —a spiritual God, to be spiritually worshipped by your spiritual powers.

The materialism and the dogmatism of religion are inseparably connected. Spiritualism cannot dogmatise. The spiritualist, the man that worships God in spirit and in truth, feels that he has no right to interfere with the spirit, or with the spiritual worship of his fellow-men. How could he consistently interfere? Through what instrumentality has he arrived at his spiritual convictions, and at his spiritual commune with the Father of Spirits? Through an instrumentality wholly spiritual; through an instrumentality, therefore, wholly hidden from the knowledge and experience of any one but himself. He would regard it as an audacious folly, if any one were to pronounce dogmatically upon the modes and results of his spiritual progress, as a dangerous tampering with the dearest claims of his personal liberty. What, then, is his obvious duty toward the spiritual progress of all human beings? A duty of tolerance, a duty of unlimited forbearance; a duty that it would be insanity to avoid, inasmuch as the recognition of the mysterious, the unfathomable in the origin of his holiness, and the expression of his holiness, would more indispensably necessitate a recognition of the mysterious and the unfathomable in the holiness of his brethren, and in the expressions of holiness that gush from their bosoms. Whereas, the materialist, however constitutionally tolerant, cannot avoid dogmatising. His belief has always a relation to

some sensible fact. Seeing that fact only with the eyes of sense, and not with the eyes of faith, he cannot help considering it as a voluntary perversion or voluntary blindness, if it is not as palpably seen and as firmly admitted by all to whom he chooses to indicate its existence. He may not persecute in consequence, for he may not have the will or the power; but he cannot help forming a lower opinion of the moral truthfulness or the mental strength of his neighbour; and this is a species of persecution. And it may not stop merely with contempt, where there are both the will and the power to persecute. Where there is any sinister influence to serve, or any malignant feeling to gratify, dogmatism inevitably becomes persecution. All ecclesiastical records are a proof of it. So that we have to oppose materialism, not only because it is opposed to spiritualism, to the spiritual consciousness and appreciation of the individual, and to the spiritual communion of the individual with the spiritual Deity; but because it conducts to the cruelest atrocities of persecution, and to that fierce antagonism which is so inconsonant with the genius of Christianity.

It is on this ground, as much as on any other, that I attack what in our days is defended so strenuously under the name of Orthodoxy. I attack it, because I consider it unscriptural. I attack it, because I consider it false. I attack it, because I consider it absurd. I attack it, because I consider it every way at war with human sympathy and human progress; but I also attack it, because it is material, therefore dogmatical, therefore persecuting in its character and tendencies. There is none of its peculiar tenets in which material emblems are not lavished to excess, and the pure and the holy strangled under a crowd of material ideas. And if spiritualism survives in the breasts of some of its professed adherents, it is because the better principles of their nature have enabled the spontaneous and the conscious to master the traditional while under its apparent empire: there is the outward garb of materialism, but spiritualism is the dominating element.

To confirm my assertion, that Orthodoxy has this material construction, let us pass in review some of its most notable doctrines.

Take, for instance, the Trinity. Here, every part is material. What can be more material than the division into persons? A thing that can be divided, cannot be a spiritual thing. Unity is indispensable to spiritualism. The very simplest idea of a spirit, is that of something whole, something that cannot be separated into parts. Our body can be shattered into infinitessimal atoms; but when we contemplate this fate of our body, we are consoled by the reflection, that our soul cannot be shaken from its entireness. And yet this entireness, which is regarded as one of the noblest distinctions of our souls, is refused to the soul of God! He is frittered into fragments with as much unscrupulousness as if he were a mass of matter, delivered to our will to be combined according to caprice. Look also at each of the separate portions of the Trinity. How grossly material! The Father and the Holy Ghost are localised in a material heaven, which is delineated with as much minuteness as Mahomet's paradise; and the Son is crushed into the stature of an ordinary man. How can we suppose, that with these material images forever floating before the mind of the devotee, there can be any spiritual worship? How can we suppose, that there can be anything more than the coarsest, narrowest, most mechanical communion, with a coarse, narrow, mechanical phantasm that is put in the place of the infinite, spiritual, omnipotent God?

No less material than the Trinity, but perhaps still more so, is the popular doctrine of the Atonement. The death of Jesus, is one of the holiest scenes on which human reverence can dwell. But it was holy, not because it was a bloody or a torturing scene; it was the spirit of Jesus that gave it its consecration. There have been deaths far more lingering and painful than that of Jesus —deaths preceded by long years of imprisonment and privation. Jesus passed at once from the circle of his friends and followers to the cross; and then he had only a few hours of physical suffering to endure. His real glory, his real honour, consisted, not in the mode of his death, but in the calm and strength and purity of his convictions; which led him to count martyrdom a blessing, if it brought emancipation to injured and trampled man. But this spiritual triumph, this earnestness of

purpose, this disinterested sacrifice, are altogether forgotten, and nothing is fastened on by fanaticism but the cruel accompaniments of crucifixion.

The personation of the principle of moral evil, is a material idea, and fraught with some of the worst consequences of materialism. It leads the contemplation of the believer away from the curse that sin is to his spiritual nature, to a sort of personal combat with a monstrous product of the imagination, called Satan. The fear of guilt, is thus transmuted into antipathy towards an individual foe. The conception of moral perfectibility is lost in the preparation by which this foe is to be assailed. Christian progress comes to be regarded, not as a progress in which passion, and error, and weakness, are to be insensibly subdued, but as a savage contest, in which hate and cunning are the primary influences on both sides. The mind is weakened and tortured in this miserable delusion; it loses all trace of its heavenly Father, and of his love, or of its own immortal lineaments and sublime capacities, and sinks into the most abject serf of every chimera to which it misapplies the name of temptation.

The orthodox view of punishment is a material view. It threatens the criminal, not with the pangs of remorse, but with the flames of hell. It is the agony of the body, not the agony of the mind, that is pictured as a hindrance to vice. The awful dogma of eternal torments, is made still more disgusting by the physical apparatus which it so ostentatiously obtrudes. Where are the means of reclaiming and of elevating the bad, when there is no appeal made to the spiritual nature, but only an appeal to the vulgar terrors of sense? What is the value of a propriety of conduct that originates merely in the alarm of being plunged into the fires of the damned? A virtue that is forced, is worse than crime; for it prostrates that freedom which constitutes man's manhood, in order to give him the frigid posture of a moral automaton. Better, a rebellion of the free man, blackened by a thousand acts of depravity, than the constrained submission that results from fear. The morality of fear, is a greater insult to the Deity, than the most repulsive exhibitions of conscious and spontaneous sin.

And if the orthodox view of punishment is material, so also is the orthodox view of reward. The one presents a material hell; the other presents a material heaven. The one threatens sense; the other seeks to fascinate and captivate sense. To regard immortality as a means of direct and immediate communion with God, is preposterous. In a future state of existence we shall be able to carry on only what we have commenced here, a spiritual intercourse with his spiritual attributes. Our transmundane condition will not be sufficient to change our spiritual nature, or the spiritual nature of God. Orthodoxy overlooks this obvious fact; and feeds the fancies of its adherents with the wildest visions respecting their home in the skies. The effect of this is, to fix the mind on some unknown spot, somewhere in the abyss of space, where a sort of refined and pietist sensualism is to flourish unceasingly; instead of fixing it on that true heaven which the soul can find, either here or hereafter, only in its own spiritual expansion.

God, then, is a Spirit, and they that worship him must worship him in spirit and in truth. Orthodoxy is material, worships him materially, and must therefore worship him in falsehood. Do I require any other appeal to your hearts, than these two brief assertions, to convince you, that Orthodoxy is as much the enemy of God as it is the enemy of man, and merits all the energies of your most strenuous opposition? God grant that you may have courage thus unshrinkingly and perseveringly to employ your energies for the promotion of His holy reign.

REVIEW.

Lives of Eminent Unitarians; with a Notice of Dissenting Academies. By the Rev. W. Turner, Jun. M. A.— London: Smallfield; Green; Mardon. pp. 417.

This very interesting work was suggested, and is published by the Committee of the British and Foreign Unitarian Association. It contains the biographies of Biddle, Emlyn, Peirce, Hallett, Lardner, Foster, Bulkley, Benson, Barrington, Chandler, Lowman, Fleming, Taylor; names indissolubly associated with sacred learning, reli-

gious liberty, and intellectual and moral excellence. The work is introduced by a sketch of the early history of Unitarianism in England; wherein the sufferings and martyrdom of Joan Bocher, George Van Pare, Harmont, Lewis, Legatt, Wightman, and others, in defence of the circulation of the Scriptures, and the Unitarianism of their teachings, are recorded in the liberal, religious spirit, which they would have esteemed their best eulogium. An account of some of the Dissenting Academies supported by the free-minded among the Non-conformists—and of their tutors, Dixon, Latham, Rotheram, Clark, Aikin, Towgood—closes the volume.

The biography of the wise and good, is to us always interesting; and the biographies of such men as are commemorated in this volume, are peculiarly so. They are highly instructive as well as interesting. Any denomination might well be entitled to rejoice to have numbered individuals like these among its advocates. Their works and characters constitute an inheritance of moral glory, which can never fade away. They contended for the rights of mind, when the first principles of religious liberty were unknown to the multitude, and consistently maintained by scarcely any even of those who had learned its alphabet; they contended for those rights, too, not only in opposition to popular clamour, but also in defiance of penal law. Honoured be their memories—imitated their actions!

We rejoice that this work was projected; we rejoice that it has been so admirably executed. By its publication, the British and Foreign Unitarian Association have established an additional claim to the cordial support of Unitarians; whilst in its excellent and faithful execution, Mr. Turner has rendered good service to principles, which he and his venerated forefathers have for generations so steadfastly and consistently maintained. There are some passages, in the lives of the eminent men whose names we have enumerated, we could with pleasure linger over, and would gladly extract; but as this work of Mr. Turner's deserves to be extensively circulated, and as it ought to be numbered among the books in all our chapel libraries, we abstain from quotation. There are some few expressions in the volume, to which we cannot assent;

but as they are manifestly inconsistent with the general tenor and spirit of the work, they will not mar its general usefulness; they arose, no doubt, from the desire of conciliation, and an extreme of charity, which, however amiable in themselves, are apt to beget indifference to all truth. We know this to be far from their author's desire, and we are sure that it is not the way to promote reformation in religion.

Sketches of Married Life. By Mrs. Follen. London, J. Green; Bristol, Philp & Evans. pp. 231.

THERE is, to our mind, a melancholy interest connected with this volume, in consequence of the lamentable circumstances attendant on the death of the pure and noble-minded individual to whom its pages are dedicated. Those who remember the fate of the Lexington Steamer, and were acquainted with the life of Dr. Follen, one of the victims of that heart-rending catastrophe—who knew and admired his untiring devotedness to principle, his defence of human rights, whether of white men on the Continent of Europe, or of black men in America—who have read Dr. Dewey's and Dr. Channing's sermons in reference to his death, or perused Miss Martineau's "Society in America," and recollect the interesting friends she delineates—may have some feeling of the perfection of truthful simplicity evidenced in the introductory page of this volume, which is simply and beautifully inscribed: "Dedicated to Charles Follen, by his Wife."

It has been said, that truth, to reach the heart, must come from the heart. We are persuaded that this is the case in the present work; and that the purity and happiness of domestic life, which is therein so perfectly and beautifully depicted, are but transcripts of the felicity and purity which once blessed the conjugal relationship of its author. That "married life" is, in innumerable instances, the source and centre of the most enduring earthly happiness, it were treason against humanity to doubt; that it is not always so, arises, not from the relationship itself, but from circumstances in nowise necessarily connected with it. That reckless and improvident marriages, contracted from the whim or caprice of a moment, to spite a rival or a former object of affection—

in ignorance of temper, tastes, habits—in disregard of diversity of religious faith, or the many other essential requisites to the sanctity and truthfulness of wedded love —should produce discord, wranglings, discontent, strife, misery, is not at all wonderful. To argue, from such ill-assorted unions, against the holiest tie by which human beings can be connected, is as rational as to argue against God's goodness, because machinery occasionally lops off an arm; or to deny his existence, because intemperance engenders disease and death. The abuse of a blessing, is no testimony against its use. Men and women who will not control their temper, and dedicate themselves to self-culture and self-discipline, cannot be happy in any relation, and least of all in married life. The coldness and aversion into which married people sometimes settle down, arises from want of mutual confidence; the selfishness which seeks to maintain a separate interest, where one only should exist; the petty jealousies to which that selfishness gives rise; and the janglings and desolateness of spirit, which necessarily result.

The evils and the blessings attendant on the different motives which lead to married life, and the various principles and feelings which guide the conduct in that hallowed relation, are powerfully and faithfully brought out, and strikingly contrasted, in the characters Mrs. Follen introduces to her readers. In Mr. and Mrs. Roberts, are presented, in vivid colours, the melancholy effects of want of openness, candour, confiding trust; in Mr. and Mrs. Selmar, the blissful consequences of

> "Perfect esteem, enliven'd by desire
> Ineffable, and sympathy of soul;
> Thought meeting thought, and will preventing will
> With boundless confidence; for nought but love
> Can answer love, and render bliss secure."

The scenes, characters, and conversations, are sustained with power and consistency, and cannot be read without improvement as well as pleasure. It is not the first obligation under which Mrs. Follen has laid society. "The Well-Spent Hour," with its "Sequel," cannot be perused by the young, to whom they are specially addressed, without contributing to their improvement;

nor can "Sketches of Married Life" be pondered, without moral benefit, by those for whose instruction they were drawn.

The Little Magazine, for Young Readers of every Denomination. 1840. *London: S. Gilbert.* pp. 376, 32mo.

In our notices to "Subscribers, Correspondents, and Advertisers," on the cover of the Pioneer for January 1840, we said we had had an opportunity of perusing the first *number* of "The Little Magazine," and that we could "cordially recommend it." The first *volume* has now been completed, and its opening promise of excellence has been fully realised. We have looked through its pages with great pleasure. The Editor is entitled to much praise for his labours. The original articles are generally excellent, and the selections have been commonly made with judgment and taste. There is no lack of variety of interesting topics:—short descriptions of the characteristics of the months of the year; anecdotes illustrative of devotedness to human good, of pious and benevolent feeling; maxims of morality and religion; extracts illustrative of Christian truth and righteousness, moral rectitude and goodness—of the animal world, the glories of creation, the philosophy of nature; prayers; hymns,—are interspersed throughout the volume; and poetry and prose alternately attract the attention, and instruct the youthful intellect.

In the Preface to the volume, it is said, "It is the Editor's particular desire, that 'The Little Magazine' may be acceptable to readers of every class and denomination. All mankind have a common origin, are under the same Divine government, have similar great duties to perform, and must appear before the same Judge. It is true, distinctions and differences exist; but they are by no means so great in reality as in appearance; and those who take enlarged views of society, will always delight to regard it as consisting of but one large family, in which brotherly love should actuate every mind." With such views and motives to prompt and direct his efforts, the Editor cannot fail, we trust, to add to the already increasing circulation of his Magazine, and to render it a

useful instrument in the great and blessed work of human improvement, virtue, and happiness.

The Works of William E. Channing, D. D. Five Vols. Glasgow: Hedderwick & Son.—Edinburgh: Oliver & Boyd.—London: Simpkin, Marshall, & Co.

By the recent publication of the Fifth Volume, this excellent and only complete edition of the Works of Dr. Channing is now concluded. We congratulate the publishers on the termination of their arduous labours; we congratulate the public on being put in possession of such an edition of these invaluable writings. They cannot be read too frequently, nor pondered too seriously. They are filled with fruitful thought, purest principle, most elevating ideas of man, holiest conceptions of the Infinite Father. In simplicity and godly sincerity, Christ is set forth as the glory of the Creator. Could the world be induced to lay to heart the truths which Dr. Channing has so powerfully and beautifully expounded—making those truths the springs of action, the aims and ends of life—how speedily would its redemption from ignorance, prejudice, bigotry, and sin, draw nigh! The extensive circulation of his publications, cannot but prove a blessing to society.

The fifth volume contains a collection of articles fully as interesting and instructive as any of the four which preceded it. The first volume is made up of Reviews; the second, of Essays; the third and fourth, of Discourses; and the fifth presents a miscellaneous collection, consisting—besides the Miscellanies and Appendix, as they appeared in the original Boston edition—of Remarks on the Slavery Question, Lecture on War (1839), Lectures on the Elevation of the Labouring portion of the Community, a Discourse on the Death of Dr. Follen, two Charges to the Boston Ministers at Large, and one at the Ordination of the Rev. J. S. Dwight. We are persuaded, no exhortation of ours can be needful to induce all our readers, who can possibly afford it, immediately to enrich themselves, by procuring these invaluable volumes.

MONTHLY RECORD.

January 1, 1841.

Unitarian Church, New-Hall Hill, Birmingham.—The Ninth Anniversary Sermons, in aid of the Sunday-Schools of this Society, were preached in the morning and afternoon of Sunday, 26th September, by the Rev. John Palmer of Dudley. Both services were numerously attended; the most interesting feature of which was, that the audiences were mainly composed of fresh parties—new material, prospectively, for a numerous congregation. The number of pupils is about 400, male and female; of whom nearly one-third are adults. The amount of the collections, was £17: 9*s.* 9*d.*

At the close of the afternoon's service, upwards of 200 members and friends of the congregation took tea in the large school-room; after which was sung the beautifully appropriate hymn—

"From all that dwell below the skies
Let the Creator's praise arise."

Mr. Hughes, the leader of the choir, presiding at a finely and powerfully-toned piano-forte, presented to the society by the late Thomas Gibson, Esq. for the purpose of aiding in the devotional pleasure of such meetings.

Mr. John Green, having been called to the chair, addressed the meeting at considerable length; congratulating the members and friends of the society on the increasing prospects of usefulness which were rising up to their view.

Mr. Thomas Prime moved, and Mr. James Gargory seconded, the following resolution, with many appropriate remarks:—"That the grateful acknowledgments of the congregation and schools are due, and are cheerfully given, to the Rev. John Palmer, for his kindness in conducting the religious services of this day, and especially for the excellent discourses delivered by him on behalf of the schools."

The Rev. J. Palmer responded, in a most powerful and eloquent address; contending, that a well-organised system of lay-preaching would be one of the most efficient means of diffusing Unitarian principles throughout the masses of the community. After expressing the high pleasure he enjoyed in witnessing their increasing prosperity, Mr. Palmer concluded by moving the next resolution, which was seconded by Mr. Crick:—"That this meeting is of opinion, that religious liberty, notwithstanding the existence of numerous professors, is but imperfectly understood, yet believe that an era has commenced in which the education of the people will cause its principles to be correctly appreciated and sincerely practised."

Mr. Matthias Green, after a few remarks, moved, Mr. John Hughes seconded, and Mr. Joseph Corbett and the Chairman, Mr. Dyer and Mr. Prime, supported, the following resolution:—"That this meeting rejoices in the steady progress and the encouraging prospects of this New Christian Society; and congratulates the Rev. John Palmer, on his having been the first minister of the Gospel to preach for its support in December 1834, in the day of small things, in the beginning of the society's efforts; and trusts, that the Rev. Gentleman will yet have cause, in its further progress and usefulness, to bless the day in which he first gave a helping hand."

Mr. Palmer again addressed the meeting, dwelling very powerfully on the necessity of education to the real well-being of every nation.

Mr. Lloyd moved, and Mr. George Tombs, seconded the resolution—"That the thanks of the meeting are cheerfully given to the choir, for their gratuitous services, and for their excellent performances of this day; and especially to Mr. John Hughes, for his continued zeal and kindness in instructing the young people in singing." Mr. Hughes replied, in expression of the pleasure he had enjoyed in giving his services for this purpose.

Mr. Lineker, having moved that Mr. Palmer take the chair, proposed the thanks of the meeting to their respected chairman, which was seconded by Mr. E. M. Martin. The meeting was closed with singing a hymn, and a benediction.

Belfast Unitarian Society for the Diffusion of Christian Knowledge.—The anniversary sermons in behalf of this valuable institution, were preached on Sunday, Nov. 1, in the Meeting-houses of the First and Second Presbyterian Congregations, Belfast, by the Rev. R. B. Aspland of Dukinfield, Cheshire. The annual meeting of the Society was held on Monday evening, in the Meeting-house of the First Presbyterian Congregation, J. Dunville, Esq. in the chair.

On the motion of Michael Andrews, Esq., seconded by George K. Smyth, Esq., the Rev. John Scott Porter opened the meeting with prayer.

The Report of the Committee for the past year, was then read by the Secretary. It commenced by stating the Committee's satisfaction in the increasing usefulness of the Society. The sales of books and tracts at their Depository, since last report was made, had amounted to £80 : 16*s.* 4*d.* The Committee regret, that the objects of the Society are not sufficiently estimated by the Unitarian public, considering their importance to the welfare of those principles which

are dear to Unitarians, and the misrepresentations concerning their doctrines, which are prevalent. The objects of the Society not only consist in the distribution of such works as may disabuse the public mind of these erroneous impressions, but more especially in the dissemination of Scriptural views, and the establishing of Divine truth; and in giving their aid to the circulation of those works which tend to enlighten the understanding, meliorate the heart, and instil manly fortitude in religious faith. The report next referred to the resignation of the Rev. W. H. Doherty, as Editor of "The Bible Christian" (the management and proprietorship of which, the Committee had last year undertaken), owing to an increase of local engagements. The present Editor is the Rev. John Scott Porter. This publication is the cheapest Unitarian Magazine in the British Empire, being exactly half the price usually charged for periodicals of the same size. Several gentlemen of distinguished literary and professional reputation are enrolled in the list of contributors; and arrangements have been made, for laying before its readers almost every important article of intelligence, relating to the progress of religious truth, in Great Britain, Ireland, America, and the Continent of Europe. The subscriptions, for the present year, amount to £55 : 4*s.* 6*d.* In consequence of a suggestion contained in the report for 1839, the Committee turned their attention to the best means of procuring a series of family prayers, suitable for publication in a cheap form. With this view, they offered a prize of £5 for any collection which might be approved, advertisements to this effect having been published in several newspapers. The result was, the receipt of twelve manuscripts from various authors. These were submitted to the Consulting Committee; and, on examination, many were found to possess a very considerable degree of merit; but none were sufficiently applicable to justify the Committee in the adjudication of the prize, or incurring the risk attendant on publication. The Committee are glad to understand, that the Rev. J. S. Porter has in the press a work of a similar character, which, from the talents of the Author, will, in all probability, meet the wants and wishes of the bulk of their people. The Committee concluded their report by suggesting to their successors, with a view of disseminating Unitarian Christianity amongst the poorer classes of Belfast and its neighbourhood, the appointment of a Missionary, whose duty would be, to preach Unitarianism wherever an opening could be made; and to assist young and struggling congregations, in whatever manner they might have the power of doing so.

The following resolutions were moved and seconded, by

the Rev. John Porter and Mr. James Campbell, Rev. Dr. Montgomery and Mr. Patterson, Rev. J. Scott Porter and Dr. Burden, Rev. C. J. M'Alester and Dr. Marshall, and adopted by the meeting:—

"That the thanks of this Society are due, and are hereby returned, to the Rev. Robert Brook Aspland, for his discourses, preached yesterday in the meeting-houses of the First and Second Presbyterian Congregations, in behalf of this Society; and that he be requested to allow the Society to publish one of them."

"That, entertaining a deep conviction of the Scriptural character of Unitarianism, as well as of its tendency to promote the cause of rational piety, liberty, and charity, and all the best interests of mankind, we rejoice in the conviction, that its truths have already made extensive progress, in the face of much opposition and obloquy—that we rejoice in the growth of a milder and more tolerant spirit than formerly existed, with reference to religious subjects—that we hail this important change as the harbinger of a still more rapid and extensive dissemination of the pure doctrines of uncorrupted Christianity; and that, entertaining this hope, we would earnestly call on all the worshippers of the one God, the Father, to persevere in their efforts to disseminate the knowledge of the simple truth as it is in Jesus."

"That we respectfully invite the co-operation of our Unitarian brethren throughout the North of Ireland, in our attempts to promote the diffusion of Christian knowledge in this quarter of the empire; that we promise them the zealous aid of our Committee, to the utmost extent of the means placed at their disposal, for the dissemination of the truth in their different localities; and that we shall strenuously promote, as a Society, any measures calculated to advance the great and sacred cause, in defence of which we are associated together."

"That we rejoice at the exertions made in Great Britain and America, for the spread of Unitarian Christianity; and we hereby tender to our British and American brethren the expression of our hearty sympathy in their labours, and our earnest desire to draw more closely the ties by which a common faith should unite us."

Thanks were unanimously voted to the Chairman; and Dr. Montgomery closed the meeting with prayer.

Monument to Mrs. Barbauld, in Newington-Green Chapel, London.—We have received much pleasure from the information, that a tribute has been paid to the memory of this most excellent woman and eminent authoress, in the

ancient chapel on Newington-Green. How few, of the many who admire her works, and especially those for the benefit of the young, are at all aware, that both she and her amiable partner in life were members of the sect now everywhere spoken against! How few are cognisant of the fact, that her husband was minister, for several years, of the *Unitarian* Chapel on Newington-Green! Yet, these are things that ought to be known; and the thanks of the denomination are justly due to the nephew and adopted son of the estimable pair, Charles Rochemont Aikin, Esq. of Bloomsbury-square, Surgeon, at whose expense this memorial has been erected. The inscription, from the pen of Arthur Aikin, Esq. late Secretary to the Society of Arts, Adelphi, is as follows:—

In Memory of
Anna Lætitia Barbauld,
Daughter of John Aikin, D. D.
And Wife of the Rev. Rochemont Barbauld,
Formerly the respected Minister of this Congregation.
She was born at Kibworth, in Leicestershire, 20th June, 1743;
And died at Stoke-Newington, 9th March, 1825.

Endowed by the Giver of All Good
With wit, genius, poetic talent, and a vigorous understanding,
She employed those high gifts
In promoting the cause of humanity, peace, and justice—
Of civil and religious liberty—
Of pure, ardent, and affectionate devotion.

Let the young, nurtured by her Writings in the pure spirit
Of Christian Morality,
Let those of mature years, capable of appreciating
The acuteness, the brilliant fancy, and sound reasoning
Of her literary compositions,
Let the surviving few who shared
Her delightful and instructive conversation,
Bear witness that this Monument records
No exaggerated praise.

In every respect, we understand, Newington-Green Chapel has exhibited signs of reanimation and greatly increased usefulness, of late. The lectures of the present minister, the Rev. T. Cromwell, particularly the recent course, entitled "Unitarian Christianity Explained and Defended," have attracted numerous auditories; and have not been without effect in conciliating prejudice and disarming hostility. In addition to which, a Sunday-School has been recently established, and is now flourishing; and the Congregational Library has greatly increased the number both of its works and readers.

Unitarian Congregational Tea-party, Newcastle-upon-Tyne.—The congregation assembling in Hanover-square Chapel, Newcastle-upon-Tyne, held a *Soiree* in the

Assembly-Rooms, on Thursday evening, Dec. 17, in lieu of the usual annual dinner to their venerable minister, the Rev. William Turner, now in the fifty-ninth year of his pastoral charge of the Unitarian Church in that town. Thomas Swinburne, Esq., of Gateshead, presided, supported on his right by the Rev. W. Turner, John Ridley, Esq. (the Mayor of Newcastle), and Russel Blackbird, Esq.; on his left, by the Rev. Joseph M'Alister (junior minister of the church), and Thomas Wilson, Esq. The Mayor, we should state, is not a member of the Unitarian Church, but of the Church of England. His Worship, however, and several other inhabitants of the town, attended the *Soiree*, from a feeling of respect to Mr. Turner, and of friendship to many of his hearers; and the total number that sat down to the tables, exceeded 300. A prayer having been offered for the Divine blessing, the company partook of their evening meal, and "Non nobis, Domine," was sung by the chapel-choir. A dessert was placed on the tables after tea, and the Chairman having proposed the usual loyal toast, "God save the Queen" was sung. The health of Mr. Turner was then given, accompanied by some appropriate remarks on his long and useful life, by which he had merited and acquired the affection and reverence not only of his congregation, but of the whole people of Newcastle, without distinction of sect or party. Mr. Turner replied with much feeling to this additional mark of esteem from his friends; and observed, that so kind an expression of their attachment would stimulate him to a zealous discharge of his duties during the remainder of his life. Mr. Turner proposed the toast of "Civil and Religious Liberty," and gave a concise and interesting historical sketch, in which he traced the progress of our liberties, civil and religious; and concluded with a happy allusion to the presence of the worthy Mayor, as an indication of the improved spirit of the present age, and of the amelioration of the statute-book in regard to Nonconformists.—The Rev. Mr. M'Alister addressed the company, on the progress and condition of the Unitarian church throughout the world, and on its claims to respectful attention;—and Hugh Lee Pattinson, Esq., with a view to the instruction and gratification of the meeting, explained the modern discovery of the Daguerreotype, by which the image formed by the Camera Obscura is permanently fixed. A plate of copper coated with silver (Mr. P. stated), is covered with a thin skin of iodine, and placed in the Camera. The image of an object being then thrown upon the plate, the iodine is removed from the parts on which the light impinges, but is left untouched on every other portion of the plate. This being done, the plate

is placed in an iron box, at an angle of 45 degrees, and exposed to the action of quicksilver, by means of heat. The quicksilver operates only on those portions of the plate from which the iodine has been removed by the light, and the remaining iodine is subsequently washed off; and the image of the object is presented, the quicksilver portions giving the *light*, and the other portions the *shade*. Mr. Pattinson exhibited two pictures which he had himself taken in this manner, *viz*. one of Ravensworth Castle, near Gateshead, and the other of the Falls of Niagara. In these representations, Nature herself having been compelled by Art, to be (if we may so speak) the *artist*, the objects portrayed were necessarily given with the most minute fidelity.—Mr. Emerson Charnley proposed "Manchester New College," and made a few observations on the subject of education, with especial reference to the education of young men for the ministry. The Chairman gave, "The Ladies: thanks to them for their presence and services."—Mr. Griffiths, Hon. Secretary of the Chapel, acknowledged the toast; and after making a few remarks on the happiness which they had all enjoyed, stated that it was to the ladies they were indebted for this truly social meeting. The Committee were about to make the usual arrangements for the annual dinner, when the ladies broke in upon their deliberations, claiming to be participators with the gentlemen in paying respect to their venerated pastor. Such a claim, the Committee, of course, were too gallant to dispute, and the dinner became a *soiree*. That such a change had been made, no one could possibly regret. The congregational compliment to Mr. Turner, had been incalculably enhanced in value; and to those who had been in the habit of attending the dinner, the social enjoyments of this evening, must present a pleasing contrast to the dulness which prevailed in former years, when their meetings were unenlivened by the presence of the ladies.—"The health of the Chairman" was next proposed, and received with lively acclamations; his eloquent and happy manner of discharging the arduous duties of the office having given great and general satisfaction, and materially contributed to the enjoyments of the evening.—Mr. Swinburne, in acknowledging the toast, expressed the high gratification which he had experienced in the company of his friends, on the present occasion, and hoped that they would long continue to meet under similar circumstances. No pleasures were so pure and heartfelt as those of the domestic hearth, and this was a fireside party on an extended scale. He trusted, the friendly feelings which it had called forth, would not depart with the evening, but would continue to increase in strength, till the revolving

year brought them once more under the improving influences of social communion.—The Rev. Mr. Turner having offered up prayer and thanksgiving, the "Hallelujah Chorus" was sung, and the company broke up, every one joining with the Chairman, in his wish that the *Congregational Soiree* should be annually held.

Ordination of the Rev. W. J. Blakely.—On Tuesday, Dec. 15, the Remonstrant Presbytery of Bangor ordained the Rev. William Joseph Blakely, son of the Rev. Fletcher Blakely of Moneyrea, and formerly of the Unitarian Congregation of Billingshurst, County Sussex, to the pastoral charge of the Remonstrant Congregation of York-street, Belfast. The services of the day were commenced by the Rev. W. H. Doherty, who preached an impressive and very appropriate discourse, from Matt. ix. 36–38. The Rev. James Mulligan defended Presbyterian ordination, and the sufficiency of Holy Scripture as a perfect rule of faith and duty, at considerable length, and with much ability; after which, he put a few plain questions to the person about to be ordained, as to the inspiration of the Bible, and its perfection as a standard of belief; to which Mr. Blakely replied in a distinct and satisfactory manner, and added a statement of his views in undertaking the charge of the congregation. The Rev. Dr. Montgomery then offered up the ordination prayer; in which he was succeeded by the Rev. John Scott Porter, of the Presbytery of Antrim, who addressed the minister and congregation in a truly affectionate and eloquent discourse. The meeting-house, during the service, was filled with an attentive and respectable audience.

In the evening, the members and friends of the congregation dined together at Davis's Hotel.

Unitarianism at Greenock.—The Rev. G. T. Mostyn, Minister of the Episcopal Chapel, Greenock, has been delivering a course of lectures in defence of the peculiar doctrines of his faith. The vituperation of Unitarians and Unitarianism in which he indulged, induced Mr. Cooper to expostulate with the accuser of the brethren; to whom he addressed a private letter, pointing out the offensive terms. Mr. Mostyn, in his reply, stated, that he never intended to apply an offensive term to any Unitarian, but to the system only.

It was thought, however, that as those terms had been publicly uttered and not publicly retracted, a statement of the principles really maintained by Christian Unitarians should be published. Mr. Cooper accordingly published such a statement; and the calm and Christian temper the

pamphlet displayed, must have made a favourable impression on all who have read it. Probably feeling this, Mr. Mostyn has been induced to print the private letters of himself and Mr. Cooper, in the *Greenock Advertiser;* and side, by side with these letters, appeared the following, as an advertisement:—

To the Editor of the Greenock Advertiser.

Sir,—There is in circulation through the town, "A Letter of Expostulation to the Rev. G. T. Mostyn, occasioned by his recent animadversions upon Unitarians and Unitarianism, by the Minister of the Unitarian Church." Of this letter, Mr. Mostyn will not, I presume, take any public notice, for the necessity of the case does not call for it; and when uncalled for, personal controversy on the part of a minister of Christ, is as unbecoming as it is unedifying. It may, however, become a Member of his Congregation briefly to protest against so very unfair and deceptive a letter.

Mr. Cooper's publication consists of two parts—the expostulatory and the doctrinal. The sum of the former is, that Mr. Mostyn warned his hearers to keep Unitarians from their doors; and that he presumed to pre-judge their final lot. Now, it is an essential and indispensable part of the Ministry of the Gospel, to announce which classes of mankind shall be saved, and which shall perish, else it would have no definite practical point (John iii. 36); and with respect to social intercourse, it is God's express command, and, as such, to be reiterated by his ministers: "If there come any unto you, and bring not the doctrine, receive him not into your house" (2 John 10).

The second, *viz.* the doctrinal part of Mr. Cooper's Letter, is still more unjust, because most deceptive. The columns of a newspaper are not a suitable place, else it would be easy to show, that it is a mere evasion of the real point at issue. Mr. Mostyn's sermons consisted in bringing together, probably a hundred passages of Scripture, proving the Deity of our Lord Jesus Christ. Now, none of these passages or of Mr. M.'s applications of them, does Mr. C. attempt to controvert. Instead of this, he merely proves what none—least of all we—deny; that is, the *unity* of God —a truth taught us by our Lord in the same sentence that his own Deity is, *viz.* "I and my Father are one;" and then fills up the remainder of his Letter, with asserting the right of Unitarians to the name of Christian—a right which it would be treason to our Lord for us to admit; for, to be a Christian is to be a worshipper of Christ; while Unitarians degrade him even below what Mahometans do (some of whom, at least, as Dr. Wolff informed us in his recent Lec-

tures, acknowledge his miraculous conception and birth of a virgin), and instead of worshipping, dishonour and deny "the Lord that bought them."

I am, Sir, your very obedient Servant,

Greenock, Dec. 5, 1840. X.

In the newspaper following, Mr. Cooper made this rejoinder:—

To the Editor of the Greenock Advertiser.

Sir,—I hope you will permit me to offer a few words in reply to the communication of your Correspondent X, upon the Unitarian controversy, which appeared in the last number of your paper. The main object of X is evidently to impress the idea upon the public mind, that my recent Letter, addressed to the Rev. G. T. Mostyn, is both "unfair and deceptive." Now, I most willingly leave the decision of these points to every candid individual who heard Mr. M.'s Discourses, and who will do me the justice to read the Letter.

X justifies Mr. Mostyn in warning his hearers to drive all persons professing Unitarianism from their doors; that is, he justifies acts of direct persecution against the Unitarians. One step more, and faggots will double their value in the market. Hostilities are already declared against the charities of civil life; and both X and Mr. Mostyn must know, that the spirit they display, and the advice they give, would, in numberless cases, if acted upon, set the children against the parents, and the parents against the children, and so literally make a man's foes those of his own household; not to mention a long train of similar calamities that could not fail to follow. What is it that blind and confident zeal will not do? It would be very easy to show, that 2 John 10, affords not the slightest justification for the violence which X and Mr. Mostyn invite against a whole denomination of Christians.

X claims for the ministers of the Gospel, the power of "announcing which classes of mankind shall be saved, and which shall perish." If Mr. M. can show, by working a miracle, that he has a commission from above, I, for one, will bow to his decision; but until he can make good his pretensions by such evidence as this, I must be excused for not feeling the least concern as to any thing he may "announce" relating to the future lot of the Unitarians. If we give him credit for zeal and sincerity, it is as much, all things considered, as he can expect; while he ought not to be surprised, if some ascribe his lofty assumptions to the influence of mere arrogance and bigotry. An evangelical clergyman may think it an easy and fair way to get rid of the Unitarians, by kick-

ing them first out of society, and then into perdition; but the more merciful will be sure to say, it would be best to attempt their conversion by sound argument. To refer to John iii. 16, in support of what, in plain English, is a piece of mere priestcraft, may grieve the judicious, but can hardly fail to make the scoffer triumph.

In my first letter to Mr. Mostyn (see last *Advertiser*), I offered to reply to his sermons in full, if he would lay them before the public. This I deem a sufficient answer to the complaint of X, that I did not examine the texts brought forward by Mr. M. I heard three of the sermons, upon which, as well as upon those I did not hear, I again promise him he shall have my opinion, such as it is, if he will give me the opportunity I ask. Let it be understood, I mean the sermons whole and entire; and till I am furnished with these in that state, I conceive that neither Mr. M. nor his friends can have any right to say that he is not answered. To talk of a hundred passages proving the Deity of Christ, is saying nothing, unless you give them to us in connection with everything said about them from the pulpit, by Mr. Mostyn.

If the reader will refer to my Letter of Expostulation, he will see that X has misrepresented the Unitarian doctrine concerning the Unity of God, which is, that there is but *one God in one person, and that this one God, is the God and Father of our Lord Jesus Christ.* Now, the unity of God, as held by X and his friends, is not identical with this; they maintain, that God the Father, God the Son, and God the Holy Ghost, make but one God. No such doctrine as this, is taught in my letter; and it is in vain for X to say, that he holds the doctrine of that letter upon the unity of God, unless he means to avow himself to be a Unitarian.

The very gross, but common charge, that Unitarians deny "'the Lord that bought them,' and degrade him even below what Mahometans do," is sufficiently refuted in my Letter; and as to the assertion of X, that "it would be treason to our Lord" to admit the Christian name to Unitarians, it would evidently be useless to reason with him upon such a point, especially as it might possibly turn out, that the decision does not rest with him.

X asserts boldly, and at once, that the words of our Lord, John x. 30, *I and my Father are one*, prove his Deity. Jesus prayed, John xvii. 22, that the disciples might be *one as he and the Father were one.* Does this prove the Deity of the disciples? Much more might be said upon these words, did space permit.

I am, Sir, your very obedient Servant,

Greenock, 12th Dec. 1840. THOS. COOPER.

"The Christian Moralist; or, Religion & Morals for the People."—The Editor has long wished to commence a publication, which, from its form, nature, and cheapness, might be likely to circulate widely among the masses of the community, and thereby be the means of conveying to their minds, a knowledge of the principles of uncorrupted religion and morality. He is persuaded, that a mysterious and corrupted religion on the one hand, and scepticism and infidelity on the other, owe their existence and influence mainly to the lack of information on these subjects which prevails among the people. Little comparatively has been done by the professors of Unitarian Christianity, to spread their purifying and elevating faith among the labouring portions of the community. But this great work is peculiarly their mission. Men who are wakening up—through Sunday or daily School instruction, aided by Mechanics' Institutes—to a sense of the blessings of secular and scientific knowledge, and to a keen perception of human rights, cannot be expected to succumb to religious systems, at which Reason stands aghast; and if no effective measures be taken to show them a more excellent way, what but the rejection of everything bearing the name of Religion, is likely to be the consequence? That this has, in numerous instances, been the result already, no one who looks over society can question. That vigorous and well-directed efforts should be made to attract attention to Christianity, in its purity and power, by presenting its truths, benevolence, morality, and freedom, with plainness and clearness to the view of the people—and, by giving them the opportunity of reading the evidences which substantiate and verify both Natural and Revealed Religion, lead them to the conviction, that Christian principle and morality present the only sure foundations of individual and national regeneration,—appears to the Editor an imperative duty. Under this conviction, he proposes to issue a periodical, to be entitled "The Christian Moralist; or, Religion and Morals for the People." He thinks the Paper should be published once a-fortnight, containing eight pages similar in form to those of the Magazine of the "Society for the Diffusion of Useful Knowledge;" the price, twopence each number. Such a work is, however, contingent on adequate support and approval being tendered him. He will be happy to receive communications and suggestions on the subject. He intends that the work should comprise, chiefly, articles selected from the best authors, whose works are not easily accessible to the masses, as well as of original papers. Articles of intelligence cannot be admitted, or it would be accounted a newspaper.

TO SUBSCRIBERS, CORRESPONDENTS, & ADVERTISERS.

[In presenting to our readers the First Number of the Fifteenth Volume of the Christian Pioneer, we avail ourselves of the opportunity to state, that a wish having been expressed by various Correspondents, that we should devote a few lines at the close of each Number, to the notice of the reception of Communications for this Magazine, we intend doing so for the future.]

Thanks to G. S. K. and R. E. B. M. for their Lists of Unitarian Congregations; as well as to the friends who have sent us the Cork Southern Reporter, Gateshead Observer, Manchester Guardian, Belfast Northern Whig, and Greenock Advertiser.—The Wiltshire Independent is particularly valuable, as containing the three most excellent and convincing Lectures of Mr. Sydney Smith on the Corn Laws. They would make an admirable pamphlet. We rejoice that he is so faithfully pursuing his mission.

W. L.—E. K. N.—F. K.—E. R.—J. G.—A. M. W.—W. A.—E. H. H.—C. H. C. on Mystery *versus* Mystery.—T. B.—A Lover of Truth and Charity,—are gratefully acknowledged.

R. J.'s request shall be attended to. The first part of "Lines on War," are fully to our mind; we shall be glad to receive the concluding portion.—The suggestions of G. D. are excellent.—"A Harvest Hymn," and "Autumn Musings," reached us too late for the season; but we hope yet to use them, and shall be glad, at all seasons, to hear from their respective authors.

"Both Sides of a Question," have not reached us; but "Conversations and Tales illustrative of Christian Faith and Christian Practice," have; as also, "Reasons why true Christians should not observe Christmas Day;" and likewise, various publications for Review.

We have to warn our distant friends against Impostors, who, under pretence of having belonged to Unitarian Congregations, or of knowing Unitarian Ministers in various towns, have been fraudulently obtaining pecuniary assistance in different quarters. *Thomson*, and *Hadlow*, have been the cognomens employed in certain cases. It would be an excellent plan, were Unitarian Ministers, on the removal of members of their Congregations to other parts of the Kingdom, to give the parties certificates of having attended Unitarian worship under their ministry, as well as of their being deserving characters. Parties now, after ascertaining the name of a Minister in a particular locality, or those of a few of his hearers, go about levying "Black Mail," wherever they can find opportunity.

Communications are requested (by post) addressed, Rev. George Harris, Glasgow; or, with books for review, may be sent to Messrs. Simpkin, Marshall, & Co. Stationers' Court, London, who will forward them to the Editor on the 1st of each month.

Advertisements will be inserted on the following terms, and are earnestly requested:—

Five Lines and under,	£0 4 0
Ten Lines and above Five,	0 6 0
Half a Page,	0 7 6
An entire Page,	0 12 0
Prospectuses, &c. stitched with the Cover:	
Half a Sheet,	£0 12 0
A whole Sheet,	1 1 0

THE

CHRISTIAN PIONEER.

No. 174. FEBRUARY, 1841. Vol. XV.

THE OTHER SIDE OF THE QUESTION.

AN ANSWER to a "DISCOURSE on the CHARACTER of DAVID," by Mr. Wm. Maccall.

IN a paper published in the Christian Pioneer for August, a gentleman, announcing himself Mr. William Maccall, has favoured the public with a discourse, entitled "The Character of David." He certainly has an indisputable right to *call* his discourse what he pleases, but to *prove* that it is in very truth the character of the great King of Israel, is not, we think, quite so easily done.

[He tells us, that David was a cruel king, selfish, remorseless, unscrupulous; that his vice was regular and systematic; that his mind natively belonged to no high moral class. Further, this writer says, We can easily suppose a man the slave alike of Mammon and of temperament, capable of all those things for which David is commended. We can easily suppose him capable of *possessing a friend*, and of being *occasionally generous*. Again; he was, as the ruler of Israel, what he had been when the guardian of his father's flock, *immoderately self-seeking*. A man whose goodness is not won and maintained by struggle, by self-denial, and by endurance, has no God but his convenience, and no guide but his selfishness; and, beyond this, David in his best days, the days of his buoyant and innocent youth, never went.]

We have summed up together, and placed between brackets, the most prominent objections made against David; reserving only one other, which shall come in course. We shall endeavour to reply to them in the order in which we find them; and hope to do so in all candour and truthfulness of heart—not being prepared to vindicate his crimes, but only to prove, that as a man, and as a servant of Jehovah, he has been harshly dealt with.

First, "David was a cruel king, selfish, remorseless, unscrupulous." In the general, we are obliged to allow that he was cruel to his enemies; but there are some noble exceptions. Saul's death, by the appointment of God, not by any worldly scheming of his own, raises him to be ruler of the people. His first appointment is, that mourning be made both for him who without cause was his enemy, and for him who might have been a rival in the way of his preferment. Should we for a moment suppose this appointment of public mourning to have been one of mere heartless propriety, let us read that *elegy*, which stands yet unrivalled for its beauty and its pathos.

His first judicial act was, to condemn that man to death who, judging of the king's heart by his own, hoped to have won some great reward for having slain the Lord's anointed. He mourned the untimely death of Abner, though he had disturbed his peace at the commencement of his reign. He condemned the men who slew his rival, Ish-bosheth, and caused him to be honourably buried. He subdued, indeed, his enemies, the heathens around him; but in this, what was he worse than many nearer our own times, who were styled "Most Catholic," or "Most Christian Kings," who employed the carnal weapons of this world, instead of the sword of the spirit, to convince the enemies of God? What was he worse than he,* the great compiler of the "Complutensian Polyglot," who, when he had gained some power and a little leisure, himself, though a cardinal, and not a king or a general, headed an army to hunt the poor injured Moors, even to their homes in Africa, that he might destroy the enemies of the Lord? But with respect to David's war with the Ammonites, they drew on themselves the vengeance of the king, and made an enemy of a friend.

Of course, when we speak of a king, we speak of him as he was in his own dominions. "A cruel king! selfish! remorseless!"—assuredly no. Let us see what was his appeal to Jehovah, when he sent an affliction on his people as a punishment of a sin committed by their ruler: "And David spake unto the Lord, when he saw the angel that smote the people, and said, Lo! I have sinned,

* Cardinal Ximenes.

and I have done wickedly; but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house."† He was in the character of king as well as father to Absalom. Was he remorseless to that most unworthy of sons and most rebellious of subjects? Did not his patience toward him exceed that of either father or king? So his officer Joab thought, for, when the king with a father's heart mourned for Absalom, Joab said, "I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well." Yes, Joab rebuked him *sharply;* and this *cruel* king took the rebuke of his servant, not only in meekness, but with an obedient spirit! His message to the men of Judah, who had joined with his son, was so mild and forgiving, that "he bowed the hearts of the men of Judah *as one man.*" He forgave Shimei, we do believe at the time with sincerity, though he afterwards went back from his oath; which we are not prepared to justify, but only to maintain, that in David's character, such failures of honour form *exceptions*, not *habits*. How mild and tender was his conduct to all who clave to him as he went out from Jerusalem, fleeing before his ungodly son. Not a word of railing against that son. It has always appeared to us, at this period of David's history, that he showed more of the disposition of an humble and penitent Christian (if we may so speak) than of a Jew. There was nothing remorseless and unscrupulous here. How kind were his words to Ittai and to Zadok! how lovely and humble toward his Maker, "Behold, here I am, let him do to me as seemeth to him good;" and in the case of Shimei, "Let him curse, for the *Lord hath said unto him*, curse David." Now, here is the man of whom we are told, that "his vice was regular and systematic," whose mind belonged "to no high moral class"!

But, Mr. Maccall allows him to have been "*occasionally generous.*" We assert, that he was more than OCCASIONALLY *generous.* He was generous, yea, and ofttimes forgiving too, with profound and pure feeling. Though a king, we have seen that he bore rebuke from a subject; that he was not too proud to confess himself *justly* re-

* 2 Sam. xxiv. 17.

buked both by God and man. When Joab reproved him, we have seen how he yielded. When the prophet brought home to his heart and conscience the enormity of his sin, he did not harden himself as one to whom sin and shame are habitual, as Ahab carried himself toward Elijah; nor did he resent the hardihood of God's messenger, and throw him into prison, as Herod did the Baptist. No; he prostrated his own soul, as well he might, for, alas! he *had* done a great wrong. But, if he made the enemies of the Lord to blaspheme by his crimes, he did not do so by his obduracy. Here he is an example to all sinners; and God has set his seal that he repented acceptably, holily, for the Saviour was descended from him. Why should man blaspheme or be astonished, if a pure God, who reads the anguish of a prostrate heart, sometimes pardons sin? Though we may be unrelenting to our fellow-dust, God, foreseeing that David's crimes would be made a handle against religion, has caused to be minutely recorded, both his private penitence and his public sufferings, with a record also of the meekness and humility with which he bore the latter. He, therefore, who would think it a light thing to sin like David, must pause, and consider whether it would be a light thing to bear his silent agonies and his outward punishment.

With respect to David's generosity, we cannot help going back to his early youth, when persecuted by Saul. He bore his injustice meekly; he never thought of lifting his hand against the Lord's anointed, even when he had ample opportunity. We are told by Mr. Maccall, that in his youth he was "immoderately *self-seeking*." He felt within himself the genius and the power with which he was endowed by Heaven; he *used* these powers, *and he did well.* God inspired him with faith and energy to come out against the "uncircumcised Philistine who defied the armies of the living God." And though his brethren, who envied him, charged him with pride, and would have held him back, Jehovah signally rewarded and approved. And here, let us observe in passing, that it is not an uncommon thing for those who themselves shrink from a duty, to show themselves irritable toward those who are ready to fulfil it, for so did David's brethren. God intended for David, and afterwards bestowed

upon him, ten thousand-fold more than he sought for himself. In all his trials through the unkindness of the king, his faith in God never forsook him, as we may learn both from the Psalms and history. He did not seek for himself the kingdom. He did not seek for himself his introduction to the king—the high praises of the singing women—his home at the court—his marriage with the king's daughter, for "Michal, Saul's daughter, loved him;" nor his friendship with the king's son, "for from that day the soul of Jonathan was knit to the soul of David." He did not seek these honours, but, having well performed his duty, he won them, and deserved them. It is no proof of a self-seeking and presumptuous spirit, to appreciate and to use with energy the talents which the Lord has given us. For these and all his blessings he was ever thankful, and constantly acknowledged from whom they came, and led his people to glorify, by public acts of thanksgiving, the Source of all good. He ever testified a holy reverence for sacred things; and in this respect he was indeed preserved, according to his prayer at the close of the nineteenth Psalm, from the "great transgression," the sin of idolatry. Yes, he had a God, and a guide, other than his convenience and his selfishness.

This brings us to the consideration of his qualities for inspiring and returning true friendship. And on this subject, what can we do better than quote the words of a wise man, a competent writer of our own day:—

"Neither can friendship subsist between men who have only a negative claim to the reputation of virtue; * * * for this intimate and tender relation must be formed by principle, and maintained by the exercise of decided and manly virtue; and it also requires a degree of firmness, resolution, and consistency, that can be expected only from the man who is guided by principle, and inspired by generous affections."*

Friendship is not here represented as requiring only "*common-place qualities.*" By no means: he who is blessed with a truly virtuous friend, must himself be truly virtuous; and Jonathan's willingness to see David succeed to that throne, of which he might have naturally

* See "Erasmus," in the Bible Christian for Oct. 1833.

supposed himself the inheritor, proves that the friendship which David could inspire was of no common kind. Men are not held up to the admiration of their species, from age to age, for trifling or *common-place* perfections; the friendship of David and Jonathan is not less to be held in honour than that of Damon and Pythias; nor is there any reason to suppose that these former would not have been as ready to sacrifice their lives for each other, had it been necessary, as were also the others.

We have reserved to the last, the charge made against the sincerity of David's piety and the depth of his penitence, involving, as they do, the truthfulness of the entire character. Mr. Maccall says, that he is allowed to have struck the lyre with a *master-hand*. This praise he could not withhold. "Yet," he goes on to say, "was he utterly ignorant of *true piety* and *true penitence*." This writer then tells us himself, what true piety and true penitence mean; doubtless, he knows what is meant by the prostration of an humbled heart far better than he who cried, "Give me a clean heart, O God! and renew a right spirit within me. Restore unto me the joy of thy salvation. Look upon my affliction and my pain; and forgive all my sin. The sins of my youth, remember them not; but according to thy mercy remember thou me." It is needless to multiply quotations with which all are familiar. These expressions of anguish may not seem to be penitence in the sight of men; but, sure we are, they were acceptable in the sight of God. Who shall say, that his fits of devotion were the "*unavailing* aimings of his soul to tear itself from the stingings of remorse"? Except God be with him, who shall speak as David did in the Book of Psalms? Does the great God give such a privilege as this to the impious and irrecovered,—to be the leader of the devotional exercises of his church in every age, and, for aught we can tell, throughout all eternity? Show me any bard in our own day, who, wanting himself in every Christian grace, has yet been able to fill the lips of the holy or the penitent with suitable adorations and confessions, and to pierce to the heart's depths. There may, indeed, be some of those who have from time to time recorded their penitence in burning words; but they have not so delighted in divine love, as to be able to say *con-*

tinually, My soul fainteth for thy salvation. It is indeed true, that every man has not stolen the wife of his neighbour, or circumvented the life of her husband. God forbid! But *all* have sinned, and come short of the glory of God; those who do not think so, as well as those who do, and more, for their self-conceit needs to be repented of. Bond or free, male or female, Trinitarian or Unitarian,—*all* have need of the prostration of the heart, of the deep expressions of penitence, the holy strains of adoration; and for these, if they know where to seek aright, they will be indebted to David, the sweet singer of Israel. If Jehovah gave to him such a privilege, and thus sanctified the genius with which he endowed him, and if yet he were a man incapable of true piety, of effectual penitence, why did the Lord suffer the same fountain to bring forth "sweet water and bitter,"—the waters of holiness refreshing and gladdening every awakened heart, flowing as it were for every individual man's particular case, yet springing from a fountain impure in its very depths? Impossible! it cannot be. We do not thus gather grapes of thorns, and figs of thistles. Mr. Maccall having asserted that David understood not the nature of penitence and piety, and having himself explained it, asserts, "If this be a true view of penitence and piety, then, most assuredly, David was never either penitent or pious." Let us glance for a moment at part of his definition of piety. "Piety I regard as the entire devotion of the soul to the Deity." Very good; but has he himself given his entire soul? Has he brought every idol of his heart, and laid it at His footstool? Has he never kept back part of the price? Has he no wanderings to repent of—no looking back? Has his soul no sin to be humbled for? Happy man!—he who has thus got beyond human attainment, has no need of the penitential Psalms of David!

One word more. Mr. Maccall tells us, that it is a "strange fate to be brought forth at once as a warning and an example." Why strange?—he partook, and perhaps largely, of the inconsistency of human nature. The characters of Holy Writ are drawn for our ensamples. They are true to human nature; or of what use would they be to us? We will glance at a few of them.

Noah, the "preacher of righteousness," once exceeded; Abraham, "the pattern of believers," told once a falsehood, through faithless fear. Jacob, though he became a man of prayer, yet was early guilty of deceit. Joseph plumed himself on his parent's partial love. Moses struck the rock twice. Aaron countenanced idolatry. Eli and Samuel each failed in the bringing up of their children. Elijah once desponded;—and various other instances we find, in this book of human as well as divine nature, that may convince us there is nothing extraordinary in being at once a warning and an example. In the New Testament records, it is the same; because these are also, and pre-eminently, the words of truth. There was the holy Peter, and yet, after his conversion, instead of always strengthening his brethren, he deserved that a wiser than he should withstand him to the face, "*because he was to be blamed.*" And Paul, who consented unto the death of the first Christian martyr, was the man who afterwards exclaimed, "Lord, what wilt thou have me to do?"—the most unrelenting of persecutors, became the most energetic of preachers. Let us look around us. We are acquainted, it may be, with many worthy persons; yet, on every one of these will be seen the blot of human nature—inconsistency of character; and if it be not *seen*, it is *felt*. Yes, *felt*, *lamented*, before the unchanging God, lamented in the silence of the closet. The man of self-knowledge is ready to own that this is a taint he has not escaped. In Jesus only do we find perfect consistency; from him only can we learn it.

Are we at liberty to think or to speak hardly of him of whom Jehovah said, when Samuel would have made choice of his brother, "Man looketh on the outward appearance, but the Lord looketh on the heart"? We have taken no notice of David's title, "the man after God's own heart,"—an expression at which scoffers have railed. For ourselves, we agree with those who believe it to have had reference to David's constant and undeviating zeal to establish firmly in the land, the worship of the One Living and true God; avoiding, as he did, every taint of that vice which afterwards led so many of his successors astray, and had been long a snare to the Lord's people.

We have now, as far as in us lay, endeavoured to reply

to Mr. Maccall; and if we have not had ability to do so as we could have wished, at least we have satisfied our own hearts, in having made the effort to screen from exaggerated censure, one whose life and writings are in many respects so fitted for profit and for instruction in holiness. That scoffers, who seek an excuse for their immorality or unbelief, should speak as they do of this man, we are not surprised; but that one, who evidently is not one of these, should have painted him in such revolting colours, is indeed irreconcileable with every idea of truth or sensibility—and we are free to confess, the thought filled our hearts with such deep distress, that we were impelled, though reluctantly, to take up the pen to give our own impression of his character, from a long and close study of his life and writings; throughout which, our impression has ever been, that his failures—and his crimes, we are sorry to add—were more to be wept for than railed at. And we cannot avoid thinking, that one who wishes well to religion, should be more careful how he thus, like the Philistine, "defies the armies of the living God." His saints and his prophets, these are the armies of the LORD of HOSTS.

"*Let all nations fear the Lord; let the whole earth stand in awe of him.*"

DUBLIN, Nov. 1840. M. B.

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from p. 14.)

CHAPTER IX.

VERSES 1–3, "And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth."

The Greek word, βλασφημια, frequently translated *blasphemy* in the Authorised Version, properly signifies calumny, detraction, reproachful or abusive language, no matter against whom it is vented. We may "blaspheme" men as well as God, our neighbours as well as our Cre-

ator; that is, we may utter calumny, or detraction, or abusive language against them. Thus, "blasphemy," "to blaspheme," &c. are, in the New Testament, very frequently applied to reproaches not uttered against God; and in the greater part of these instances, King James's translators have not rendered them literally, but have substituted such words and phrases as "rail," "revile," "speak evil against." Thus, in Rom. iii. 8, Paul writes, "And not rather (as we be slanderously reported, and as some affirm that we say), Let us do evil that good may come." The word rendered "slanderously reported," is, in the Greek, "*it is blasphemed against us.*" Here Paul and his friends were "blasphemed," or "blasphemy" was uttered against them. In the same letter (xiv. 16), the Apostle exhorts the members of the Church in Rome, "Let not then your good be evil spoken of." In the Greek it is literally, "Let not your good be *blasphemed.*" Hence it appears that it was possible to utter "blasphemy" against the Roman Christians. In 1 Cor. iv. 12, 13, Paul says, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." The word rendered "being defamed," is, in the original, being *blasphemed.* In his letter to Titus (iii. 1, 2), the Apostle advises him to put the Cretans in mind "to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man." The words translated "to speak evil of no man," are, in the original, "to *blaspheme* no man." From these quotations it plainly appears, that it is possible to "blaspheme," "to speak blasphemously of," "to utter blasphemy against" our fellow-creatures, human beings. Hence also it is apparent, that the meaning of "to blaspheme," is "to report slanderously," "to speak evil of," "to defame." These are the significations attached to it in our Bibles, whenever the Greek words are really translated; for it is not translating the word βλασφημια to render it "blasphemy," nor is it translating the word βλασφημειν to render it "to blaspheme;" this is not translating, it is simply retaining the original word, and transplanting it into our own language, with merely such a change of termination as will make it resemble other English words. The import of the word "blasphemy," accordingly, is

"evil-speaking," in the widest acceptation of that phrase, comprehending all sorts of abusive language, imprecation, reviling, calumny. Let it also be remembered, that when such abuse is mentioned as uttered against God, there is no change made in the signification of the word; the only change is in the application of it, in its reference to a different being. The idea of "evil-speaking" is always included, against whomsoever the crime be committed. As, therefore, the sense of the word is the same, though differently applied, what is essential to constitute the crime of detraction or evil-speaking in the one case, is as necessary in the other. What *is* necessary to this crime, when committed against men, against a neighbour? It is necessary that the evil-speaker be actuated by *a desire* to detract from the merit of the person abused. A mere mistake as to the character of another, is not slander or defamation; for there is no evil disposition, no desire to injure; less still, if the mistake is not conceived by him who entertains it, to lessen the character, but is even supposed to exalt it, is it the crime of detraction. To constitute a crime, it is necessary that an evil disposition be present; but here, on the contrary, is a good disposition. Let us apply these observations respecting "blasphemy" against men, to the case of "blasphemy" against God. If we simply mistake the character of God, that does not amount to the crime of "blasphemy" or "detraction." Thus, some doctrines are popular in these islands, which seem to the writer of this Exposition to detract from the beauty and amiability of God's nature, to call in question his love, his fatherly character, his justice. Yet we should be sorry to say that those who entertain such doctrines, "blaspheme against God;" for this simple reason, they do not *intend*, they do not *desire* to lower the perfections of the Creator. In a word, there can be no "blasphemy" against God, except where there is an impious *desire* to detract from the Divine Majesty, and to estrange the minds of others from the love and reverence of the Deity. Whatever mistakes or misconceptions a *pious* man may entertain of the Creator, or however zealously he may promulgate them, he cannot utter blasphemy, he cannot be a blasphemer, simply because he *is* a pious man, and as such, cannot

be actuated by a desire to detract from the merits of Jehovah. Blasphemy is *knowingly, intentionally* speaking evil of the attributes of the Creator; no sincere Christian, no good man of any creed, however ignorant or prejudiced he may be, can commit the crime. Hence is easily perceptible the gross injustice of so frequently using the odious words "blasphemy" and "blasphemous," from the pulpit and the press. It is no more than simple candour to admit, that men of every sect, so far from intending to diminish the honour of the Almighty (and it is the intention that constitutes the crime), are, on the contrary, persuaded in their own minds that their own views of Christianity are peculiarly adapted to elevate the moral character of God. This, in fact, *must* be their opinion, or they would not, as they do, prefer their own sect to all others. How false, then, is the charge of blasphemy against any Christian or denomination of Christians, when he or they are acting according to the best of their knowledge to give God due glory, and to recommend his perfections to the admiration of the world!

When Jesus said to the sick of the palsy, "Thy sins be forgiven thee," certain of the Scribes said, "This man blasphemeth." Why did they bring this particular charge against the Saviour? Their reason is to be found in the parallel passages in Mark and Luke, "Why does this man thus speak blasphemies? Who can forgive sins but God only?" It was the assumption of a power which belongs exclusively to God, that they accounted blasphemous. By this assumption, Jesus, in their estimation, placed Jehovah and himself upon an equality, and brought the Deity down to his own level; thus "blaspheming," or detracting from, the attributes of God. The forgiveness of sins *does* originally and necessarily belong to God, and to God alone; but he may give that power for a season to whomsoever he pleaseth; and he gave it to Jesus. This the Scribes and Pharisees forgot, or overlooked, or purposely concealed, that they might find opportunity to injure the Messias in the estimation of the people. Many modern Christians, who elevate Jesus of Nazareth to the Godhead, employ similar language to that used on this occasion by the Scribes and Pharisees, asking in triumph, "Who can forgive sins but *God* only?"

It might be answered, in the words of Jesus in the present passage, that the power possessed by the Master, in this case, was limited, was finite. He only claims a power of forgiving sins *in this world.* In the 6th verse he says, "the Son of Man hath power *on earth* to forgive sins." Similar is the language in Mark ii. 10, "the Son of Man hath power *on earth* to forgive sins." Similar also is the language in Luke v. 24, "the Son of Man hath power *upon earth* to forgive sins." This is the highest power claimed by the Anointed; a power existing only while he was on earth, and therefore, because limited and finite, not the attribute of an Infinite Being. It might also be answered, that Jesus received this power of forgiving sins from his God and Father; he himself plainly declares, "All power is *given* to me;" and it is manifest, that in the expression "all power," the power of remitting sins is included. It might farther be inquired, Who can raise the dead but God only? Yet, Elijah raised the widow of Zarephath's son, and Elisha raised the Shunamite's son, and Paul raised Eutychus. All these powers belong to God only; and none can work these miracles except those on whom he bestows the capability of so doing. Miracles, as has been already shown, do not prove the Deity of the persons who perform them, but they do prove their Divinity, *i. e.* the Divine origin of their mission. Peter had arrived at a right conclusion on this matter, when he said, in one of his sermons, "Jesus of Nazareth, *a man* approved of God among you by miracles, and wonders, and signs, which *God did by him.*" The people also, when they beheld the cure of the paralytic, formed a truer judgment on the matter than the Scribes and Pharisees, for it is written at the 8th verse, that the multitudes "glorified God, *which had given* such power unto *men.*"

In the ninth verse is mentioned, the calling of Matthew to the discipleship. Matthew was a publican or tax-gatherer, an officer under the Roman government, appointed to collect the tribute which Judea, as a captured country, was forced to pay into the Roman treasury. He was sitting at the "receipt of custom," the place at which the tribute was to be paid. Matthew immediately followed Jesus; and it appears from Luke v. 29, that he gave an

entertainment in honour of his new Master, for it is there recorded, "And Levi made him a great feast in his own house." To this feast, many of Matthew's acquaintances, both Jew and Gentile, were invited, for "many publicans and sinners came and sat down with him and his disciples." By the word here rendered "sinners," is generally meant, in the Gospels, and indeed in other parts of the New Testament, *Gentiles, Heathens.* We can easily conceive how it came to have that signification. The Jews held exceedingly exalted sentiments concerning their own dignities and privileges as a nation. They were God's chosen people, his elect; they alone possessed the true religion; they were a nation of saints, in comparison with whom all the surrounding people were as sinners. Hence, Gentile and sinner, were with them synonymous.

Verses 14, 15: "Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." "The children of the bridechamber," (or, as it is in some MSS., "of the bridegroom,") are the companions of the bridegroom, who accompanied him to the house of his father-in-law when he went to bring his bride to her future home. The marriage-feast, among the Jews, lasted seven days, and was a period of extraordinary festivity and rejoicing. If the companions of the bridegroom cannot be sorrowful and fast while he is with them, neither can my disciples be sorrowful whilst I remain among them; but a time will arrive when I shall be taken away, and then shall they mourn. As a matter of historical fact, the disciples were not exposed to persecution during the lifetime of their Master; but after his death, when they began to proclaim his resurrection, and to teach that he was the promised Messias, they were visited with all the barbarities which the malice of Jews and Gentiles could suggest or inflict. Jesus continues his reply to the followers of John, and gives yet another reason why the customary fasts were not observed by his disciples: "No man putteth a piece of new

cloth unto an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved." It is still the custom among the Orientals to make their bottles of the skins of animals. If these are *old*, have lost their elasticity and acquired a permanent form, and if new wine be put into them, the fermentation which takes place bursts the bottles, and the results mentioned in the text occur, "the wine runneth out, and the bottles perish." But if the bottles are *new*, if the skins are fresh and still elastic, and if new wine is poured into them, they stretch with the expansion of the liquid caused by fermentation, and neither are injured. This similitude is capable of two interpretations. The disciples were but new converts to Christianity, they were not long inured to the practices and precepts of the Gospel; and one reason why they should not observe austere fasting, arose from the necessity of not being too hasty in imposing rigours on persons who were yet young in the faith. Or, Jesus may have meant to say, that the ceremonies of the Pharisees, "the old bottles," and the doctrines of his religion, "the new wine," would ill consort together. The fastings, and sacrifices, and ablutions of the Jewish hypocrites, suited not the simplicity of the religion of Jesus. Judaism, given in the infancy of our race, therefore made material, and destined only for a peculiar nation—and Christianity, addressed to the matured intellect of man, whose very essence is its spirituality, and designed for universal acceptance, could not be mingled, without the issuing of consequences mutually injurious, if not mutually destructive. This is a meaning which agrees well with the context, with the objection of the Pharisees to Jesus eating with tax-gatherers and Gentiles, and with the disciples of John adducing the Pharisees as an example of frequent fasting.

Verse 18: "Behold, a certain ruler came and *worshipped* him;" *i. e.* paid him reverence, made unto him obeisance.—See on Chap. viii. 2.

Verse 28: "They said unto him, Yea, *lord;*" *i. e.* Master, or Sir.—See on Chap. vii. 21.

CHAPTER X.

Verses 1–4: "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. Now the names of the twelves apostles are these * * *." Hitherto, Jesus had endeavoured the propagation of the doctrines he had received from God, solely by his own preaching and his own miracles. Now he unites with himself, in this great work, twelve of his chosen followers, whom he commissions to proclaim the proximity of the reign of God, and to whom he extends a portion of that miraculous energy which Jehovah had bestowed upon himself. These twelve disciples were separated from the multitudes who then believed in Jesus, that they might be constantly about the person of their Master, the companion of his private hours, the listeners to all his teachings, the witnesses of all his miracles. This was absolutely necessary, that after the death of their Instructor, they might be qualified to place on record a faithful and accurate account of his life; that they might bear testimony to his numerous wonderful works; that they might become minutely acquainted with his doctrines and precepts, and thus capable of proclaiming them to their co-evals, and of transmitting them to posterity. So far as natural means are concerned (and God always works by natural means, when he can so accomplish his purposes), this was a most important step—a step on which depended, in no small degree, the future fate of the Gospel. The character and conduct of these men, would, no doubt, accelerate or retard the progress of that religion of which they were to become the accredited teachers. In a case of such manifest importance, Jesus acts—as every follower of his should act, when he is commencing any course of conduct which can seriously influence the best interests of himself and his neighbours—he prays to God for counsel and for blessing. This we learn from the parallel passage in the gospel of Luke, vi. 12, 13: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God; and when it was day he called unto him his disciples, and out of them he chose twelve, whom also he named Apostles."

Thus the Anointed sought an audience of his God, before selecting the twelve; he prayed the Father would direct him in his choice; he prayed the Father would bless those who should be chosen, so that their labour might be effectual in winning men to the "truth as it is in Jesus." The chosen were distinguished by a peculiar title from the other followers of the Christ. All who believed him to be the promised Messias, were called his disciples, or scholars; and he was their Master, or Teacher. But the twelve now chosen from among the number of the disciples, and set apart for the purposes of preaching the Gospel and bearing testimony to the miracles of their Master, are styled Apostles. It would appear, that to enable a person to be an apostle, it was necessary that he should have *seen* Jesus. Thus, Paul writes in his first letter to the Corinthians, ix. 1: "Am I not an apostle? have I not *seen* Jesus Christ our Lord?" This was requisite to enable them to give fuller testimony to the world; and Paul himself *saw* Jesus, either on the way to Damascus, or in some of the visions wherewith he was favoured. Thus he speaks of the appearance of the Christ after his resurrection: "He was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James, then of all the Apostles; and last of all, he *was seen of me also*, as of one born out of due time." The number of the Apostles seems to have been fixed at *twelve*, in allusion to the twelve Patriarchs, or the twelve tribes of Israel; in like manner as he sent forth afterwards *seventy* disciples, in allusion to the seventy elders whom Moses associated with himself in the government of the people. In many other particulars beside these, the Author of Christianity formed his church on the model of the Jewish ecclesiastical polity. The word *apostle*, literally signifies "a messenger," and is derived from a Greek verb which signifies "to send a message." It was anciently used to designate a person commissioned by a monarch to negotiate with any other power or people. In the New Testament, it sometimes means a messenger, a person sent by another on any business. So Paul, writing to the Philippians (ii. 25), says,

"Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow-soldier, but your messenger." In the original, it is, "your apostle;" Epaphroditus was thus the "apostle" from the church in Philippi to Paul. Its second, and most usual signification, is, a person sent by Jesus to propagate his gospel among men; and this is what we generally mean when we speak of "the Apostles." This title, or rather designation of office, is given to Jesus himself in the New Testament, because he was sent on a message: he was a messenger from God to man, commissioned to deliver certain tidings. In Heb. iii. 1, Jesus is styled, "the *Apostle* and High Priest of our profession."

The last two in the list of the Apostles, are, "Simon the Canaanite, and Judas Iscariot." The epithet "the Canaanite," does not mean an inhabitant of the land of Canaan; nor is it so spelled in the Greek as the word which does so signify. It may mean a Cananite (not a Canaanite), or citizen of the town of Cana, in Galilee, where the first miracle of Jesus was performed. Or, the title may be derived from the Hebrew word *kana*, which signifies *zealous;* and this Apostle may have been so characterised, on account of his zeal and fervour in preaching the Gospel. This interpretation is corroborated by the parallel passage in Luke, where the same Simon is mentioned as "Simon, called Zelotes," or the zealous. In like manner, Judas Iscariot may mean, Judas *the man of Kerioth*, a city of the tribe of Judah. Or, as the Hebrew word *iskara* means "strangulation," the whole name may signify, "Judas who hanged himself."

Verse 8: "Heal the sick, cleanse the lepers, raise the dead, cast out devils," [*demons*. See, on Chap. viii. ver. 28 to end.] Here, Jesus instructs the Twelve what use they were to make of their miraculous powers. The words, *raise the dead*, are wanting in a great number of the most valuable MSS. and ancient versions; and Griesbach has accordingly marked them as doubtful. There is no evidence that the Apostles raised any from the dead, during the life of their Master; nor till they had received that greater portion of the "spirit of God," or of "power from on high," which was given at Pentecost. In the

first verse of this chapter, where the powers given to the Twelve are enumerated, this one, of "raising the dead," is not included. "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Neither is this power mentioned in the parallel passage in Luke ix. 1, "Then he called his twelve disciples together, and gave them power and authority over all devils [*demons*], and to cure diseases." For all these reasons, but particularly because they are not to be found in the oldest and best MSS., these words are probably an interpolation. That the Apostles did, after the resurrection of Christ, receive such power, is evident from the fact of Paul having raised Eutychus from the dead.

Verse 15: "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city." The plain in which Sodom and Gomorrha once stood, is at present covered with water; this water is usually styled in the New Testament the Dead Sea, and by other geographers, the Sea or Lake of Asphaltites. Several travellers assure us, that they have observed fragments of walls and palaces in the Dead Sea. Maundrell was not so fortunate, owing, he supposes, to the height of the waters. But he relates, that the Father-guardian and Procurator of Jerusalem, both men of sense and probity, declared that they had once actually seen one of those ruins; and that it was so near the shore, and the Lake so shallow, that they, together with some Frenchmen, went to it, and found there several pillars and other fragments of buildings. Josephus also says, that these ruins were extant in his time; for he asserts that he perceived, on the shores of the Dead Sea, "the shades of the overwhelmed cities." Many fabulous accounts respecting the waters of the Dead Sea were propagated by early travellers, and imbibed with that love of the marvellous which characterises an age of deficient education. It was said, that human bodies would not sink in the waters, that fish would not live in them, that birds were killed in flying over them. These have all been disproved by the experiments of later and more philosophical investigators. The specific gravity of the waters of the Dead Sea, is, indeed, much greater than that of

the ocean, owing to the immense quantities of salt and bitumen which the former contains; so, it is more difficult to sink in them than elsewhere; but they afford no decided security against the accident of drowning. Fish *are* now to be found there, though it is true that the acrid nature of the waters would kill most fish brought thither from the neighbouring rivers; and flocks of swallows are to be seen skimming its surface with perfect impunity. As it is, the Dead Sea forms a remarkable testimony to the truth of the Mosaic narrative—that cities once stood within its area, and that they were destroyed by "fire from heaven."

Verse 23: "For verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come." The meaning of the phrase, "till the Son of Man be come," it is difficult to ascertain with precision. Jesus was then with them; he *had* come: what means the next coming? Some conceive the signification to be, "Ye shall not have gone over the cities of Israel till the resurrection;" which was the second coming of Jesus. Others, again, refer the "coming of the Son of Man" to the destruction of Jerusalem by the Roman armies. This is a good sense; and it is corroborated by a passage in the 24th chapter of this Gospel, where Jesus is manifestly and expressly prophesying respecting the siege and capture of the Holy City. The passage is to be found in the 27th verse of that chapter: "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." The context clearly evidences (as will be shown at length, when that chapter claims our attention), that the advance of the Roman army is the thing predicted; and which is prophetically styled "the coming of the Son of Man." Such seems to be also the meaning of the phrase in the verse under review,—Ye shall not have preached the Gospel in all the cities of Israel, till Jerusalem be destroyed by the power of Rome.

MYSTERY VERSUS MYSTERY.

To the Editor of the Christian Pioneer.

SIR,—A sort of axiom among certain learned and pious theologians, lays it down, that the greater the mys-

tery, the greater the truth. This being employed as legitimate data, any syllogism into which a great mystery is introduced, must of course evolve a conclusion by which some great truth is established. Thus, the greater the mystery, the greater the truth. But the Trinity is a great mystery, therefore the Trinity is a great truth. Change the word Trinity for either the word Atonement, or the words, the two natures of Christ, or any other, and the mystery is by this logic proved to be a great truth. But when a general principle is laid down, it is good for everything, *viz.* that class of facts which pertain to that particular subject, or it is good for nothing. Now, we have very often been told from the pulpit, in all the pathos of pious zeal, and all the pomp of priestly authority, that the greatest of all mysteries will be, if the rejecters of Trinitarianism are saved. According to the theological canon, we obtain this syllogism—the greatest of mysteries is the greatest of truths; but the greatest of all mysteries, is the admission into heaven of a rejecter of Trinitarianism—therefore, the admission into heaven of a rejecter of Trinitarianism, is the greatest of truths.

Again, it is constantly affirmed, that God cannot forgive sins, without an infinite atonement made to his justice. But this is merely saying, in other words, that we cannot understand how he can do it, or, it is a great mystery, and this proves it to be a great truth. So also, of the full work of redemption by the Father alone, through the agency of a strictly human being. If it be a great mystery that God should, in the man Christ Jesus, reconcile the world unto himself, and not impute sin to the penitent, it must, by the axiom, be a great truth. And if it be maintained that it is profoundly mysterious, that such names, offices, works, and attributes, as the Scriptures apply to Jesus, should be ascribed to one who wore no other nature than human, then it will follow, that it is profoundly true, that such names, offices, works, and attributes, do pertain to Jesus in his human nature, or, in other words, as a human being.

Is it a mystery that a man should be called God, and still be strictly human? then, it must be a truth. Is it a mystery that the man Christ Jesus should, without having two natures, be one with the Father, and think it

not robbery to be equal with God? then, that must be a truth. Is it a mystery that a human being should be made Lord and Christ, the Saviour and Judge of men? then, that must be a truth. And the proposition before us, if it be itself true, will extend much farther than all this. Let it be a great mystery, that both the believers and rejecters of the Trinity are right, and that also becomes a great truth. Say that it is a great mystery that all evil can tend to good, and every human being will finally be brought to heaven, and you affirm that these are truths.

Now, if this mode of proving truth, which will just as well serve one party as another, and as clearly demonstrate Anti-trinitarianism as its converse, be repudiated by the Trinitarian, he can no longer take refuge in mystery, and no longer taunt his opponent with rejecting doctrines because they are mysterious. He who affirms that the Trinity is not a doctrine to be reasoned about, but a mystery to be believed as true; and then, in the same breath, reasons that the simple Unity of God, even the Father, is—when taken in connection with much of the language of the Record, and the nature and forgiveness of sin—too mysterious to be true, reasons against himself, and destroys his own doctrine. And the Anti-trinitarian who argues against the Trinity, because it is a mystery, takes up a singularly unfortunate position, and deeply damages his own cause. No necessity for reasoning against the Trinity, on the ground of its being a mystery, can exist, till the fact has been established that the Bible declares unequivocally, that in the One God there are three co-equal, co-eternal persons. As rationally might the mystery of three millions of ciphers composing one simple unit, be firmly contested prior to the establishment of the fact, that one unit is compounded of three millions of ciphers.

There has been an infinite waste of words about mysteries. Let the mystery-mongers only be taken on their own premises, and their positions become self-destructive. It matters not though they should espouse some mysteries, and reject others. They must assign reasons for so doing; and those reasons, whatever they are, cannot but be fatal to their argument for the reception of a doc-

trine, solely because it is a mystery. Strangely frightful would be the rendering of the Apocalypse, "Mystery, or Truth, Babylon the great." It is gross injustice to Trinitarians, to allow them to remain under the sad delusion, that calling their dogmas Christian mysteries, sanctifies those dogmas, places them out of the pale of reasoning, and demonstrates them to be awful truths. Mystery has, in reality, nothing to do with the matter. Adduce the Trinity, or any other doctrine, in a plainly announced proposition of unperverted Scripture, and no place remains for dispute about mystery.

C. H. C.

THE ESSENTIALS OF CHRISTIANITY.—No. II.

We have endeavoured to answer, with the utmost brevity, the question, What are the Essentials of Christianity? and we have seen, that according to our threefold view, they may be placed in the facts of the life of Christ; or the doctrines, principles, and truths which may be deduced from those facts; or, taking yet higher ground, in the tone of mind, the temper of spirit, the form of character, which those facts and doctrines are adapted to create.

Some would perhaps be disposed to answer differently. If we look at the summaries of Christianity presented to us in the creeds and catechisms of Churches, we shall be led to the conclusion, that the framers of those did not take precisely the same view as that which is here submitted. The Essentials of Christianity have, by sectarians, been usually placed in the controversial; and to affirm, that the grand essential of Christianity is an honest heart, a loving obedience, and a truthful intellect, is "the way which *they* call heresy." To affirm, that good men of all speculations and denominations have in their hearts the essentials of Christianity, is called Latitudinarianism, or indifference to truth. To say that Christ's own character is the one most luminous point of view, sufficient of itself to be our beacon-light to guide us through oceans of doubt and debate and the toils of life, is, in the opinion of some, to reject all the peculiarities of the Gospel. And to object to certain current interpretations of Christianity, as self-inconsistent, irreconcileable to the clear voice and general tenor of Scripture, as well as with the recognised

character of a holy and benignant Deity, and the known facts of human nature, is called, reducing Christianity to mere naturalism. We are very far from the presumption of making up a creed according to our own taste and construction, and then thrusting it in the faces of others, with the lofty assurance that we infallibly know these to be Christian essentials, and that others must see with *our* eyes, and believe with our faith, and worship by our creed. We regard every such proceeding as a priestly assumption of lordship over the conscience, an unholy trampling upon the rights of mind, a violation of that liberty with which Christ has made us free, an arrogant claim to be above human fallibility, and which is emphatically rebuked by the whole tenor and manner of Christ's teaching, who appealed to the intellect of all, saying, "he that hath ears to hear, let him hear." We refer every one to Scripture, and to determine for himself; and we call upon his candid judgment to say, whether the principles which we have enumerated do not pervade Christ's recorded teaching? Even if he thinks that more belongs to Christianity, he will not exclude what we have set down as essential. Take away Christ's animating revelations of the fatherly character of God, his beautiful delineations of human duty, his sympathy with all that is pure and lofty and strenuous in human nature, and his constant and sublime reference to the ruling Providence that clothes the lily in its beauty and wings the sparrow for its flight; and to the loftiest theme of human speculation and of hope, the immortality of man,—take away these principles, and you have removed the essentials of Christianity. But, take away the principles which sectarians and catechisms enforce, leaving *these*, and we have all that is needful to human hope and duty, to the salvation of man from moral evil, to his comfort and peace of mind, and to a loving reliance upon God.

We may reach the same conclusion by a different process. It might be regarded as not an easy task, to determine the essentials of Christianity, in the existing divided state of religious opinions and parties. It is certainly not to be done by culling out and presenting us with the peculiarities of sects; but rather, by removing all that is peculiar and local, and observing what is common to all

sects. That which remains after sectional diversities are subtracted, leaves the essential of Christianity. The principles above specified will abide this test. They are admitted by all denominations; they are the substratum of all denominational peculiarities. All build, upon this foundation of gold and silver, their own structures of wood, hay, and stubble. What moral power would reside in Christianity, if you deduct Christ's doctrine respecting God—Christ's doctrine respecting man—his doctrine of Duty, and of Immortality? It is a cause of rejoicing, that these great truths pervade all sects; and they neutralise much of the evil of all forms of sectarianism. They are of incalculably greater moment than any matters of doubtful and difficult speculation, for the sake of which Christian societies have been agitated and stimulated into the unholy fervours of party zeal.

The question of What are the essentials of Christianity? would be differently answered by different parties. Without staying to examine these answers in detail, we may advert to some general considerations, drawn from Scripture and reason, which still farther confirm the views presented, and help us satisfactorily to determine this question for ourselves.

May we not lay it down as a safe principle, that essentials must be clear; that they cannot be matter of learned research, and difficult debate; they must be plain and prominent, standing out in high relief on the face of the record—not requiring the refinements of criticism, or learned authorities for their establishment, but plain to him that readeth and considereth? This is what we might expect, on principles of natural reason. What is essential, ought to be plain. The salvation of man cannot depend on obscurities which the well-disposed may miss, and the feeble cannot reach. And Scripture confirms this expectation; it says, that the thing is nigh unto us, so that we need not say, who shall ascend into the height to bring it down, or who shall descend into the depth to fetch it up? It says, "He hath showed thee, O man, what is good for thee, and what doth the Lord require of thee." Christ connects discipleship to him, with keeping his words, doing his sayings; and unless Christ has spoken obscurely, it would appear that no honest mind can mistake the essentials of his religion.

The essentials of religion cannot be those controverted points on which good men have doubted and differed—they cannot be found in any of the merely controversial aspects of Christianity. The essentials of religion, we submit, must be rather its moral aspects, its reference to man as a thinking and spiritual being. The essentials of religion must be a knowledge of the true character of God, of his moral character, of our relations to him; such knowledge as shows us ourselves, what we are; and gives us the means by which our minds may be purified; and sets before us a delineation of our duty, of the temper of mind we should seek, and so impels us to aim at our nature's highest excellence. Such knowledge of God, is life eternal. Such knowledge of ourselves, is present moral life, true liberty, and self-enjoyment. But we know how remote is all this, from any of the controversial matters on which sects have split! How different is the knowledge of God's character as the Father and friend of humanity, from any and all speculations touching his manner of existence!

We advance another step, and contend, that though all the peculiarities of existing sects were allowed to be true, they must be excluded from being essential. What are those peculiarities which some would call the Essentials? They are—Trinity, or a speculation respecting the manner of the Divine existence; vicarious satisfaction, or that God does not dispense his free grace without innocence bearing the penalty of moral guilt, in room and stead of the offending; birth-sin; election of some, and rejection of others, to the eternal differences of bliss or woe; two natures in the one Christ; miraculous influence in conversion; and the impossibility of good men falling away finally, called, in systems of theology, the perseverance of the saints. Now, granting all these speculations to be correct—which would be a large grant—they are of little or no moral efficacy in enabling us to do our duty, and become better men. Even if they are true, they are not the principles on which we rely for producing Christian righteousness. We are not now disputing their truth; but we are comparing them, in spiritual efficacy to make us holy and righteous, with the principles above stated. What is essential, must have an

influence to make us holy or virtuous. Principles which have no such tendency cannot rank with Essentials.

Let us, then, take the Trinity, or threeness of God. What is this? A mere sound: its advocates do not pretend to explain it. They say, they have no ideas corresponding; only they choose to affirm that the Deity is "three somewhats," or that God exists after a threefold manner of distinction. Be it so, for the moment. But this adds nothing to our knowledge of God, as the One Infinite Father of creation. Trinity is either tritheism—which we are not willing to impute, and which its most rational defenders disavow—else it leaves us but One Infinite Being or Intelligence, One Mighty Mind, that built all things, and whom we adore as the Spirit of spirits. If we believe that God is our loving Father, that he beholds our struggles of goodness, that he regards our efforts to do his will, and will graciously accept our righteousness, and forgive the wrong that is turned from with a full and perfect heart,—what moral efficacy is there in believing, in addition to all this, that the Divine Being exists, in some mysterious way, after a threefold manner of distinction? We are not now inquiring into the evidence of this theory, but what moral or religious benefits do we gain by admitting it? What new motives do we thereby acquire to live a life of righteousness, or fight a good fight of faith? Or what new and impressive views does it disclose to us of the character of God? Or what ampler and more magnificent prospects does it open up of the Divine government? Every principle of the Divine nature, and every relation of ours to that nature, remain unaffected by any and all speculations concerning tri-personality. So that, after all, it is but a barren speculation, a theory, a thing of sound, a particular conformation of the organs of speech; but possessing no vitality, nor animating nor elevating power, even in those minds into whose creed it enters; for, let the experience of any good man be questioned, what are the great truths relating to the Divine nature to which the mind clings, and from which it draws support and spiritual nourishment? They will be found to be, not the abstruse, the mystical, the controversial—not such as regard modes of entity, decrees, sovereignty, and free-will. These belong to the

class of speculations in which learned men and philosophers may sometimes expatiate, but they are not the spiritual sustenance of the mind, they are not the good man's daily bread, on which he may wax strong, and grow, and live for ever. Where shall this be found, but in that which happily all Christians admit—and, unhappily, all too much overlook—in the truths relating to the moral character of God, his spiritual perfections, those aspects of the Divine nature by which he is presented to us as the Father, and Friend, and Governor, and Saviour, and Judge of the human race? It is far more important to our spiritual improvement and growth in grace, that we should believe and feel God to be the holy One that seeth us at all times, than to conceive that he is one of three "somewhats;" to believe that he governs the world, than to believe that there is some unknown distinction in the Divine nature; to experience that he is the Father who giveth good gifts, God the rewarder of them that seek him, than that he is the first in order of a tri-personal Deity. Granting all these verbal or mystical distinctions, what is their value? they signify nothing at all; they add nothing to our faith of a spiritual, holy, and paternal God. This, then, is the grand essential; and the others, supposing them true, have no perceptible power to exalt, to console, or strengthen us.

What, again, are the discussions respecting what has been called the person of Christ? They are all second and third-rate matters. Whatever were the rank of our Lord in the scale of being, his office and relation to us are the same. All Christians see in Jesus the organ of the Divinity; though the human being surely never was, nor was supposed to be, the Divine Being himself. Still, all see in Jesus the seal and stamp of that which is Divine. After all, the Divinity of Christ has never been questioned. Men, even while disputing about his person or natural rank in creation, have all, unconsciously, felt the Divinity of his character, in its excellence, and universality, and stainless purity, and pure human sympathy. Jesus of Nazareth has always been regarded as the visible Shekinah of the Deity, God's symbol or image upon earth. The pious Unitarian and the pious Trinitarian have agreed in this, however they might seem to differ

in definition and speculation. The controversy respecting the person of Christ ends in words, as in the former case. Men rely upon a Divine Saviour, when they rest upon God the Father; and Christ is ever felt, within the soul, as the pledge and proof of the Divine philanthropy. The moral virtue of Christ, his piety and patience, his self-devoting benevolence, and gentleness of wisdom, is unaffected by any speculations touching two natures in one person, hypostatical union, &c. The essential of Christianity is, to have the mind of Christ within us, to be like him in piety to God and love to man, and the rule and regulation of our own spirits. If we receive the doctrine of Christ, and keep his commandments, and are imbued with his spirit, what signify those nice and undecypherable points on which a scholastic theology has made shipwreck of Christian charity? If we feel the example and the spirit of Christ cheering us on in our career of virtue, animating us to struggle and endurance, creating within us the mind that bears and forbears, and still believes and hopes the best, and forgives the erring, and supports the weak, and comforts the feeble-minded, and feels the superior blessedness of giving, over that of receiving, and is unwearied in well-doing, and endeavours to overcome all evil with good,—is not this, again, the essential of Christ's religion? and what power is there in those disputed and disputable theories respecting his person, to which so much importance has been erroneously attached, and on whose account Christians have been estranged from one another and opposed in warfare unholy? What am I the better for believing in a distinct and separate Deity of Christ—if this is the thing really meant—when I already see, that the One only Living and true God, the Father, dwelt in him. I have a Divine Saviour, if I look up to the Father, who sent and sanctified his Son. Every great truth, and every spiritual principle, and every inspiring motive, and every holy duty of the Christian life, remain untouched by scholastic notions, which are altogether extrinsic and foreign to the essence of our faith in a spiritual Christianity. What can any notions touching the person of Christ, add to our perception of his character as the great model of human excellence, the object of Divine approval, the messenger

of God's mercy to man, the preacher of righteousness, the revealer of immortality. Admitting the truth of what is peculiar to Orthodox Christianity, that peculiarity of Orthodoxy is no essential of Christianity.

The same mode of illustration might be carried through and applied in other instances. Take the doctrine respecting human nature. Man's highest glory is in being faithful to his moral nature, in unfolding the reason and conscience that are within him, in self-culture, in ceaseless advancement, perpetual progress toward the true, the excellent, the everlasting. To feel, that by holiness we resemble God, that by beneficence we are the disciples of Christ, and that our calling is a high and a holy one, this is the life and soul of virtue within us. And to feel that sin is the bane and ruin and dishonour of our nature, this is the great faith of goodness—the faith that purifieth the heart, worketh by love, and overcometh the world. But how are we advantaged by adding to all this, certain ideas touching federal headship of our progenitor, imputation of guilt and sin, fall and sin of ours before we existed, vicarious offence without our consent, and vicarious redemption without our consciousness? What moral or spiritual power resides in ideas of this class, supposing them true? Where is their efficacy to arm us against temptation, or make us strong in the day of trial? What solemnity do they add to the feeling of personal responsibility, if, indeed, they do not obscure it? How do they deepen our sense of the evil of sin, or enhance our perception of the glory of goodness? Must we go out of ourselves, and beyond the sphere of conscience, to find some source of evil in the remote past? It is not surely to such refined, and recondite, and wire-drawn speculations (even granting them to be true speculations), that we are to trust for the purifying of the human mind, the sanctifying of the human spirit, and the elevation of society. We need something far more simple, practical, and nigh unto us. And we do not find this in the subtleties of the schoolmen, or the creeds of the middle ages. We must not trust to these for nerving the heart, and strengthening the hands, and making us endure as seeing Him who is invisible. How do all these remote and elaborate theories fade away before the simple gran-

deur of God, the invisible Witness, Judge, and Rewarder —personal sin, the great evil we have to dread—fidelity to our highest nature, the great work of life—and holiness, the condition of Divine approval, the pledge, promise, and preparation for coming immortality!

The brevity to which we restrict ourselves, forbids our carrying out in detail the arguments on the other points enumerated; else we might deal with every one of them as we have done with the Trinity, the two natures of Christ, and birth-sin. Our argument is, that, admitting these peculiarities of Orthodoxy as true, they are secondary and unessential. The great Christian doctrines of the Divine nature, the Christ, and human nature, are unaffected by them. They are things that may be dispensed with, and still the life and soul of religion remain entire and unharmed. They are not essential, but accidental—accidental accretions around the primitive simplicity of Christianity. Analyse the writings or the discourses of those who have been most successful in bringing home religion to the consciences of men, and turning sinners from the error of their way, and, we believe, the constraining and regenerating efficacy—the unction that is shed over the eloquent page, or the pathos that flows from the lips of Heaven's ambassadors—will be found to reside, not in any of the alleged peculiarities of popular creeds, but in that common substratum of spiritual truth that lies at the bottom of them all. The truths and principles by which appeal is most successfully made to the consciences of men, are those which present God in his character of loving Father, and merciful Saviour, and wise Governor, and unseen Witness, and righteous Judge. Christ's parable of the father receiving back the wanderer, is an epitome of Christianity; and the heart of man needs no other. And what are the views of Christ which fix our regards and win our sympathies? Are they not such as show him in his purity, and meekness, and benevolence, doing the will of God, enduring for righteousness' sake, redeeming us from moral evil, at the cost of his own labours and tears, life and death, faithful unto the cross? And what representations of our own nature warm and animate us, but such as call us to put forth our energies as children of the Most High, and tell

of the worth of the soul, and the brotherhood of humanity, and of the sainted models of human goodness in patriarchs, prophets, martyrs, apostles, confessors, sages, philanthropists—and place before us a holier law, and loftier motives, and a freer service, and a more generous virtue—and exhibit to us all this in Jesus, as the pattern of human excellence, and the pledge of human immortality?

The moral, the spiritual, then, is the essential; and the mystical, the obscure, the dogmatical, the controversial, have neither part nor lot in this matter. The essential of Christianity, is not in any of those hypotheses and theories respecting things that may be too high for us. It is high time that the world had done with creeds, and dogmas, and sects, and man-made systems of theology; and that we were going forward in a spiritual Christianity—building ourselves up in righteousness and truth unto salvation—unfolding all the resources of religion and of human nature—working out, for the healing of society, the great principle of human brotherhood, the Christian and comprehensive law of Love; for, let sectarianism preach, pray, proselyte, and persecute as it pleases, behold, this is the essential Christianity—to love God, and be like the Christ, and be constantly working toward self and social improvement. A. M.

On the DUTY of DISSEMINATING UNITARIAN CHRISTIANITY in its DISTINCTIVE CHARACTER.

To the Editor of the Christian Pioneer.

Sir,—My thoughts have been attracted to the above subject frequently, of late, by the perusal of various articles I have met with, in some of our periodical publications and elsewhere, and which appear to have been written from the laudable motive of promoting the extension of Christian charity and Christian liberty in the world, but by what may perhaps be considered very questionable means; *viz.* by waging an *undistinguishing* warfare against sectarianism; and by questioning the propriety of using what are set down as mere sectarian, or party names, in designating religious societies; and under such titles the term "Unitarian" has been included. But

it would not be difficult to show, that this term is not a mere "party name," but a distinctive, and descriptive appellation,—distinctive as marking one of the two great divisions of the religious world, and descriptive of the great principle (taught by nature and revelation) of the oneness and sole supremacy of the Sovereign Ruler of the universe. But my object at the present time is, not so much to defend the use of sectarian or distinctive appellations, as to offer a few remarks on sectarianism itself; and to show, that when exclusive bigotry and denunciatory intolerance form the ruling spirit of the land, sectarianism may become the ark of preservation, where Gospel simplicity, Christian charity, and Christian liberty, may ride in safety, free from the devastating floods of unreflecting and intolerant fanaticism.

Some persons are fond of imagining, that, by giving a little, and taking a little, we might soon establish that state of things, "when all creeds shall be massed and mingled together in one levelling glow of Christian light and love"! This is very beautiful in sound, but as Utopian and incongruous as the union of words can make it. "All creeds massed and mingled together"!—why, what a heterogeneous mass, or rather mess, would be produced, supposing an equal portion of each various part! But, in the commingling of Unitarianism with Trinitarianism, this would certainly not be the case; for Unitarianism, in losing its identity and its distinctiveness, would lose also its influence and its usefulness. It would be like the commingling of water with fire, which indeed is known chemically to exist; but owing to the vast disproportion of the one to the other, the fire only is seen, and its influence only is felt. Or, it would be like the commingling of the fresh inland mountain-stream, with the saline waters of the boundless sea; where its peculiar qualities would be no longer available—where it would be lost in the mighty mass, and literally exist only as "a drop in the ocean;" while, in its original distinctive character, in its various journeyings through the land, its uncontaminated waters might give life and breath and vigour to all within its course. It is chiefly by the separation of the pure liquid particles from the ocean mass, that the refreshing dews and the genial showers are made to descend on the earth,

causing the seed to put forth the blade and the ear, and to bring forth in the produce of the harvest, forty, sixty, or even a hundred-fold. So it is with the simple uncorrupted doctrines of Unitarian Christianity: preserve their identity and their distinctiveness, and we preserve their value and their usefulness. But sacrifice these to mere Utopian ideas, to theoretical, closet-born notions of Christian union, or to an extremely sensitive fastidiousness with regard to sectarianism, and we sacrifice the means of hastening the establishment of Christianity in real practical utility and gospel purity. If we cease to exert ourselves to propagate, in its *distinctive character*, that truth which shall "make us free"—if we thus peril our principles, and cease to hold fast our integrity—if we thus sacrifice our power of preserving and extending the pure principles of the Reformation, under the idea of promoting Christian charity in the world, or of promoting unity with our brethren of other denominations,—we sacrifice that which,

"Not enriching them, makes us poor indeed."

The purest and most exalted spirit of Christian charity and Christian candour, owes its very existence to sectarianism; and can only be brought into operation, in all its beauty and its purity, in that society where diversity of opinion and strict adherence to principle are to be found. And, I believe, the best display of charity and candour is to be seen, in every denomination or section of the Christian world freely holding out the right hand of fellowship to each other, and yet zealously endeavouring to do honour to that faith which each esteems and values as religious truth, by promoting its extension by all fair and honourable means; and, at the same time, rejoicing in the exertions of others, made in the same spirit, in what *they* esteem the same cause; scrupulously abstaining from unwarrantable denunciations founded on the *supposed* inefficacy (for it is incapable of proof) of the religious belief of any person or party as regards their final acceptance with our Heavenly Father. This involves no sacrifice of principle, not even to the throwing overboard of any distinctive appellation; it compels no lukewarmness or indifference in the cause of Christian truth and

doctrinal purity; but rather commands the exercise of enlightened zeal, not only that our integrity may be secured, but, that "charity may have her perfect work." It is commonly said, in reply to the assertion that Unitarians are few in number, that "they are plentiful in the church, and in every other sect, but have not moral courage enough to come forth and avow their principles." But, it may be asked, does our own conduct encourage them to do so? do we not often exhibit a supineness, little calculated to inspire others with confidence, or to shame them into an open avowal of their convictions? What right have we to expect others to give up all the associations and impressions of early years—the prejudices and prepossessions of education—and, perhaps, the companionship of friends and relatives,—what right have we to expect others to sacrifice all these feelings and affections on the altar of Truth, when we exhibit such lamentable indifference to what we believe the cause of Truth ourselves—when we have scarcely the moral courage to own our proper designation? Verily, we can perceive the *mote* that is in our brother's eye, when we consider not the *beam* that is in our own eye!

Christian charity does not call upon us to regard all forms of religious profession as of equal value. But, after having "searched the Scriptures," after having "proved all things," and judged even of ourselves, we are bound not only to "hold fast that which is good," but also to "contend earnestly for that faith which (we believe) was once delivered to the saints." This may be decried as sectarianism—be it so,—but it is a sectarianism which exhibits no taint of bigotry or intolerance; it is a sectarianism to which we are compelled by the force of circumstances and the opinions of the world; and it is a sectarianism from which we cannot depart, without loosening the bond of principle, or manifesting an indifference to what we esteem religious truth. And as it is not the best way to promote virtue in the world, to remain indifferent to the progress of vice; neither is it the best way to promote Christian charity and Christian liberty, to remain indifferent to the outpourings of bigotry and intolerance. I know, indeed, how sectarianism, like everything else, is abused in the world. I know, that

many benevolent and truly Christian spirits, have justly regarded its operations in society with unmingled disgust. I know how the intolerant zeal with which those operations have been accompanied, has driven many into a state of religious indifference. But it should not be so. These things condemn the abuse only, and not the use of sectarianism; and if others abuse it, that is no good reason why we should not use it. I believe sectarianism, "pure and undefiled," is a truth-loving, liberalising principle, with which bigotry and intolerance have naturally no more connection than has frugality with meanness. Frugality is a virtue; but if it be suffered to degenerate into miserly meanness, it is no longer a virtue. So it is with sectarianism; if the degenerate spirit of bigotry or intolerance be suffered to mingle with its operations, its name and its nature are changed, and it is sectarianism no longer. But true, liberty-loving, liberalising sectarianism, is at once the preserver and defender of truth and charity. And, in the midst of a world divided (as it ever must be, so long as the human mind remains in its present imperfect state) into sects and parties, it becomes the true Christian philanthropist, the real lover of Christian charity and Christian liberty, not to fritter away his powers in individual exertion—not to sit down in listless apathy, but to unite his own energies with those of congenial spirits, in order to disseminate those great truths, which, upon careful examination, and comparison with the teachings of Christ, are found best adapted to the sacred and holy purpose of at once raising the whole moral and intellectual nature of man—of aiding the progress of human improvement—and of eventually diffusing, among all ranks and degrees of mankind, that charity which "never faileth," which "rejoiceth not in iniquity but rejoiceth in the truth." In a word, to become sectarian; that not only the interests of religious truth, but also the sacred rights of liberty and of conscience may be carefully guarded and defended against the inroads of bigotry, superstition, intolerance, and fanaticism. Thus shall we erect a bulwark, within whose holy precincts the good seed of liberty and Christian brotherhood may be sown in safety; and, watered by the heavenly dew-drops of faith and patience, may, in happier days, and under holier in-

fluences, be transplanted in the world—under whose spreading branches the sons of humanity may find shelter and repose, and whose leaves shall be for the healing of the nations.

A Lover of Truth and Charity.

Edgbaston, Birmingham, Dec. 17, 1840.

THE TEMPERANCE REFORMATION.

Our readers cannot but have noticed the efforts which have, of late years especially, been made to check and uproot the evil of Intemperance; but many may not have entered so earnestly and practically into the nature, tendency, and results of those efforts, as their great importance to the improvement and well-being of their race imperatively demands and deserves. Former volumes of the Christian Pioneer will testify to the interest we have always taken in the Temperance movement; and to the readers of this magazine we are persuaded it cannot be necessary to dwell on the frightful demoralization occasioned by the use of intoxicating drinks. But notwithstanding the acknowledged prevalence of the enormous evils thereby entailed on the community, it is probable many may not have sufficiently considered the question, Whether it be not the bounden duty, under existing circumstances, of every Christian philanthropist, to abstain altogether from the use of intoxicating liquors; and to exert every influence in his power to discountenance and put down the customs of society which lead to their consumption? Our minds are made up on the subject. We answer the question in the affirmative. We are persuaded that nothing can effectually stay the ravages of intemperance, but the total abstinence principle. The efforts which since 1826, have been made in Great Britain and Ireland as well as in America, through the agency of Temperance Societies, to check the evil, have doubtless been of considerable service in exposing the fatal consequences of indulgence, more especially in ardent spirits; but the good thus accomplished, was as nothing, when compared with the beneficial results already effected by the promulgation and practical observance of the Total Abstinence principle. We notice, with highest pleasure, the state-

ment of our respected friend, Mr. James Haughton of Dublin, in the "Bible Christian" for January, in reference to the Temperance Reformation in Ireland:—"I may say, without fear of contradiction from any well-informed human being, that a greater moral good has never taken place among any people, within the whole history of our race; my own opinion is, that it is the greatest and most glorious change, from evil habits and practices to good ones, that has been witnessed since the promulgation of our peaceful religion by its Divine Founder."

Scotland, England, and America, also bear testimony to the great good which has been already attained. But the good yet effected bears no comparison with that which remains to be accomplished. We shall resume the consideration of this subject in our ensuing Number. But in the meantime, we reiterate the exhortation of Mr. Haughton, in the Bible Christian:—"I would earnestly and affectionately ask my brethren and sisters in religious profession—Christian Unitarians everywhere, clergymen and laymen—what are you doing to forward man's happiness in the great question of Temperance? As a body, I believe you are not known as supporters of this great moral movement." "And I am firmly persuaded, that until Unitarians come forward more decidedly, as the uncompromising advocates of this and other great Moral Reforms, that the great truth, the Unity of God—with whose promulgation among the nations of the earth, we are charged—will suffer in our hands."

We cannot believe, however, that Christian Unitarians, who have ever been first and foremost in their efforts for the attainment of Civil and Religious Liberty, not only for themselves but also for their brethren of mankind—who have been indefatigable in their labours to communicate the blessings of knowledge to every individual in the land—will lag behind in this labour of Christian benevolence, when once they understand its claims on their zealous co-operation. When once they come clearly to perceive, that the moderate use of intoxicating drinks is not only useless but noxious, and specially pernicious as it offers a ready plea and convenient shelter to their immoderate consumers, they will adopt in reference to them the noble and Christian resolution to which the Apostle

gave utterance in relation to those who, imbued with Christian knowledge, sat at meat in the Temples of Idolatry,—"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

MONTHLY RECORD.

February 1, 1841.

The Second Tea-Party of the Members and Friends of the Unitarian Congregation of Walsall, was held on Wednesday evening, Jan. 6, 1841. The Rev. Wm. M'Kean, the Minister of the Congregation, was in the chair; and was supported by the Revds. Hugh Hutton of Birmingham, John Palmer of Dudley, W. Whitelegge of Coseley, and T. Bowring (Home Missionary to the Poor), Birmingham. The meeting was also addressed by Messrs. Worsey, Green, and others. Although the proceedings of the meeting were interesting in themselves, as bodying forth the sentiments of liberal-minded men, entertaining large and extensive views of the education, intellectual and moral, of the masses of society, and of the necessity of alleviating them at the present time from the burdens of taxation, &c.; yet, the point of view from which this meeting was most interesting and important, and most deserving of the attention of well-wishers and workers in the cause of Unitarianism, consists in the fact, as manifested by numbers, of the increase of liberality shown by the people of Walsall towards the Unitarian body. At the first meeting of this kind, two years ago, there were present about 90 individuals; on this last occasion, upwards of 200. This number, it must be understood, was made up, not merely or nearly of the members of the Unitarian Congregation, but of the several other Dissenting bodies.

That Mr. M'Kean is doing his duty, and is bringing forth fruits worthy of the great cause he advocates, all who were present at this meeting, and who know the difficulties with which he has had to contend, must be well satisfied. His lofty views of the nobleness of human nature, his thorough and soul-felt conviction of the paternity of God, of the freedom and brotherhood of man, are developed in a style of eloquence so powerful and persuasive as must captivate the understandings and the hearts of all who are not "blind to the glories of God's universe, and deaf to its divinest harmonies." And his success has been great, and is likely to be much greater. The chapel is crowded on every occasion of an advertised lecture, and frequently when the lecture is

not publicly announced. If all Unitarian ministers possessed Mr. M'Kean's earnestness and faith, in addition to the learning and science which characterise them as a class, speedily and powerfully would our cause go on conquering and to conquer. Our zeal and our energy would bring about a reformation, as much superior in its nature to *the* Reformation, as Christ is to Calvin, and as much more extensive in its sway as humanity is than Christendom.

Coseley.

Testimonial to Mr. Gibbs, Devonport.—A Meeting of the friends of Mr. Gibbs—who has upwards of twenty years officiated at the Devonport Unitarian Chapel, and has otherwise promoted the interest of the Unitarian cause, without any pecuniary remuneration—was held in Elliott's Royal Hotel, on Thursday the 17th of December, 1840. More than 160 persons were present from Devonport, Plymouth, and other places. After tea, John Norman, Esq. was called to the chair. He stated the object of the meeting; which was, to present to Mr. Gibbs a Portrait of himself, which his friends, who had subscribed for it, desired to offer as a small but sincere tribute of their gratitude for his services, and esteem for his character. The Portrait, which was executed by Mr. Opie of Plymouth, was in the Hall in a proper position for being observed, and is acknowledged by all to be a faithful likeness. After Mr. Odgers had read a letter from Mr. Commins of Tavistock, apologising for unavoidable absence on an occasion so interesting, and offering his testimony of esteem and congratulation to Mr. Gibbs, the Chairman called upon Mr. Nicholas Rundell to read the Address of Fresentation to Mr. Gibbs, which was as follows:—

"To Mr. Silvanus Gibbs,

"Dear Sir,—It is with sincere pleasure that we proceed to the principal business of this evening, which is, to offer the expression of our unfeigned thanks to one whom we have indeed much cause to honour and esteem, as a long-tried friend, and self-denying and persevering labourer in behalf of the untrammelled Gospel of Jesus Christ. Many of us have been the recipients of your valuable expositions of Christian truth and duty, hope, and happiness; and all of us have been confirmed, and encouraged in our faith and diligence, by the private example and public manifold exertions of so blameless a man and so faithful a teacher.

"Do not suppose, that in presenting you with the portrait of your external self, we mean by the value of the painting to measure or make any comparison of your internal worth, or our esteem and gratitude. The picture is acknowledged,

by all who have seen it, to be a faithful delineation of your form and features; which we hope that your family and friends will have pleasure in beholding, whether in your presence or absence. But it would require more power than our words could express, to picture forth the internal lineaments of your generous mind. We feel ourselves incompetent to the task; our own consciousness of your worth, is more than we can adequately utter; and the knowledge of your services, and the noble motives which have actuated you, has already been extensively diffused and recognised throughout our churches.

"For more than twenty years, through good and evil report, in periods of bodily weakness as well as strength, in the midst of official duties of another kind, occupying your daily attention,—*you* have performed the very rare task of ministering to a congregation, deeply grateful for your unwearied kindness, and who regret that they cannot evince their thankfulness in a more substantial manner.

"But we are gratified with the assurance, that you, dear Sir, have always looked, and will look to higher considerations than we in any circumstances could offer. The pleasure of doing good to your fellow-beings, the consciousness of rectitude, the satisfaction of being useful in a great and glorious cause, and the approbation of the God to whose service you were and are devoted,—*these*, we are sensible, were the motives of your conduct. We trust, that your past exertions and example, which have been to us of so great value, will extend their influence to future years; and that an increasing harvest of fruits, such as you and we together wish, may be the result of your abundant labours.

"We would only add, dear Sir, our heartfelt and continuing wishes, that every happiness and comfort may be yours for many years, blessed by the recollection of past usefulness and self-devotion, and cheered by the hope of that recompense which awaits the good and faithful servant of his Lord."

The conclusion of this address was followed by rapturous applause, indicating the deep and universal feelings which pervaded the members of the meeting towards Mr. Gibbs; and when Mr. G. rose to reply, the burst became even more rapturous. When silence at length ensued, Mr. Gibbs thus addressed the Meeting:—

"Mr. Chairman, and my respected Friends,—With much pleasure I accept this valuable present, and I beg to return for it my cordial thanks. The extent of your liberality on this occasion, was quite unknown to me, until I was asked whether I had any objection to your contributions being ap-

plied to the obtaining of a portrait of myself? At first, I was not disposed to acquiesce in this suggestion; but, finding it to be the general wish, I thought it would be wrong to offer any opposition; and, as the termination of my earthly course may not be very remote (having almost reached the age of threescore), this Picture may afford some small gratification to my surviving relatives and friends, when the frail original shall have faded from their view, and is laid among the dust of past generations.

"The value of this gift is enhanced by the consideration of its being a voluntary testimony to the *usefulness* of my public labours. Though the result of these labours does not fully correspond to my previous anticipations, I do not regret engaging in them, as they appear to have been productive of *some* benefit to the cause of Christian truth. Had more time been at my command, and had I enjoyed a better state of health during the last twenty years, the success of my exertions might perhaps have been greater. But, in addition to frequent indisposition, it is well known that I possessed no leisure to prepare for the duties of the pulpit between eight in the morning and six in the evening; and nearly all that I have done in these weekly preparations, has been performed before the former and after the latter of these hours. Under the pressure of advancing years and increasing infirmities, it is not probable that I shall be able to do much more; but any occasional assistance that may be required in conducting the worship, I shall be ready to afford when my strength admits of it.

"Most earnestly do I wish, that all those who believe in the proper unity and infinite goodness of God, and are satisfied as to the truth of the Gospel history, should come forward and bear public testimony to their honest convictions on these important points; and that, individually and collectively, they would exert their utmost energies in promoting the diffusion and sacred influences of undefiled religion. I have been myself a firm and steady believer in the doctrines of Christian Unitarianism upwards of thirty years; and the more I read and reflect on the subject, the more am I satisfied of their accordance with the Scriptures, and of their vast importance to the present and future welfare of mankind. These doctrines are suitable, not only to the period of health and prosperity, but they are eminently adapted to invigorate and console the mind under the pressure of adversity, and to imbue it with the most delightful anticipations in the prospect of approaching dissolution. If they are honestly believed, and practically cherished, they will disarm death of its sting, and divest the grave of its terrors; they will

float us safely over the turbulent billows of time, and happily conduct us into the secure and peaceful haven of eternity.

"All the popular systems of theology, notwithstanding the perpetual boasting of their respective advocates, tend more or less to engender false views of our heavenly Father, and erroneous notions concerning his moral government, and thereby subject the human mind to the baneful influence of superstition. Unless correct and honourable views are entertained of the Creator and his operations, we cannot be perfectly satisfied as to his designs toward us and our fellow-creatures. It may, I think, with truth be asserted, that there is not a believer in the doctrine of the endless misery of the vast majority of intelligent beings, who, on calm and serious reflection, can help feeling very unpleasant if not heart-rending sensations, in the appalling prospect of that dreadful catastrophe. He cannot help *wishing*, that the result of the Divine dispensations were, in this particular, to be the reverse of what his creed teaches him; whereas, if he habitually considered the Almighty as the wise and gracious Parent, and the benevolent Friend of all the human race, he would necessarily be led to look forward to the final issue of events with complacency, and to rejoice in the prospect of a delightful and glorious consummation. He would be led to see, that punishment inflicted by a wise and good God, must in its very nature be remedial—that its grand object is to correct and reform those on whom it is inflicted; and, however painful it may be while in operation, that, as it emanates from the purest love and the most expanded benignity, it must, and will ultimately produce virtuous habits and pious affections, and be the means of insuring complete and permanent happiness.

"The doctrine of *endless misery* appears to me one of the chief sources of bigotry. Certain points of faith are set forth as indispensable to salvation, and those who cannot conscientiously receive them as true, are arrogantly placed without the pale of Christianity, and then unfeelingly doomed to perpetual torments after death! The mild and generous spirit of the Gospel cannot become generally prevalent, until this exclusive and denunciatory spirit shall have been eradicated from the minds of religious professors. We know that all truth is important, but especially Christian truth; and it is unquestionably the bounden duty of every man to seek for it diligently and seriously; and also, after a careful investigation, to maintain firmly and steadily what he conceives to be in accordance with a just and rational interpretation of the Scriptures. But no one has any right to violate

the laws of courtesy in his endeavours to uphold and propagate his religious opinions. Let correct statements be given,—let the strongest arguments be urged,—and let any honourable means be adopted which is thought likely to produce conviction; but let not recourse be had to *misrepresentation* and *calumny*, or to any unholy weapon whatever. Though, by employing nefarious means, a deep impression may be made to the injury of the assailed party, yet the adoption of such a course cannot be productive of any real or permanent benefit; and it will ultimately recoil against those who use it for the ungenerous purpose of blackening the characters of their opponents, and of fixing a stigma on their opinions. It is quite time for theologians to lay aside violent abuse and bigoted anathemas, and to supply their place by genuine candour and kindly expressions. If they are really desirous of ensuring peace on earth, they must cultivate and manifest that grace which our Apostle pronounces to be of supreme importance. 'Though,' says he, 'I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.' Those, then, who manifest an utter deficiency of this Christian virtue (whatever may be their confidence in the soundness of their faith), are, according to Paul,—*nothing*:—they are 'as sounding brass, or a tinkling cymbal.' And our Saviour's just rebuke to his disciples, is applicable to many persons in the present day: 'Ye know not what manner of spirit ye are of.'

"Our great Master was no fabricator of abstruse creeds. His desire was, to reform the moral condition of the world. He laboured to infuse into men a portion of his own mild and benevolent disposition, and to enable them to prepare for participating in the sacred employments and superior joys of the future inheritance. Instead of bewildering his hearers with dark riddles or metaphysical subtleties, he endeavoured to impress on them the great advantage of cultivating love to God and to their neighbours; and he instructed them to let their light so shine before men, that others, seeing their good works, might be led to glorify their Father who is in heaven. If all who have assumed the Christian name, had been careful to imbibe and cherish the amiable disposition of their professed Master, and to act agreeably to his teaching, the result would have been truly beneficial and glorious. Persecution for mere difference of opinion, would have been unknown. There would be no hurling the bolts of *damnation* by one party against another; but all would be disposed to make proper allowance for human frailty, and to exercise mutual forbearance and friendly re-

gards. Though, perhaps, in the present state, men will never think precisely alike on all subjects, yet the period will assuredly arrive, when the practical lessons of the Gospel shall be better understood, and their true effects be produced on the hearts and lives of its professors—when all bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice, shall be put away from among them—when they shall be kind one to another, tender-hearted, forgiving one another—when the same mind shall be in them which was in Christ Jesus—and when they will love one another with a pure heart, fervently; thus exhibiting a fair specimen of the delightful intercourse and social bliss which will be realised, when mortality shall be exchanged for eternal life and ever-improving felicity.

"I cannot help observing, on the present occasion, that it will afford me the most sincere pleasure, if Mr. Cooke's bequest be rendered available for the support and furtherance of unadulterated Christianity in this town. He was one of the most amiable and intelligent persons I have ever known. We were intimately acquainted, and corresponded with each other upwards of seven years, after his quitting this neighbourhood. He had the welfare of our cause deeply at heart. During his residence here, in 1820, he frequently conducted our religious services, in the room we then occupied at the back of George-Street (now the Mechanics' Institute), and with great acceptance. He presented many useful works to our infant Library; and in the autumn of 1828, he sent me ten guineas towards the erection of our Chapel. Never shall I forget the interesting walks we enjoyed together, and the valuable information then imparted by him,—for his knowledge of men and general affairs was abundant. And I am the more solicitous that the proceeds of the Government Annuity which he designed for use, should be applied agreeably to his benevolent intention, as it is now quite beyond my strength to exert myself as I was accustomed to do for many years. But it is my ardent prayer to the Great Disposer of events, that, as he has been graciously pleased to enable me to assist in laying the foundation, he will supply those who shall build on it a goodly and permanent superstructure. Truly happy am I in being able to congratulate my Devonport friends on the acquisition of our present able, worthy, and highly valuable Minister; and greatly shall I rejoice if the means be obtained for continuing him in this situation. May his labours be crowned with the Divine blessing! May you all be closely united, and firmly resolved to assist in extending the boundaries of our holy faith as widely as possible. May you be prepared to withstand every

hostile attack; and may you do all in your power to subdue the too prevalent spirit of uncharitableness, and promote, by every practicable means, the spirit of true candour and liberality.

"However well-informed our opponents may be as to other subjects, they appear to be exceedingly deficient in correct knowledge of our religious sentiments, notwithstanding all that has been published in explanation and defence of them; and it is to be feared, that the very erroneous notions which still prevail, are too often fostered by the misrepresentations of those who ought to be better informed, and who seldom let slip any favourable opportunity for bringing us and our opinions into disrepute. But though there still exist many and great obstacles to the diffusion of genuine Christianity, we must not be dismayed. Our ardour ought rather to be increased and our exertions augmented; and we should persevere the more steadily in our onward course. So far am I from thinking that Priestley and Lindsey, Belsham and Carpenter, and other kindred spirits, have done enough, by their excellent writings and indefatigable exertions for the elucidation of Unitarianism,—that I am convinced there is the most urgent necessity for a continuance of similar labours in the same wide field. They, unquestionably, well performed their prescribed work; but there is yet very much to be done. It was never supposed by any of those distinguished worthies, that the great controversy was to be finally terminated by their labours. They looked forward to a succession of men, who, possessing an ardent love of truth, and competent ability to enforce it, would carry forward the good work of enlightenment. The doctrines of God's simple Unity and pure benevolence, are not now to be kept in the background; they must still be held forth to public view, from the pulpit as well as the press, in all their deep and vital importance, 'whether men will hear, or whether they will forbear.'

"Some of our friends seem to think, that because they have themselves read and heard enough concerning doctrinal points, there is no necessity for more to be written or said on the subject. They do not consider there are thousands that are now as deeply involved in darkness, as they were before they commenced their inquiries, and who may continue in this condition, unless aroused to investigation by some friendly voice or a new publication; and it is more than probable, that new publications find their way into the hands of many who had not previously looked into any works of the kind, and who, without the opportunity thus afforded, would unfortunately remain utter strangers to their

existence. I might not myself have embraced my present sentiments (certainly not at so early a period), if the late excellent Dr. Carpenter had not published his Letters to Veysie, now entitled "Unitarianism the Doctrine of the Gospel," which I happened to meet with in a bookseller's shop early in the year 1810. It was this work, then recently published, that led me to a close investigation of the subject, and was the means of introducing me to other Unitarian authors, so that in a short time I was constrained to relinquish my former religious opinions. If we are really desirous that others should be brought over to our faith, we ought to endeavour to strengthen the hands of those who are able and willing to impart the needful instruction; and never should we throw any impediment in their way, to damp their zeal and discourage their laudable exertions, though we may not ourselves be likely to receive from them any new ideas. But I believe it will be found, that most persons (however well informed), require to have their memories occasionally refreshed, in order that important truths may not lie dormant, but be brought into active operation. We find that the sermons of reputed Orthodox teachers, very frequently comprise all the leading articles in their system of theology; and there cannot be a doubt, that the circumstance of their being brought so prominently forward, leads their hearers to be so much attached to their peculiar notions, and to deem them of such immense importance. I would not, however, recommend the adoption of a precisely similar course; but I am decidedly of opinion, that, in the present state of things, those great doctrines which form the distinctive features of Christian Unitarianism, ought not to be lost sight of, or but very rarely introduced. When we are beset on all sides by hostile parties, eager to effect their subversion, it assuredly does not become any friend to our cause to be ashamed of his faith. Perhaps there never was a period when the war against us was carried on with greater enthusiasm. Yet, notwithstanding this fact, and though the moral atmosphere seems to wear so unpleasant an aspect, if we attentively survey it, we shall sometimes perceive indications of a favourable change. We may then discern a few bright rays penetrating the gloom, and see the mists preparing to retire before the advancing light of truth; and if we look steadily forward, under the full assurance of faith, and with the cheerful anticipation of hope, we shall be disposed to thank God and take courage.

"Considering what has been achieved during the last three centuries, and looking at the present advancement of general knowledge, we may reasonably conclude that the

period cannot be very distant, when ignorance and error, superstition and bigotry, shall disappear; and when the Universal Father shall be acknowledged and adored by the whole of his intelligent creatures. May his kingdom of peace and love come in all its power and glory! May we all be co-operators with Him, according to the extent of our abilities, in bringing about the desired improvement in human affairs; and may knowledge, virtue, and happiness, soon become the heritage of man from the equator to the poles! Yes, my friends, whatever the faithless may think or say on this subject,

God will diffuse those blessings round,
So richly scatter'd here;
Till the creation's utmost bound,
Shall see, adore, and fear!"

Mr. Gibbs sat down amidst loud and long-continued applause. The Picture presented to him bore the following inscription:—

"To Mr. Silvanus Gibbs, in testimony of esteem for his character, and of gratitude for more than twenty years' labours in preaching and defending Christian Unitarianism, this Picture was presented by his Devonport and Plymouth friends, on the 17th Dec. 1840."

TO CORRESPONDENTS.

The paper by "Christophilus," has been received, and will be inserted in the Number for March; as also "Reflections of a Young Farmer on a Devout Behaviour at Church."

"The Character of Calvin" has come to hand. "The other Side of the Question" did not reach us till Jan. 12. Our pages render the request of Z. A. a work of supererogation. "Vigil" will be acceptable, as his communications always are.

"Juvenis," A. M., J. F., C. D., have encouraged "The Christian Moralist," and are thanked for their communications. They can work both "*for*" and "*with*" the Editor, as they shall be informed.

THE

CHRISTIAN PIONEER.

No. 175. March, 1841. Vol. XV.

REFLECTIONS OF A YOUNG FARMER ON A DEVOUT BEHAVIOUR AT CHURCH.

[The following reflections were written about fifty years ago, by a young farmer, little more than twenty years of age; and with no other advantages of education than having been taught to read, write, and cipher, at a village school. Shortly after writing this piece, he became a decided and zealous Unitarian, and remains so to the present day.]

It is melancholy to observe how little appearance of devotion there is in many who attend the public service of the church. Whispering, staring about, and sitting down, while the congregation is uniting in prayer, are by no means indications of sincere and genuine piety; and charity must be carried to a greater extent than reason will permit, to suppose, that where such a practice prevails, religion can bear much sway in the heart. Perhaps it would be in vain to argue with persons of such a disposition, and to persuade them to a more decent and suitable behaviour at such times and places as are set apart for the more immediate service of Almighty God; for, if religion is not predominant in their minds, how can it be expected that it should influence their actions? And appearances of piety (if they were persuaded to make them) without the reality, would be of very little use. I would rather entreat them to consider seriously whether they are in such a state as it would be safe for them to continue in; whether they are sincerely desirous to know the will of God, and habitually careful to practise it; if they make his word the study, and his will the rule of their lives; if they are careful to depart from all known iniquity, and to improve in all piety and virtue. It can hardly be imagined but that if such dispositions as these bore the prevailing influence in their minds, they would

have a better effect on their outward deportment when they assemble with others for the purpose of worshipping and glorifying their Creator. If they are strangers to these dispositions, they should consider the difficulty of acquiring them, when they have been neglected in the earliest and best part of life—and the uncertainty of the time of their probation; and sure they will need nothing else to convince them of their danger.

When sorrow for, and hatred of sin, and the love of God and of our neighbour, are become habitual to us, and as it were the natural temper of our minds, then, and not till then, are we qualified to associate with the blessed inhabitants of the mansions above; and to live in the presence of Him who is of purer eyes than to behold iniquity, and whom none but the pure in heart must ever expect to see. The difficulty of attaining these dispositions, when they have been entirely, or in a great measure neglected for any length of time, is greater than many are willing to believe. They find themselves averse to the exercises of devotion, and their minds engrossed with the business, amusements, and pleasures of the world; and they flatter themselves that hereafter they shall be more at leisure, and then they will attend to the business of their salvation, and exert their best endeavours to purify their hearts. But this is only delusion. Their aversion to religion will continue to increase, while they continue to neglect the practice of it. And if it should ever happen that they enjoy the leisure which they promised themselves, they will find their task harder, and themselves more unwilling to perform it.

The uncertainty of our continuance here, is, if possible, a still more forcible argument not to delay the work of preparation for futurity. The life of man, we all know, in its utmost extent is but very short; that few reach that extent, and many expire in their infancy; that some are continually departing, from all ages and conditions of life, into the invisible world; that numbers are summoned, without warning, to appear before the awful tribunal, and ourselves equally liable to the same stroke of fate. What greater motives can be thought of, to awaken us out of our security; and to induce us, like the Psalmist, to make haste, and prolong not the time to keep God's commandments?

Thus much may be addressed to those who, out of custom, or a desire to be seen of men, frequent the places of public worship, but are not seriously concerned for the welfare of their souls. Those who make it their chief business to obtain the favour of God, and secure their own endless felicity, will not need much persuasion to a suitable and becoming behaviour, when they meet to pay their homage, and bow before the footstool of their Maker, their Observer, and their Judge. Yet something may fitly be said, to show the reasonableness of an outward deportment adapted to the solemnity of the occasion—the majesty of Him, who is the object of worship—and the inward humility and devotion with which those who would worship him in an acceptable manner, must necessarily be endued.

Towards our superiors upon earth, custom has made it necessary to carry ourselves with respect; and can it be less necessary towards Him before whom they, as well as we, are as vanity and nothing? Would we be thought to have less reverence for the Deity, than for men like ourselves? Let us not, then, appear as if we *had*, by honouring them as custom requires, and by a careless, irreverent behaviour, when we assemble together to render unto Him the honour due unto his name.

It is indeed true, that the secrets of our hearts are intimately known unto God, and that he needs no outward testimonies to make him acquainted with inward sincerity; but it is true, likewise, that when the heart is sincere, it will appear in the outward actions and conduct of life. Our Saviour has told us, that the tree may be known by its fruits; therefore, I think we may safely pronounce, that where there is so much outward levity in public divine service, there can be little inward and sincere religion.

I do not intend to plead for any particular posture of body, as preferable to another, in the exercise of religious duties, either in public or private; though I think that most becoming, which is most expressive of inward reverence and humility. My design is, to persuade those who attend public worship, to let their demeanour on such occasions, be agreeable to the professed design of their coming there; and to avoid whatever may give

offence or bad example to others, or cause a suspicion of their own sincerity.

It cannot but give offence to sincere and pious Christians, to observe some who attend their public assemblies, appear as unconcerned as if they had no idea of the important business of providing for eternity; nor can it be expected but that many of the young and ignorant will be encouraged to follow such pernicious examples. It is therefore of much greater consequence than is generally imagined, that every one who attends the public service of God, should manifest, by his outward deportment, a sincere attention and regard to the end and design of the institution. It should be remembered, at such times, that our business is only with God; to offer up our prayers and praises to him, and to hear his holy word read and preached. Discoursing with one another, must then be highly improper; it must take off our attention from what ought to engage it, and is a hindrance to others as well as ourselves. There are certainly other times and places for conversation with our neighbours, without intruding upon such as ought to be wholly appropriated to the service of God.

Some make a practice of sitting down, whilst addresses are offering to the throne of grace. But surely such people cannot consider what they are about; is sitting down, at all expressive of reverence to God, humility in ourselves, and a sense of our unworthiness and manifold offences? Would we sit down if we were to approach an earthly prince to present a petition, or to make acknowledgments for favours received?—why, then, before the most high God? We read of our Saviour, and holy men both in the Old and New Testament, kneeling upon their knees, and sometimes standing; and the Psalmist exhorts us to bow down, and kneel before the Lord our Maker. Indeed, if by reason of any infirmity, persons are under a necessity of sitting, the case is widely different; but when this is not the case, what can be thought of those who are frequently, if not generally, seen to sit during the whole time divine service is performing?

God grant, that true and genuine religion may prevail more universally in the hearts of mankind. Then such irregularities as these will proportionably diminish. Then

peace and harmony will flourish, where now are discord and confusion; and this world will bear some degree of resemblance to that above.

THE CHARACTER OF CALVIN: A DISCOURSE.

By William Maccall.

"A man subject to like passions as we are."—James v. 17.

The name of Calvin is not one of those names toward which the reverential heart spontaneously turns. It has served as the watchword to too many atrocious ebullitions of fanaticism, to be as much loved among the beatitudes as it is prominent among the celebrities of the world. It brings before us, not Calvin, but his system; not the character of the man, but the results of his teachings; not the incidents of his life, or his modes of action, but the repulsive associations of his appalling theology. The countries that that theology has kept fettered with the worst forms of priestcraft for centuries; the minds that it has misled and maddened, and the hearts that it has tortured and broken; the falsehoods in morality, religion, and philosophy that it has assisted to perpetuate; the obstacles that it has raised up to social, literary, and educational developement,—these are some of the impressions which the name of the Genevan Reformer produces. Every mother that has wept over the grave of her babe, and agonizingly dreamed of that babe's eternal exclusion from heaven; every sad and timid soul that has pined in solitary wretchedness, under the dread of the Divine wrath; every bigot that has launched the merciless damnations of a fantastic hell at heretics and heresies; every human capability that has been made miserable or mischievous by a mistaken estimate of the attributes of Deity; such, for three hundred years, have been the monuments of predestinarian error,—monuments that we cannot help transforming into disgusts at the arch-predestinarian himself. Unjust this may be; but it is instinctive in every bosom that cherishes a sympathy for the good and the beautiful, and a dislike for the distortions and absurdities of superstition. We cannot, by any process of mental abstraction, separate Calvin from Calvinism. They stand inextricably linked, and by closer bonds than any that

have ever connected an individual with his influence. The influence of Luther has been, and will be, far more extensive; but it is not nearly in the same degree so interwoven with the whole texture of his history and existence. Indeed, it requires but small discernment to show us, that the more the mind and the utterances of a man are sectarian, the more will the consequences of his mission have a personal aspect. The influence of Christ is illimitably diffused and diffusive; and for that very reason, we never attempt to clothe any portion of it with an embodiment of personality. If Calvin, then, suffers from the direct, intimate, obvious relations between him and his influence, we may regret the injustice, but we cannot exclude the fact. In spite of our utmost endeavours to be calm, honest, impartial in our appreciation of his qualities, the hideous anomalies that have emanated from his doctrines will rush upon our thoughts and bias our judgments. I therefore ask you to throw the veil of your charity round whatever my criticism seems too unsparingly to attack.

Calvin was a Frenchman, and he had all the peculiarities of his countrymen, excepting their social virtues. The French are deficient in some of the nobler characteristics of our nature; but they have an extraordinary combination of its commonplace features. Wittier than all other nations, they have less of genius than all other nations. With tact and talent in abundance, they want that higher and more original energy of which tact and talent are only the subordinate instruments. They are constitutionally and habitually Epicurean and materialist; and if they occasionally unfold the glimpses of something better, it is not from the uncontrollable fulness and earnestness of their sentiments, but from that facility of transition and imitation which is not one of the least striking of their notabilities. They have not the spiritual elements that constitute poetry and religion; none of that introspective brooding of the soul on itself, which may often degenerate into mysticism, but without which the soul cannot rise to the knowledge and adoration of the Divinity; none of that soaring imagination which is often frittered into unsubstantial dreaminess, but without which there is no conception of sublime and

transcendental truths. They invent, but only in the region of the physical; they progress, but only by means of analysis. The ceaseless aim of their intellectual endeavours, is to measure the infinite by a mathematical standard, and to map out the invisible with logical precision. They have no more approved criterion of moral value, than that which is found in some appeal to sense. They are always amiable, affable, and amusing; but brave and generous, only when their vanity or ambition invites. Of the grandest accomplishments of morality, they are rendered incapable, by the same circumstance that renders them incapable of the grandest accomplishments of intelligence—their scepticism on all matters that lie beyond the realms of the tangible. It is from a belief in the unseen, that genius derives all its inspiration; and it is from the same source, that the martyr derives his heroic spirit of sacrifice. But this belief is to the French a stumbling-block and a foolishness. They may deem it fit to be exploded by their epigrams, but not entitled to their grave and solemn consideration. And yet, with all these defects, the French are the most agreeable people in Europe. Their intercourse has an unspeakable charm from its gaiety, ease, brilliancy, and frankness. By their contempt for the venerable also, they serve admirably as the pioneers of political change; as they have little reverence for things worthy to be revered, they are not likely to be withheld, by a feeling of reverence, from laying a hand of destruction on feudalisms and falsehoods that are honoured without being honourable. They are thus inevitably destined to be the prime movers in all subsequent revolutions. Then, again, if their literary productions which belong to the domain of fancy are distinguished by nothing but their formalism, frigidity, and barrenness,—their prose works, which contain the statements of principles, are remarkable for a clearness, a method, and a precision, to which the elucidators of the arts and sciences in other countries have never been able to attain. They are consequently fitted for their mission of propagandism, as much by the lucidity of their style and the skilful arrangement of their matter, as by their equalising tendencies. The profound spiritual culture of Europe must come from England, and especially from

Germany; the precursory culture that is to introduce it, must come from France. Therefore, if it is impossible enthusiastically to admire the French national character, we should at least diligently study it, on account of the multiplied objects of civilization which have been committed by Providence to its free and onward scope.

In describing the character of the French, I have, in a great measure, described the character of Calvin. He had the same tact and talent, without genius; the same unpoetical, unimaginative, unspiritual tastes and adaptations; the same analytical modes of thought; the same quickness of logical perception, and skill and accuracy of logical utterance. But he had not the grace, the amiableness, the cheerfulness of his native land. He was gloomy, cold, morose, unsocial—a pure, brave, conscientious man, yet unloveable and unloved. I know not any picture more painful than that which Calvin's residence at Geneva presents. Placed amid scenes so fair that nature offers few parallels to their beauty, he refused to surrender his heart to their incessant and multiplied attractions; and, surrounded by the glories of a paradise, he mused on the horrors of a hell. The sun, from the depths of its azure path, spoke to him of the love of its Creator; but he listened not. The lake, whose blue ripplings bathed the walls of his adopted city, whispered its testimony to the Divine affection; but its testimony was unheeded. The smiling landscapes, made glad by villages and by vineyards, were bright and musical with their Maker's goodness; to him they were dull and lifeless shapes. The mountains echoed back what the sky, the waters, and the valleys uttered; to him their utterance had no import. He sat lonely, in sacerdotal apathy and sternness, employing his crushing and inexorable logic to add atom after atom to the system which was to tear from his throne the God who had lavished its loveliness on the elysium in which he dwelt. Every formula that he proclaimed, was a blasphemy against Heaven, against humanity, against his own bosom, hardened as that bosom was by polemical strife and theological theorising; but forth remorselessly each formula went, with its complicated apparatus of argument, because he cared more for a formula recognised than for a world redeemed. He

became a mere intellectual machine, working out the problems that relate to human destinies and hopes, but inaccessible to the impulse of ordinary sympathies. He burned Servetus, as much to satisfy his logic, as to glut his personal vengeance; and he would have burned Beza or any other of his most intimate friends, with the same unscrupulousness, had his logic required it. There is no security against any man who has reduced the whole of human principles to a dogmatic form. Robespierre and Calvin are in this respect the types of a class. The one and the other were most cruel and odious, when they were most obedient to the convictions of duty; because duty, with them, did not consist in the knowledge and practice of what was proper and commendable—that knowledge derived from, that practice guided by, experience and reflection: it consisted in an attempt to realise the abstractions of hypotheses that were based on no collision with the actualities of life. And it is this, more or less modified, that constitutes the substance of all fanaticism. The fanatic is not necessarily under the dominion of intense feeling; he may be as cold, pulseless, and passionless as an automaton; but he has reduced the whole of his conceptions and persuasions to dogmas; and he cannot believe that the salvation of the world can be wrought out by any other process than by giving every individual a dogmatic consciousness, and the whole of society a dogmatic mould. The enthusiast, on the contrary, cares little about the dogmatic adoption of his faith, provided it pervades others with the same vitality and animates them with the same fire as himself. He wishes more to see a new order of feelings than a new series of ideas produced. He wishes more to see the heart changed than the mind convinced;—knowing by an instinctive philosophy, that changes in the heart effect more surely and rapidly changes in the mind, than changes in the mind effect changes in the heart. Now, this is the great distinction between Luther and Calvin,—between Luther and all the other leaders of the Reformation. He was an enthusiast; they were fanatics, and Calvin was the most fanatical of all. Luther was roused to his giant-task by an invincible impulse of the soul; they were put in movement by the speculations of a restless under-

standing. Insensibly, and in the tranquil transformation of his views into something more definite, did he come into opposition with Catholicism; while they intentionally confounded it with its accidental exhibitions. They attacked it from a sectarian spirit of antipathy; he from the earnestness of his character, and from the force of circumstances which urged him on in a career which he had not chosen. Religion dedicated him to the work of reformation; talent and learning fitted them. He fought for the Kingdom of God; they fought for their notion of that kingdom. They spoke to the educated, who theorised; he spoke to the masses that felt. And though, by means of established churches, of Confessions of Faith, of Creeds and of Catechisms, Calvinism has become a popular faith in different parts of Europe, yet it was not immediately or extensively popular like the teachings of Luther. And it would never have assumed its present celebrity or extension, but for the priestly agencies that have been so skilfully and industriously organised in its favour. For logic is, from its very nature, antisocial; unless it is employed as an inferior aid and developement to the higher principles of our nature. And in no mode could it be more unsocial than that which, in the dogmas of Calvin, it took. Therefore, if those dogmas have become prevalent as national beliefs, it is not from their innate social adaptations, but from the sophistries and the material and conventional machinery which have been brought to their assistance.

Let us admit, however, that if Calvin was scarcely anything more than a logician, he was a logician of singular power. Nothing can be more masterly and successful than his grasp of a subject. No point is omitted that is likely to have effect, and every blow falls with irresistible vigour at its proper time and in its proper place. If we were not so thoroughly disgusted with the hideous ideas that his system embodies, we should be disposed to admire the wonderful ingenuity with which it is compacted. It has the clearness, the continuity, the method of a perfect whole. Perhaps, in this respect, it excels every other statement of theological principles that has ever been given. It resembles a prison of faultless architecture, whose every cell is filled with groaning victims

and sounds of despair, and whose symmetry we cannot help praising while shuddering at the amount of misery that it contains. How often, in reading Calvin, we are filled with regret that such a noble logic was not devoted to a nobler cause!

Let us also, while doing justice to his logical vigour and acumen, not forget his personal virtues. He was a man of irreproachable purity, and of undoubted courage. If he had not the benevolence, he had the spotlessness of the saint; and there can be no doubt that he would have been as willing to die a martyr to a belief in his dogmas, as he was ready to punish others for their rejection. Vain and ambitious, he was not sordid and selfish. If he had a stern soul, he had a proud and a manly one. He sought power; the whole aim of his existence was power; but he disdained to base his claims on anything but the energy and resources of his character. All the low arts and the wretched trickeries by which power is usually gained, he sincerely despised and perseveringly avoided. And the power that he obtained, was, on the whole, both merited and well used. Calvin came to Geneva, a foreigner, with nothing to recommend him but his rising name as a missionary of the Reformation. In a short time, he acquired an influence which went on increasing to the time of his death. And that influence was honestly and zealously employed for the benefit of the little republic of which he had become a citizen. He certainly, while in the guise of an apostle of freedom, endeavoured to rule like a despot; but his despotism was characterised by exceeding wisdom, promptitude, and diligence; and he realised effects of the most salutary description. He accomplished a notable improvement in the morals, the manners, and the intelligence of the Genevese; he was the means of reforming their laws, and of causing them to be better administered; of modifying their institutions, and of adapting them to the exigencies of the times; of creating a taste for education, and of providing abundant and efficient instruments for its elementary as well as its more elevated requirements. For all this, they owe him an everlasting debt of gratitude, which they ungrudgingly pay. There is not a single native of Geneva that does not mention with enthusiasm and deep thankfulness the

name of Calvin. All the bad results of his residence and labours in this celebrated city, have long since passed away; the good, in tenfold beauty and fruitfulness, survive. His horrific theological doctrines have ceased to be believed in the very cradle of their birth; but the moral and social emancipation that he brought, remains as a cheering and ever-expanding reality. The best of Calvin's monuments, is not the books he left, or the doctrines that he taught, or the controversies that he directly or indirectly excited, or the churches and religious communities that his teachings founded, but that city by the brink of Leman's lake, whence poverty, crime, and ignorance seem banished, where religious tolerance is universal, where all classes are blended into a brotherly unity, where there is republican freedom without republican turbulence, and whither the heart instinctively turns, as to a home of peace amid the crash and turmoil of the mighty empires of Europe.

Nor to Geneva alone have the benefits of Calvin been confined. There is no doubt that his theological system has produced, and is producing, an immensity of mischief. There is no doubt that it is antagonistic to the true spirit of civilization. But it has not been unattended by occasional blessings. Calvinism, such as its author had conceived it, such as it was adopted by his immediate followers, was a revival, in its primary articles, of the faith of St. Augustine; while its constitution was expressly modelled after the Jewish constitution. It was the combination, by a logical mind, of theocracy and fatalism—a theocratical church, compacted and defended by a fatalist philosophy. Now, theocracy implicitly obeyed, and fatalism implicitly believed, are fitted, even when operating apart, to make the obeyers and the believers *a caste*. Much more must this be the effect when they operate together. Both from its faith and its constitution, therefore, was Calvinism adapted to produce this effect on those who embraced it; and a caste they in all cases accordingly became. Now, castes, ever since their first appearance, have been built up in their exclusiveness, as much by their contempt for what others possessed and cherished, as by their pride in those things for which they sought peculiarly to be distinguished. This contempt,

Calvinism incessantly fostered. The severity of its dogmas, a severity as haughty in its assumptions as it was desolating in its consequences, directly tended to diminish the value of the individual, while lavishing the bitterness of its scorn on the sweetnesses and the softnesses that embellish existence. The rigour of its discipline was followed by the same result, and in a still more tangible and overwhelming form; a rigour in all modes active and comprehensive; for, besides its simplest embodiment as a weapon of the ecclesiastical corporation, it took a more complicated unfolding by transmuting its inquisition over government into a combined inquisition of Church and Government over the privacies of home. A sombre and concentrated and energetic character in Calvinists, was the necessary product of the theocracy and fatalism of the Calvinistic system, of the caste-exclusiveness which sprung from these, of the contempt which was the utterance of that exclusiveness, of the results arising from such contempt, as well as from the severity of Calvinistic dogma, and the rigour of Calvinistic discipline. Not that any of these circumstances, when taken alone, is favourable to individual energy; the isolated evolvement of them all, is an evolvement of paralysis and prostration. But their combined influence is certainly more favourable to individual energy, than any other influence except that which resides in the untrammelled freedom of the individual. Perfectly personal liberty, is the surest and truest creator of perfectly personal force; but, if personal force is to be created not by personal liberty, but by something in the shape of a recognised and obeyed authority, then, I know of nothing so able to accomplish this as Calvinism. Man does not become more energetic by abandoning without hesitation what he despises. This mode of contempt, though a prominent principle of Calvinism, is not the secret of its skill as a creator of individual strength. But, when this contempt extends not merely to the opinions of reputed heretics, but to every conceivable aspect of pleasure; when it forms an essential portion of the ideas of theocracy and fatalism; when that fatalism deals more with the invisible than the visible; then it becomes the creator of individual strength. And in the following manner. Fatalism is united to

contempt, in the religion of the Turks: but it is a contempt directed against creeds and persons, not against pleasures, and it is a fatalism of the most material kind. It is a contempt, therefore, without self-denial; and a fatalism bowing to an inexorable destiny, and not to a Divine providence. The contempt, on the contrary, that Calvinism cherishes, essentially embodies self-denial; and its fatalism is submissive, not to destiny, but to the decrees of God. It is a notable circumstance, that fatalism is the most spiritual portion of the Calvinistic system—while, in all other religious systems, it is the most material. Here, then, we have the true source of the individual energy that Calvinism tends to produce, in the self-denial and spirituality that belong to its principal doctrine, when that doctrine is surrounded with the habits and institutions, the existence of which Calvin as urgently enforced as the doctrine itself. Calvinistic energy, however, produced in the manner that I have been endeavouring to show, is more likely to be accompanied by purity of motive than comprehensive goodness of character. For, to introduce only one confirmation of this,—the earnest follower of Calvin, as moulded by predestinarianism, though apparently the humblest, is really the proudest of mankind. By incessant prostration before the Divine will, as made manifest in him, in the doom of his race, and in the theocratical constitution of his church, he proceeds so far as completely to interweave that will into identification with his own. And the crowning effort through which, by the contempt of pleasure and the abnegation of self, the fabric of humility is finished, is actually the principle of a monstrous and audacious pride that scruples not to rise to an equality with the Supreme. Thus pride, under the aspect of humility, strangles pleasure, by itself becoming a pleasure, a pleasure the most deliriously exciting of all others; and deifies itself under the aspect of self-crucifixion. The nature in which such pride as this is the predominant influence, can have small susceptibility for the soft or the tender in sentiment; for the beautiful, the ideal, the affectionate, in the ties that bind heart to heart; and still smaller for the bright hopes and comprehensive activities of progressive man. But it is not unsusceptible of sympathy for social interests. Its

sympathy for these can become a burning, indomitable enthusiasm; yet scarcely ever, except when the doctrine or doctrines, of which its pride is the expression, are assailed. In that case, the logic of such a system as Calvinism is added to the vehemence of the individual. In ordinary times, Calvinism is fitted, as I have shown, to produce energy of character; in times of trial and opposition, this is still more conspicuous. In Calvinism, every part has the closest connection with every other part: all its propositions are deductions from previous propositions; it has a dogmatical successiveness and symmetry which no one can deny; and corresponding to these qualities, the energy of its followers becomes more prompt, rapid, and absolute, when they are compelled to battle in its defence. The force and the vitality that they then display, might be equally intense but not equally concentrated and triumphant, if there was not, in the system that they shield with this valour, a logical cohesion which practically creates a logical fanaticism in them. The excitement of danger also makes them easily credulous of imagined revelations: they dream that they have pierced to the secrets of God by a way unknown to less fortunate mortals. This logical fanaticism, these imagined revelations, strengthen and are strengthened by their predestinarian convictions. The strange unconscious sophistry which from the humble, obedient slaves of the decrees of God, as they believe themselves, transmutes them into the infallible representatives of the Deity—aggrandises, in the midst of peril, that into a mission which formerly had only been considered as a privilege. The slaughter of enemies, and the overthrow of everything connected with enemies, is thus at the same time a logical deduction from a logical system, the miraculous proof of a miraculous communion with heaven, and the direct and indispensable fulfilment of a holy and eternal ordinance of God.

In these various remarks, we have an explanation of what the early French Protestants, the Scotch Covenanters, the English Puritans, did in defence of freedom and for the sake of the Gospel. It was Calvinism which formed these men, and endowed them with the spirit of martyrs—Calvinism which in itself is unfavourable to human liberty. But it made them martyrs, it made them

heroes, by putting them in a position of antagonism. Their predestinarian faith, their Jewish constitution, their absolute, sombre, concentrated character, their contempt for ordinary pleasures, their imagined mission, as the fulfillers of the Divine decrees, all these came to bear with astonishing vigour, whenever they were attacked, though they would have been insurmountable obstacles to any diffusive effort for a grand and comprehensive principle. Calvinism has thus providentially been made the promoter of freedom in England, Scotland, France, and other countries. But this and other providential results should not diminish our deep loathing at its natural constituents, or at its present aspects, or our determination to banish it, by every agency of enlightenment, from the land to which our patriotic struggles are consecrated.

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from p. 68.)

CHAPTER X.

VERSES 26, 27: "Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops." "What I tell you in darkness" (the instructions which I deliver unto you in our private conversations, in secret, when we have withdrawn from the rest of mankind), these things "speak ye in light," utter in the open world, in public, in the concourse of the people; "and what ye hear in the ear, that preach ye upon the house-tops." In these few words, there seems to be allusion made to two or three Jewish customs. "What ye hear in the ear," refers to the following fact:—the Doctor or Rabbi who expounded the law in Hebrew, had an interpreter beside him, in whose ear he gently whispered the exposition he had made; this interpreter then uttered aloud what had been whispered to him. Jesus seems to mean,—Whatever I speak to you, is not intended for yourselves alone, but for all mankind; keep none of my words a secret from them, publish to them distinctly the whole counsel of God, "preach [proclaim] it upon the house-tops," where all may see

and hear.—The houses, in Judea, were *flat-roofed*, with a balustrade around them. These roofs were used for taking the air, for devotional exercises, for solitary meditation, and also for proclaiming tidings in the most public manner. There is probably an allusion here to the practice of the Jews in our Saviour's time, when the Minister of the Synagogue, on the Sabbath eve, sounded a trumpet six times on the *roof* of a very high house, that all might have notice of the approach of the Day of Rest. A similar custom still prevails among the Turks: owing to some silly superstition, they object to the use of bells, and accordingly a crier proclaims the times for worship from "the house-tops." The knowledge of this fact—that the Jews had *flat* roofs upon their houses,—casts additional light upon other passages of Scripture. Then, Rahab concealed the two spies of Joshua upon the roof; for, we are informed, "she brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order on the roof." In Acts x. 9, we are told, "On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray." In Matt. xxiv. 17, where Jesus is speaking of the approaching destruction of Jerusalem by Vespasian and Titus, the Roman emperor and his son, he gives his followers this warning, "Let him that is on the house-top not come down to take anything out of his house." Besides being flat-roofed, the houses in many of the towns and cities of Judea had this further peculiarity, that from the centre of the city to the wall or gate, each house was gradually lower than its predecessor; so that a person could walk to the walls, upon the roofs of the houses, as if he were descending a series of steps. This shows the evident meaning of the warning of Jesus,—the danger will be so imminent that there will be no leisure to descend from the house-top to bid adieu to your friends, or obtain a supply of food or raiment; there will be only time sufficient to hasten by the roofs to the city-gate, and thus escape the coming calamity.

Verse 29: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." This is a delightful view of the character

of God, and one which the youthful especially are too much inclined to forget. The providence of God extends even to what we, in our lordliness, consider the lowest and most despicable things of creation. He made the sparrow, that chirrups on the house-tops; He formed the worm, that crawls across our summer walks; He fashioned the toad, from which we start with affected horror. All the dumb animals are the children of Jehovah as well as we are; the same Creator breathed into them the breath of life; the same superintending love feeds and clothes them; the same ever-good God provides for their necessities and enjoyments. There is something sublime and humanizing in this conception—that all living beings, from "the rapt seraph that adores and burns," down to the beetle which is trod upon by the thoughtless and the cruel, are creatures of the same Omnipotence.

Verses 32, 33: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." It is easy to discover the appropriateness of this solemn declaration when made to the Apostles, whom Jesus was about to send forth, and whom he had just forewarned of the dangers and wrongs to which they should be exposed, if they steadily professed themselves to be his followers. By braving every hardship and every persecution, they might indeed suffer calamities here, they might meet a few sorrows during the brief span of their earthly pilgrimage; but they would thereby earn an immortality of happiness, "the light affliction of a moment would work out for them a far more exceeding, even an eternal weight of glory." On the other hand, if they suppressed their opinions, if they concealed their genuine sentiments, if through that "fear of man which bringeth a snare," they refused to make open profession that they were disciples of the Messias,—they might secure some ease on earth, they might avoid pain in this world, the current of the river of their days might flow smoothly forward; but in futurity the scene would be awfully changed; the Master whom they had denied on earth would deny them in heaven; and, wherever their portion might

be, it could not, until they were perfected by sorrow, be in the presence of Him whom their lips and their lives had rejected. There is much room for serious, yea, for solemn and fearful thought in these words. To "confess Christ before men," is to confess whatever opinions we conscientiously entertain respecting his person and his doctrines; for, it is evident, we cannot confess opinions which others entertain, or opinions which we ourselves do not entertain. No one, therefore, whether minister or layman, who locks up in the closet of his own bosom the true character of his creed, can be said to confess Jesus before men.

Verse 34: "Think not that I am come to send peace on earth; I came not to send peace, but a sword." This is a common figure of speech, by which a man is said to *intend* to do a thing which unavoidably flows from his conduct. Jesus did not, literally speaking, come to promote war; his Gospel is the Gospel of peace, he himself is the Prince of Peace; his earliest teaching was, "blessed are the peace-makers." If the precepts of the Gospel were duly obeyed—if its inculcations of perfect love, of universal philanthropy, were not only recognised but acted upon,—all strife and all war would be destroyed for ever, weapons of offence and defence would be hung upon our walls as relics of a bygone time, and, in the language of the ancient prophet, our swords would be turned into ploughshares, and our spears into pruning-hooks. Jesus did not, then, desire to be understood literally, when he said, "I came not to send peace, but a sword." He merely uses an emphatical figure of speech, familiar to his Jewish hearers, to state the certainty that great commotions would follow the promulgation of the Gospel. Nor was this prediction unfulfilled;—witness the wars between the Samaritans and Jews; witness the civil commotions in Judea itself; witness the horrors of the siege of Jerusalem; witness the persecutions of the Christians under the Roman emperors. All these are so many striking examples of the fulfilment of our Saviour's prophecy, that tumult and slaughter should be consequent on the promulgation of Christianity. These crimes, however, owed not their origin to the Gospel, or anything which it contains, for "a good tree cannot bring forth

evil fruit;" they had their birth from the malignant passions of the heart of man. A similar interpretation must be given of the next verse, "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." Jesus did not, literally speaking, come to do this, but the very opposite of all this; he did not *purpose* these results of his mission; but, by the prescience wherewith God had gifted him, he foresaw that they would follow; and, emphatically to express the certainty of their occurrence, he says, "I am come to do it." It is as if he had said, "These things will as surely take place, as if I had come especially to cause them." It is not a little remarkable, that the Jewish Rabbis were agreed that such things should occur about the time of the coming of the Messias. One of them writes thus:—"A little before the coming of the Messiah, the son shall insult the father, the daughter rebel against her mother, the daughter-in-law against her mother-in-law; and each man shall have his own household for his enemies." It is also written, in the tract called *Sanhedrin*:—"In the age in which the Messiah shall come, the young men shall turn the elders into ridicule; the elders shall rise up against the youth, the daughter against her mother, the daughter-in-law against her mother-in-law." These are extraordinary sayings; they were current among the Jews at the time of the ministry of Jesus; and there can be little doubt (when it is considered that his language and theirs is almost verbally the same) that he alluded to them, and thus proved by their own declarations, that he was himself the Messias they expected.

Verse 37: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." Similar to this, is the sentiment contained in the Gospel of Luke, xiv. 26:—"If any man come to me and *hate not* his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Here the same truth is expressed figuratively, which in the former case was expressed literally. To *hate*, frequently means, in Scriptural phraseology, to "love less than." "Jacob have I loved, and Esau have

I hated," *i. e.* I have loved Esau less than Jacob, or, I have loved Jacob more than Esau. If we would be true disciples of Jesus, we must *hate* "father and mother, and wife and children, and brethren and sisters;" that is, we must love them less than we love Jesus; or, in other words, we must love Jesus more than we love them. So bold are the oriental metaphors, that they occasionally startle readers of a colder climate, and accustomed to a more tame phraseology. This passage, from Luke, corroborates the exposition lately offered of the preceding ones in this Gospel, "I came not to send peace but a sword,"—I am come to set relatives at variance with each other. The meaning of the verse before us, "He that loveth father or mother, or son or daughter, more than me, is not worthy of me," of course is this—no one is worthy to be my genuine follower, who is not willing, for my sake, to resign the society, and to bear with the resentment, even of those to whom he is most intimately united, by the ties both of affection and of consanguinity.

Verse 38: "And he that taketh not his cross, and followeth after me, is not worthy of me." This alludes to the custom of causing the condemned criminal to carry the cross to which he was to be affixed, on his own shoulders, to the place of execution. Jesus was afterwards compelled so to do. The sentiment is,—he that is not prepared, after my example, to suffer death itself in behalf of my religion, does not deserve to be called my disciple. That is not a true attachment to my person and doctrine, which is strong only in the hour of ease and prosperity; but it is the bounden duty of my followers, to submit to all privations, to all dangers, to all persecutions, to all tortures, to martyrdom itself, rather than shrink for even an instant of time from making public avowal of their belief in the Gospel. To encourage his disciples to aim after such a grandeur of fidelity, Jesus informs them, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." This expression resembles, in its figurative style, that other one, "Let the dead bury their dead," in which the word "dead" is used in two different senses, and the meaning is, "Let the *spiritually* dead bury the *naturally* dead." So, in the present verse, the word "life" is used in two different

senses. "He that findeth his *natural* life, shall lose his *spiritual* life;" he that, by denying or refusing to confess me before men, saves his life, shall lose the better life of hereafter, the blessedness of heaven. On the other hand, "he that loseth his *natural* life, shall find his spiritual life;" he who, rather than deny or conceal his discipleship, submits to the cross, the axe, or the stake, shall attain to "joy unspeakable and full of glory."

Verses 41, 42: "He that receiveth a prophet in the name of a prophet [*i. e.* because he is a prophet], shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man [*i. e.* because he is a righteous man], shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple [*i. e.* because he is my disciple], verily I say unto you, he shall in no wise lose his reward." Small as this gift may appear, it is not of so little value in oriental countries. The Hindûs go great distances to draw water; and, having procured it, they boil it, that it may be less injurious to those who drink: afterwards they stand, during the entire day, on the public roads which are distant from any well or spring, and offer a cup of cold water to every passenger. This they do in honour of their gods. In all likelihood, this beautiful act of charity was practised by the more pious and humane among the Jews, at the time of the ministry of Jesus; he assures them that they shall be rewarded hereafter for their benevolence.

Chapter XI.

Verses 2–3: "Now when John had heard in prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another?" It seems strange, at first sight, that the Baptist should need to be informed on this subject. At one time, he had no doubt that Jesus was the Christ. In Luke iii. 15, it is written, "And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered, saying unto them all, I indeed baptise you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptise you with

the Holy Spirit and with fire." A still more positive assertion of his belief in the Messiahship of Jesus of Nazareth, is recorded in John i. 29: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. * * * And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I saw, and bare record that this is the Son of God." After these repeated and decisive declarations and testimonials, how is it that the Baptist afterwards sends two of his scholars to inquire of Jesus, "Art thou he that should come, or look we for another?" John was at first perfectly satisfied that "the son of Joseph" was the King of Israel. But the only notions of a deliverer of which the Jews had any idea, was that of a powerful monarch and warrior, who would liberate them from the tyranny of the Roman emperor, exalt them once more into an independent nation, and restore the ancient regal glories of David and of Solomon. These views were universally entertained by the Jewish people; they were entertained even by the disciples of Jesus, by those who had been with him from the beginning of his ministry, and who had listened, not only to his public discourses, but also to his private and confidential conversations. So deeply was this sentiment rooted in the minds of his followers, that some of them, when they saw him expire on Calvary, without achieving what they thought the salvation of the Jews, lost all hope, and gave themselves up to despondency. Thus, the two disciples who journeyed to Emmaus, talking by the way of the late crucifixion, said to one another, in language of sorrow and despair, "We trusted that it was he who should have redeemed Israel." When such was the opinion, not only of all the Jews, but even of the intimate friends and followers of Jesus, is it not natural that the Baptist should have similarly conceived respecting the character and office of the Christ? He had formerly believed and testified that Jesus was the Messias; but, considering him to be a *temporal* Saviour, he had expected to witness the deliverance of his country from the rule of the idolator. Now he lies in prison, solitary and dejected; he witnesses the Romans still governors over his native land; he sees himself suffering

under the tyranny of a king who derived his power from the foreign oppressors; he hears no tidings of Jesus rearing the standard of independence; he is not informed of any signal miracles of vengeance, by which the power of his country's enslavers is overwhelmed; his mind is filled with doubts and misgivings; he cannot reconcile the peaceable demeanour of Jesus with the ideas he entertains of the Messias; he sends to him for a solution of the difficulty, "Art thou he that should come [*ὁ ἐρχόμενος, the comer*, a peculiar designation of the Christ], or look we for another?" The answer of the Master is remarkable for its beauty, its brevity, and its strength: verses 4–6, "Jesus answered and said unto them, Go, and show John again the things which ye do hear and see: *the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up;* and the poor have the Gospel preached to them." He does not enter into a lengthened disquisition upon ancient prophecy, to show, as he frequently did on other occasions, that the place of his birth, the lineage of his family, the exact period of his appearance, had been clearly and frequently foretold; he is contented with a simple appeal to his MIRACLES. He points to those whom his power and love had restored from sickness to health, from sorrow to rejoicing, from death to life, exclaiming, "These are the proofs of my Messiahship." It is now common with some, to deny that Jesus ever appealed to his miracles in proof of the divinity of his mission. Here is a case in direct contravention of that assertion. John sends to Jesus, inquiring, "Art thou the Messias?" Jesus does not appeal to the spotless purity of his life, to the exceeding beauty of his precepts, to the lofty and cheering character of his doctrines; he appeals to his miracles. This is my answer, "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up." On many other occasions he repeats this appeal; for instance, "The works which my Father hath given me to finish, the same works that I do, *bear witness of me, that the Father hath sent me;*" and again, "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, *believe the works;*" and again, "The works that I do in my Father's name, *they*

bear witness of me." From these numerous appeals we further find, that Jesus always addresses himself and his Gospel to the understandings of men. Great as was his power, and lofty as was his commission, he knew it would be wrong in intelligent beings to believe without sufficient evidence; he therefore did not claim from the Jews an unreasoning assent to his professions; on the contrary, he placed the evidence before them, and enjoined them to decide according to the character of that evidence. In a word, Christianity is a rational religion; it addresses the reason of mankind; it is to be judged by the proofs in its favour; and every doctrine which it is supposed to teach, must be subjected to the same searching test.

Verses 7–8: "And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses." In these verses, and those which immediately follow, Jesus is depicting the character and office of John the Baptist. When he was preaching in the wilderness, exhorting to repentance and reformation, promising forgiveness of sins on these conditions, and proclaiming that the kingdom of heaven was at hand, his ministry was attended by great multitudes of the Jewish populace. Hence the question, "What went ye out into the wilderness to see?" Did ye go to see "a reed shaken with the wind?" Did ye go to see a man of feeble mind, of ever-varying opinion, who held one doctrine to-day, and changed it for another to-morrow? No: the Baptist was not thus continually veering. This is the first excellency attributed by Jesus to the Baptist, that of *steadiness;* that being once convinced of the truth, he continued to hold it firmly, and to assert it boldly and constantly. "But what went ye out for to see? a man clothed in soft raiment?" Did ye go to see a person who had given himself up to habits of effeminacy, who had set his affections on a display of worldly pomp? Such was not the character of the Baptist; he sought no beauty of external garments, he desired no luxuries of diet. He was arrayed in the rudest materials, a robe of camel's hair, fastened with a leath ɛirdle; he was satisfied with the

commonest food, "his meat was locusts and wild honey." This was a second excellency in the character of John, he was *sober* and *temperate* in his habits. "Behold, they that wear soft clothing are in kings' houses." This is a third excellency in the character of John,—he coveted not friendship and intimacy with the great, the wealthy, and the noble; he desired not to be entertained in their houses; he had no anxiety to be placed on the right-hand at their public feasts. He preferred the rude clothing and the rude fare of the ancient prophets; he preferred to dwell in the bleak wilderness, if thereby he might have better opportunity of proclaiming the glad tidings of the kingdom to the poor and the illiterate. "But what went ye out for to see?—A prophet? yea, I say unto you, and more than a prophet." John was "more than a prophet;" that is, more excellent than an ordinary prophet. Like his predecessors in that office, he was a teacher of righteousness, a man sent from on high, a person gifted with a Divine commission, an ambassador from the King of kings, a proclaimer of the coming of the Messias. But he was more excellent than they, in that he was peculiarly sent to "prepare the way" for the Messias; to be the immediate forerunner of the Anointed; to see with his bodily eyes (what they beheld only in beatific vision) the rising of the Sun of Righteousness; and even to have the honour of baptising the Saviour of the world.

In the 10th verse, "Behold, I send my messenger before thy face," the word applied to John the Baptist, and by us translated "messenger," is, in the original, *angel*. It is elsewhere frequently applied to merely human beings. In Luke vii. 24, "And when the messengers of John were departed," the Greek word translated "messengers" is "angels." When Christ is recorded, in Luke ix. 52, to have sent "messengers" (that is, some of his disciples) before his face, to make ready for him in a village of Samaria, the word is in the Greek "angels." When John, in the Apocalypse, writing to the seven churches of Asia, addresses his Epistles to the "angel" of the church of Ephesus, to the "angel" of the church in Smyrna, to the "angel" of the church in Pergamos, &c., he addresses them to the pastors of these churches, the "messengers from God" to these churches. The remembrance of this

fact, that the inspired messengers of God are in the New Testament usually designated "angels," assists in the explanation of some passages generally accounted difficult. For instance, the meaning of that passage in Heb. i. 6, "Let all the angels of God worship him," is this, "Let all the previous *messengers* of God," Moses, and Elijah, and David, and all the prophets, "worship," or [See on Chap. viii. 2,] *pay reverence to* Jesus, acknowledge him their superior,—superior in moral excellency, in the abundance of his supernatural powers, in the nature of his dispensations. Similar is the meaning of the clause "seen of angels," in 1 Tim. iii. 16. That entire passage might be thus translated (for the word *God*, Griesbach has, on the authority of the best MSS., Fathers, and Versions, substituted *he who*),—"Great is the divine secret of which our religion brings the discovery; he who was manifest in the flesh"—was a proper human being——"was justified by the Spirit,"—had his claims to be esteemed the Messias, justified by the miracles he performed through the assistance of the Spirit, or supernatural power wherewith God had gifted him,—"was seen of angels,"—appeared to all his Apostles and other *messengers* after his resurrection,—"was preached unto the Gentiles,"—proclaimed to be the Redeemer of Pagan as well as of Jew, which Paul styles a "mystery" in Ephes. i. 9,—"was believed on in the world,"—was even a short time after his death received as a Divine ambassador, by many in every land of the then known world,—"was received up into glory,"—ascended into heaven in the presence of his friends and followers.

Verse 11: "Verily I say unto you, Among them that are born of women, there hath not arisen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he." This is a lofty summing up of the excellences of the Baptist's character; he is greater than any of his predecessors in the prophetical office. Some of the elements of this superiority have been already noticed; yet, notwithstanding the greatness of John, "he that is least in the kingdom of heaven is greater than he." By "the kingdom of heaven," is not here to be understood the happiness of a future state: all the blessings of the Gospel, are frequently styled in

Scripture "the kingdom of heaven." John partook of some of these blessings, he heard Jesus occasionally preach to the Jews; but he was soon shut up in prison, he was soon beheaded, he died before the close of the ministry of Jesus, he did not live as we do in a constant participation of the benefits accruing from the death, and, above all, from the resurrection of our Master. When it is considered, that the crucifixion of Jesus, his rising again, his numerous appearances to his followers, are by far the most important incidents of his history—bearing such powerful witness, as they do, to the doctrine of a future existence of eternal felicity—that the humblest disciple of Jesus *now* dwells in the enjoyment of these blessed hopes and revelations—and that John was *not* in possession of them,—we see clearly how "the least in the kingdom of heaven is greater than he was," enjoys superior privileges and superior expectations.

MONTHLY RECORD.

March 1, 1841.

Testimonial to Mr. Gibbs, Devonport—(*Concluded from page* 96).—After Mr. Gibbs had sat down amidst great cheering, Mr. William Rundell proposed, and Mr. Elworthy seconded the following resolution:—

"That this Meeting return their sincere thanks to the Committee who were appointed to superintend the preparation of the Picture, *viz.* the Rev. W. J. Odgers of Plymouth, and the Rev. John Kendall, late of Devonport, for the attention they cheerfully bestowed on a work so honourable to their feelings, and for the successful termination of their duty; and they take the opportunity of this interesting occasion, which has brought among them the Rev. Mr. Odgers, to tender to him their grateful acknowledgment of his many kind and efficient services to the Devonport Congregation; and to express their high esteem for his character, talents, diligence, and perseverance in the cause of God and Christ, and man's improvement and happiness,—and their prayer, that they may long be favoured with his presence, example, instructions, and activity, and that his happiness may abound in doing good."

Mr. Odgers, in reply, spoke as follows:—"It is with great pleasure, Sir, that I rise to acknowledge the resolution which has just been passed in reference to Mr. Kendall and myself.

On behalf of Mr. Kendall, I may say, that he felt sincere respect for Mr. Gibbs, and that he engaged most readily in promoting the object for the completion of which we are now assembled. For myself, I assure you, that whether I look to Mr. Gibbs as an intimate and highly valued friend, or as an able and faithful advocate of truths which, I trust, we all most sincerely value, abundant reasons are presented which make it peculiarly gratifying to me to think, that I have in any way whatever assisted in accomplishing the object of the present meeting. I have had the pleasure of knowing Mr. Gibbs for more than fifteen years; and ever since I became connected with the Plymouth Congregation (in 1832), I have not only enjoyed uninterrupted friendly intercourse with him, but also his ready co-operation and sympathy, his advice and assistance. And I am truly glad of this opportunity of acknowledging the debt of gratitude which I owe to him for his valuable aid and unvarying kindness.

"But while feelings of personal regard, and recollections of friendly intercourse, may well make this occasion interesting to all of us, there are other feelings and other recollections which blend with these and add to their dignity and strength. While we recognise in him the "honest man," which is "the noblest work of God," we see also the firm friend of Christian truth, the unflinching advocate of liberty of conscience, the patient and untiring labourer in the Gospel vineyard. It is well, Sir, that we should remember with gratitude those who, in darker days, and in the midst of fierce opposition, laboured to promote our great and sacred cause. Others have laboured, and we have entered into their labours; but while we reap the harvest, we should not forget those by whom the ground was first ploughed up and the seed sown. If we venerate those who, like Clarkson and Wilberforce, devoted their toilful days and sleepless nights to the great and benevolent purpose of releasing their fellow-beings, of whatever clime or colour, from bodily slavery—we must not be unmindful of those who, with similar devotedness, have laboured as they had opportunity, to emancipate men from the still more galling bondage of error, superstition, and human creeds, and to lead them forth into the sunshine of heavenly truth, and to the liberty of the sons of God. If we recount with delight and gratitude the exertions of a Howard on behalf of those whose crimes had brought them to a prison, we must also remember the labours of those who have endeavoured to set men free from the chains which priests have forged to fetter the human mind, and the iron of which has eaten into the very soul and destroyed the peace of many a pious Christian. In these times of bigotry and fanaticism,

when fear and fashion and prejudice exert such a general and powerful influence in preventing the avowal of private opinion and honest conviction, it requires no small degree of moral courage and of self-sacrifice, to stand boldly forward in the profession and defence of *unpopular truth*, unmoved by the obloquy which is cast upon everything which men call heresy—and the coldness and indifference, if not the enmity, with which they are commonly regarded who profess their dissent from the popular theology. But while encompassed by greater obstacles and more causes of discouragement than I have now mentioned, our friend Mr. Gibbs has continued to 'steer his course right onward,' regardless of the opinion of the world, whenever that was opposed to the dictates of his conscience and the word of God. And may I be allowed to add, that among the tried and consistent friends of our common cause, our respected Chairman also well deserves honourable mention, for he is ready on all occasions to bear his firm and disinterested testimony to the truth and value of the great principles of our faith.

"The occasion of our meeting, has naturally led us to glance at the days that are past. And while the retrospect affords reason for congratulation and encouragement, let us resolve to anticipate the future with hope, and prepare for it with energy. Considering all circumstances, very much has been done by our friend Mr. Gibbs for the spread of Unitarianism at Devonport; and, wherever our sphere of exertion may be, if we only determine to follow his example, as far as we can, every one of us (and I include both sexes) may do much to aid the same holy cause. The example of our friend may teach us two very important lessons, which every Christian, and, not least of all, Unitarian Christians, would do well to learn and practise—I mean, *honesty* and *industry*. By honesty, I do not *now* mean integrity in the common affairs of life—that, of course, must *always* be deemed indispensable; but I refer to truth and firmness in the maintenance of principle and the profession of opinion. Of this, our friend has given us an honourable and valuable example. We live in times when it is the imperative duty of every one, who is a *Unitarian at heart*, openly to avow his honest sentiments. We live in times when real conviction is often made to yield to worldly expediency, and to the clamours of bigotry and intolerance; when the influence of fashion is often too strong for the love of truth, and consistency of conduct vanishes before the sneers or anathemas of the proud, the prejudiced, or the ignorant. We must be on our guard against such influences, if we would be found true to our trust, and if at last we would escape the doom of the unprofitable servant. We

must profess ourselves what we are. To use the words of Mr. Gannett of America, 'Shame to him, who, being a Unitarian, dares not to avow it. Let him stand up in the face of the world, no matter what the consequences, no matter what the obloquy, and avow and maintain the faith which he inwardly holds.'

"Our friend Mr. Gibbs has also set us a worthy example of *industry*. Many, very many there are, who, had they similar occupations during six days of the week, and the same amount of bodily indisposition which, I regret to say, our friend Mr. Gibbs so often endures, would have found abundant excuses for frequently, if not generally, remaining away from public worship; whereas, in the midst of these duties and sufferings, our friend has not only conducted the religious services during a long series of years, and that without any pecuniary remuneration, but has also made the needful preparation for the pulpit. What a lesson to us all, to be diligent in spreading around us, as we have opportunity, a knowledge of what we solemnly believe to be the truth as it is in Jesus!

"I now beg to propose (and I do so with most sincere pleasure) the following resolution:—

"'That we gladly avail ourselves of this opportunity, to offer a cordial welcome to our friend the Rev. James Forrest; to express to him the great pleasure it gives us to have among us so able and valuable a fellow-labourer; to assure him of our high appreciation of his character and services—of our earnest hope that he may long continue among us—and our heartfelt wishes for his happiness, and for the success of his exertions in the cause of religious truth.'

"At such a meeting as this, Sir, we are reminded that Scotland has taken from amongst us one warm-hearted and valued friend, who has gratified us by his presence at more than one of our social meetings—I refer to Mr. Cropper of Aberdeen. But, although Scotland has taken from us one friend, she has sent us another—generous, bold, and true. And I am sure, Sir, you will utter, not only my most honest sentiments, but those also of every one in this room, when, as Chairman of this meeting, in the name of all of us, you offer a cordial welcome to our friend Mr. Forrest. He has left many attached friends behind him, amid the blue hills, and beside the glorious lakes and streams of his native land. But I trust, that, in this warmer clime, he will find warm hearts, and many who will value his friendship and endeavour to deserve it. I am delighted to find that he is already half in love with the South. As yet, indeed, he has seen our neighbourhood in scarcely anything but the garb of win-

ter. When he has beheld it in the opening beauty of spring, in the full richness of summer, and in the varied glories of autumn, I trust he will find that there is something here to make amends to him for his being no longer able to look upon the majestic scenery of his native land. But, Sir, while we esteem and value Mr. Forrest, and bid him welcome as a friend, we especially rejoice at having him amongst us as the able advocate of Christian truth. And, while those around me who have heard his instructions from the pulpit, must (or the fault was their own) have been pleased and benefited, you will easily believe, that it is a source of peculiar satisfaction and thankfulness to myself, that I have so near me, one with whom I can so cordially co-operate, who is so ready in every way to unite his exertions with my own, and whose services are so acceptable to the Congregation at Plymouth. It is my earnest hope, that he may remain among us for many years; that much happiness may be his lot; and that the blessing of God may rest upon his labours.

"I will only say further, that there is *one way* in which we can best do honour to Mr. Gibbs, and at the same time offer the most appropriate and acceptable welcome to Mr. Forrest—it is, by our zealously endeavouring, individually and collectively, to aid in promoting the sacred cause of Christian truth—that cause to which their labours have been devoted, for which their fervent prayers have ascended, and which, while it spreads peace and happiness among men, brings glory to God in the highest."

The resolution which Mr. Odgers proposed, being seconded by Mr. Perry of Devonport, and unanimously approved by the Meeting, the Chairman, in their name, tendered his welcome to Mr. Forrest, as a friend, and fellow-labourer in the common cause; which Mr. Forrest acknowledged by addressing the Meeting as follows:—

"Mr. Chairman,—Although I am an Englishman of only a few months' standing—having, with brief exceptions, spent my life hitherto on Scottish ground—yet I am not therefore wholly ignorant of England's history, its merits, its renown —I am not so much a stranger to your country's career, and your country's favours—as not to feel sensible of pleasure and pride, in appearing before an assembly of English citizens, to return them my thanks for having welcomed me as a friend and fellow-labourer. I am not unacquainted with— I am not unindebted to England. Not few nor small have been the benefits, moral and physical, benefits of instruction, improvement, example, encouragement, which your great country has sent to mine. And I therefore may be pardoned, if, on this my first opportunity of addressing, in a free and

unrestrained manner, an assembly of English citizens, I avail myself of the occasion, not only to return you my thanks for *your* especial kindness, your now and heretofore manifested welcome, but, along with this, to pour forth my gratitude for the benefits in general which I have received from the English nation. I should restrain, and do injustice to my own sentiments, deep-rooted and long-nurtured, towards your country—as well as feel that I did wrong to *you*,—if, while I thanked you, as I cordially do, for your welcome, your attentions, and your wishes for my success and happiness, I did not also mingle with this expression of gratitude to you, *older* feelings of recognition towards your great land; whose mighty spirits have ere now awakened echoes in my breast, echoes of hope and emulation, however faint, however feeble the respondent. I have much reason to thank England, and I sincerely thank her, and you who have so kindly welcomed me—while I love not my native country less, the land of my infancy and youth, nor can forget the people and the scenes of

> 'Caledonia, stern and wild,
> Meet nurse of the poetic child,
> Land of brown heath and shaggy wood,
> Land of the mountain and the flood,
> Land of my sires;'

Land which gave birth and inspiration to him who wrote these lines—the Great Magician of the North, as potent here as there, and there as here—over the width of Europe, and beyond ocean's barriers, celebrating in his stories our picturesque lakes and cloud-capp'd mountain-pinnacles—and publishing our industry, our honesty, our humour, and our independence throughout the globe. But, while true to the sympathies which bind, and must ever bind Scotland to my heart, as my native land, and earliest instructer, I should not be just to myself, and to England's benefactions, were I not to take this opportunity, to connect with my sincere acknowledgment of your particular kindness, my cordial gratitude to the great nation of which you are a part, and may well be proud to be a part. I *do* feel pleasure in telling you, that your welcome in word and deed, is not a little enhanced in value, when I consider it as offered by the fellow-countrymen and fellow-countrywomen of individuals, whom I have not merely admired, but some of whom I have revered—revered as emanations from the Supreme Father-Mind, and as lights kindled for the world's illumination. Need I instance him, as an example, whose soul and life were, like his poetry, manifestations of the grandeur of the Epic drama, from youth to age—MILTON, honourable and honoured

name—Milton, scholar, philosopher, poet, patriot, Christian! Need I recall to recollection star-searching Newton, that combination of vast profundity of genius with childlike simplicity—scanning the heavens with unwearying calculations, tracing the course of the wandering comet and predicting its return, dividing the light into its component fractions, and describing the laws which regulate that most subtle element—Newton, who proved by demonstration irrefragable, that by the same power, and according to the same proportionate rule, in obedience to which a pin falls to the ground, the Moon keeps its course as the Earth's satellite, visiting us with its light in due season, and swelling and lowering our tides, while by the same law Earth and Moon in unison, with all their brother and sister planets, know their spheres, and keep their courses in harmony and regularity around their Central Fire? Can I help feeling pride and pleasure in being welcomed as a friend and fellow-labourer by a part of that people from whom such mighty geniuses have sprung—a people, among whose sages were Bacon and Locke; among whose scientific discoverers and inventors were Priestley, and Davy, and Arkwright; among whose Church divines were Barrow and Taylor; among whose Non-conformist confessors were Baxter, and imaginative Bunyan; among whose political heroes and martyrs were Hampden and Russell; among whose story-tellers was the inimitable Defoe; among whose poets were Spenser, and Dryden, artfully modulating Pope, and nature-loving Cowper; among whose philanthropists were Howard and Wilberforce, already mentioned with honour this evening; among whose fearless and successful navigators were Drake, and Anson, and Cook; among whose emigrants for conscience' sake, or enterprise, were Penn, and the predecessors of Franklin and Washington, whose virtues reflect the glory of their parent-land; among whose artists were Wren, and Hogarth, and Flaxman, and Reynolds; among whose dramatists—a goodly host—was the Giant of the tribe—Avon's sweet nursling, England's mighty boast, humanity's own Bard—he whose name I need not mention, while his own lines so well describe him:

> 'The poet's eye, in a fine frenzy rolling,
> Doth glance from heaven to earth, from earth to heaven;
> And, as imagination bodies forth
> The forms of things unknown, the poet's pen
> Turns them to shapes, and gives to airy nothing
> A local habitation and a name.'

Can I help being delighted, in standing among a people honoured by these names, and great and glorious throughout

their career as a nation—in being welcomed by a portion of a race, the foremost in the world, of whom much have we Northerns heard in our remoter latitudes, from whose stores of learning and strength much have we received—with whom we have long been glad to co-operate, rejoicing in their prosperity as ours—and whom we are determined to aid in all their struggles for improvement, liberty, and just and honest fame?

"As I have mentioned the names of some of England's worthies, let me conclude my list with one, whom Scotland and England respectively claim for the shares which they had in calling forth his powers; and having done this, I shall proceed to make a few reflections suggested by the subject. The genius I refer to, was not only a *Scot* by birth, but the *town* which sent forth the humble and obscure individual now addressing you, sent forth *him;* and glad am I to reflect, that along the same streets and walks, by the same river's banks, and up the same mountain's brow, which I have trod in my infancy, ran and walked and climbed the infant feet of Watt, and, that in that not much-famed place which I call mine and my fathers' dwelling-place, were formed the youthful schemes and problems, was hatched the mechanical curiosity and ingenuity, and was laid the foundation of that enterprise and perseverance, which were destined to terminate in the *steam-engine*—an instrument surpassing all results of former human powers, designed to revolutionise the physical condition and moral character of the globe. Gladly remembering, that Greenock was the place of Watt's nativity, and Scotland his first patron, I must now turn round and look upon his second and greater patron, England, which gave him a commercial partner of adequate enterprise—which presented to him the field and the resources necessary to carry forward his experiments to success—and which, in return for her bounty, has been rewarded by her mines still worked, otherwise impracticable, her manufactures multiplied a hundred-fold, her railroads stretching through and intersecting her counties like so many streets of a great city, and her steam-ships drawing ever nearer and nearer the once remote shores of Europe, Africa, Asia, and America.

"And now, why have I mentioned Watt, and referred before to the Great Northern Magician, and recalled to recollection some of your English heroes and geniuses? Was it for vain-glory's sake that I have thus spoken? If it were, may a better mind re-possess me speedily, for I would not be vain-glorious. But no; not from vanity, nor *for* vanity, have I adopted this strain, but for your good and mine, yea,

for Religion's sake—religion I say, for religious truth and power is the consummation of all truth, and knowledge, and power, and genius—the combination of all that is good and great in human nature. Let me impress this on your minds by a few questions which I shall put and answer. Let me ask, first, who was the Father, Supporter, Provider for those men whom we have recognised as worthy of our honour? Who gave to them their life, health, senses, intellect, sympathies, aspirations, hope, courage, genius, success? Who sent them into possession of their spheres of activity and usefulness? Who strewed their path with resources? Who adapted them for their fellow-beings' wants, and fitted their fellow-beings to appreciate their talents, and be animated and helped by their labours? Was it *chance* which did this? Was it *chance* which created a Milton? or a Newton? No: it was God. God made the stars, and the star-searching Newton. God made a world of beauty, and grandeur, physical and moral, and he sent Milton to embody his impressions of it, in epic poetry. God made all these men, and gave them their respective powers, and sent them forth to use what he had given. God made us all, and fitted us all to be useful, if we choose, and sometimes whether we choose or not, to one another. God has done this. Our Father has done this. *Chance could not do it.*

"Let me ask, again, What have been the effects of these men's lives (not to go further at present) on our United Kingdoms of England and Scotland, once hostile, now peaceful? Have not the benefits of your great men, and the returns which ours have made, mutually attracted and endeared the North and the South; changed our former grudges and strifes into reciprocal respect, and mutual amity, and virtuous emulation; made one nation out of hard-contending elements, and substituted the triumphs of peace for the glories and miseries of war? And is *this* not a part, an important part, of religion? Is it vanity to speak of this? Or is it not a result in which the most religious-minded will rejoice the most?

Again, let me ask, Where are these men now? In their tombs must we look for all that remains of them? All that was of the earth is certainly with the earth, dust added to dust,—but is there no more than this? Are these men lost out of the Book of Life, for aye blotted out of the world of reality, in which they took so active and conspicuous a part, and are we left to be satisfied that they exist no longer,—and left to follow them into non-existence, after all our labours, and efforts, and struggles, and victories? Faith, faith of religion,—come and dispel the thought, so fearful! so re-

volting! Where, then, are these men? They are gone to give an account of their talents employed—to say to him who gave them, 'Lord, thy five talents have gained other five; thy ten talents have gained other ten; we were not unprofitable servants; we had our faults, forgive them, pardon us; we lived for the good of our fellow-beings, for their instruction and improvement; we have lived, and laboured for good, and so we wish to live, by thy pleasure, in continued and increasing usefulness.'

"Let me ask one question more. What do these men's thoughts, character, deeds, effects, tend to produce as a general result upon our minds and lives? Do they not incite us all to strive after excellence in our own spheres, to avoid their faults, and court their virtues, to profit by their learning, their arguments, and their appeals, their discoveries, and facilities bequeathed to us, to go on improving, advancing, individually and socially, taking up the world where they left it, and carrying it forward to greater triumphs of knowledge, virtue, and happiness, with what powers we possess, and by what opportunities we can employ? Is not this the general effect they serve to produce on our minds and lives? And, if so, is not this religion? Tell me, if this be not religion, what is it? If to have faith in God, the Father of us all; if to love, and promote, and be thankful for the extension of peace, and good-will, and mutual respect; if to be stimulated by great examples to be excellent as they, while avoiding their faults; if to do all the good we can according to our opportunity, in the expectation of our Lord calling us to account for the use of our talents,—if this be not religion, then tell me what it is, convince me what I have to believe, what I have to do. Till I shall be more enlightened, I must believe that what I have stated so briefly, is, notwithstanding my brevity in expressing it, the substance of religion. I must believe this. I must believe in its reality—believe, not only that it is not a mistaken view, but that it is not a sham, a mockery, a dream. I must believe in its reality. I *have* believed it—I *will* believe it. And the more my conduct shall be true to that belief, I am sure that the more will that belief be true, useful, and ultimately safe, and happy for me.

"Let me make one use more of those names which I have recalled to your notice, and I have done. It pains me to offend the modesty of Mr. Gibbs, but I cannot sit down with silence respecting the primary object of this meeting. We have met to-night to honour a benefactor, a self-denying friend of his race, and of the truth and love which tend to make that race wise, free, and happy. Was it foreign, then, from the object of our assembling, that I invoked the me-

mory of former worth and talent to surround a living example of much nobleness and generosity of mind, courage, fidelity, and perseverance, unremunerated and self-sacrificing philanthropy? Is it inappropriate, or is it not most appropriate to such an occasion, that a man, who has by such rare virtue deserved your honour, should be honoured also by the imagined presence of former benefactors and honourable examples, summoned, as it were, around him, to hear the voices of your gratitude, and witness your emotion? Emotion,—yes, emotion,—who can be without it, who thinks of Mr. Gibbs' long and gratuitous labours; who thinks of the many years which he has spent on the spiritual welfare of his fellow-beings, while providing for himself and his household, by other unremitted and un-neglected duties; who thinks of all the days of sunshine and cloud, rain and snow, which have passed over him, and many of you, as you met together under his ministry, and waited for his appearance at your accustomed place of meeting, to join in his prayers to the common Father of Spirits, and listen to his instructions, as he presented to you renewed supplies of the food of your spiritual life—that food which man's soul requires, desires, seeks, and grows by—which Mr. Gibbs, untired, unremunerated, offered to you, for so long a portion of his life prepared to set before you, out of the vast storehouse of God's works, and the riches of his grace in Jesus Christ our Lord? You cannot think of this, without feeling the inadequacy of all the thanks you have offered or can offer to Mr. Gibbs. You have, however, thanked him this night, sincerely and freely; and I add to your thanks mine, as an affected spectator and sympathiser; and with my thanks for Mr. Gibbs' labours and example in so good a cause, I tender also the expression of my hopeful conviction, that he will not at any time believe that what he has done was undesigned, or can be unrewarded by Him who also gave their mission to those other enterprising spirits whom I have referred to, and whom I have summoned to do honour to a brother—to one who has deserved, and acquired, the reputation of A GREAT AND GOOD MAN."

The following resolution was proposed by Mr. N. Rundell, seconded by Mr. Sloggett, and spoken to by Mr. John James:—

"That, in desiring the universal diffusion and triumph of genuine uncorrupted Christianity—enlightening, animating, and extending its blessings—we offer our best wishes for the good of every one who sincerely endeavours to promote that end, and, in particular, to our friends from Plymouth and elsewhere, who have so kindly joined us on this interesting occasion."

Isaac Nichols, Esq. of Plymouth replied:—He said, that he acknowledged the compliment paid to the Plymouth Congregation, and others who were present, in the true spirit of that religious feeling which was their bond of unity; of which no plainer purpose could be pointed out, than the promotion of human brotherhood. He called the recollection of the meeting to some of their forefathers, who, in bygone days of persecution, maintained their integrity through all scenes of trial and embitterment, trusting in the ultimate triumph of virtue. And he appealed to them, whether such self-denial and honest perseverance could have been produced by the influence of any religion that carried with it a doubt of its Divine origin. He then impressed on the friends present, that it was their bounden duty, as inquiring Christians, to promote the power of judgment, and advance education in the mass of the people, that the Wise might be the many, and not the few. Reason being the test of all inquiry, it was necessary to do everything to maintain its freedom and authority, and extend its influence. Reason was the faculty without which no one could discriminate an opponent's doctrine from his own, or distinguish between the grand moral and spiritual lessons of our Lord Jesus Christ, and the absurdities opposed to them. So necessary was the use of reason to all formation of opinion, that even Churchmen, who decry the right of reasoning on matters of religion, make use of this faculty in denouncing us who freely employ it, and contend for its exercise. The speaker contended for the free exercise of reason on the part of every individual, allowing to others the same right as himself. And this, he maintained, was a better way of reverencing the God and Father of all, than by making pretensions to an exclusive knowledge of God's word and purpose, which was the basis of all bigotry, intolerance, and persecution. The speaker beautifully alluded to the power of the steam-engine, to whose influence we could assign no limits; and with this he compared reason, whose future bounds no one can predict. Reason is power, ever-increasing power, as much as the steam-engine. We regret that we cannot give a fuller report of Mr. Nichols' able speech. He concluded with saying, that while he found, as he did, that Unitarianism continued to satisfy the intellect and the heart, no scoffs nor cavils of infidelity would tempt him to renounce it, being sanguine in the hope, that 'the Stone which the builders rejected, would become the head stone of the corner.' And, finally, he expressed his conviction, which through Christian charity he knew to be true, that whatever our earthly differences were, with earth they must terminate;—

'Whate'er may be man's fate or creed,
God's precious word is precious still;
Whate'er the strain, the theme's the same,
'Tis—Father! hallowed be thy name.'

Mr. Edgecumbe proposed, and Mr. Ryder seconded, the next resolution:—"That it affords us sincere pleasure to see amongst us, at this time, the long-tried friend of Mr. Gibbs, of ourselves, and of the cause of Christian truth and virtue, the Rev. William Evans of Tavistock. We pray that the remaining years of his useful life may be many and peaceful, cheered by the recollections of a well-employed past, and the hopes of a bright and joyous futurity."

To this, Mr. Evans replied as follows:—"Mr. Norman, I am always glad to see you, and especially at this time, while we are met under your auspices, to pay a spontaneous tribute of respect to Mr. Gibbs. Whether in his private or public deportment, weighed in the balance he will not be found wanting. If we advert to the habitual modesty of his conversation, his meekness of wisdom, and, in dispensing the Word of truth, his self-diffidence that bordered on fear and trembling, it is manifest that, until it was recently proffered to his acceptance, he had never expected any such demonstration of friendly regard. Did I know him as well as he is self-known, I might be able to speak of him with more accuracy; but, admitting his deep sense of his own inferiority to the standard of Christian excellence, I should err in pointing to a degree too low in the scale of merit, were I to appeal to his own self-estimate. Were it possible for near and dear relations, who blessed him in their lifetime, to witness this testimony of affection, their spirits would rejoice, and they would exclaim, 'Well done, good friends, your favour is just, and redounds to your credit.'

"In acknowledging your too particular notice of myself, I ought not to divert your attention from the superior claims of the admirable remarks, already addressed to you, on the interesting subject which principally occupies our thoughts. It is particularly gratifying to witness the concurrent expressions of brotherly kindness and heartfelt acknowledgment towards our worthy friend, both from his neighbours of the same appellation at Plymouth, and from his own immediate fellow-worshippers at Devonport. The little society of devout and intelligent disciples at this place, resemble the Bereans of old; concerning whom the sacred historian has recorded, that they were noble indeed, and unwilling to accept the words of an Apostle upon trust, but searched the Scriptures so as to judge for themselves. They are gratefully sensible of the substantial services rendered to their interest

in their house of prayer, by the active interposition of the Rev. Mr. Odgers, who was able to work for them, and 'to beg for them was not ashamed,' provided they were 'partakers of the benefit.' A few words have dropped from his lips in commendation of the ladies now present, for their benevolent assistance. It is not good for man to be alone—even in Paradise it was not; and the Evangelists relate the co-operation of the daughters of Eve in sustaining the infancy of the Gospel. Need I remind you of Mary, the mother of Jesus; of the sisters of Lazarus at Bethany; and Mary of Madala,—who contributed of their substance to aid our Lord in his miuistry, and who, having accompanied him from Galilee to Jerusalem, deserted him not when the twelve had fled from his sufferings; but, with love stronger than death, watched, with the tenderness of a mother and the fortitude of an angel, his last expiring moments on the cross? Were the men of England so infatuated, by spiritual pride, as to renounce the tidings of life and immortality, the women would retain this last, best gift of heaven, and cherish it in their bosom, as the pearl of great price. To them is consigned the charge of training the young, of whom is the kingdom of heaven.

"May the new Minister, who succeeds Mr. Gibbs, prosper in his vocation. Let those who are planted under his care yield blossoms of promise,—not merely 'Flowers of the Forest,' but 'Fruits of Righteousness,' that others may join them to glorify our Father in heaven!

"The honourable testimony borne by Jesus himself to Nathanael, is sufficient to justify us in doing honour to whom honour is due. 'Behold an Israelite indeed, in whom is no guile!' Whoever would deserve this encomium, must needs be sincere and upright as that ingenuous Israelite was. Where now are the deceitful honours received by the invidious Pharisee? The name of Nathanael shall bloom, and be revered, while the Gospel itself endures. Why should not our faithful brother Silvanus, be reconciled without dismay to accept our unanimous assurance of approbation and friendship? Did not our hearts beat in accord with the touching letter of endearment from my friend Commins? Next to the witness of a good conscience, is the esteem of the virtuous, as a prelude to the favour of the Best of Beings.

"That Portrait shows his form and lineaments in colours that will fade away. But to the mind's eye, the virtues and graces of his character are portrayed in heavenly tints, which will prove more just and lovely, the more they are refined and mellowed by time, as it flows into eternity. The memorials of those whom we venerate and love, furnish the

most valuable and endearing images, or paintings, to enrich and embellish the 'picture gallery' of the mind. Neither moth nor rust can corrupt, nor thieves break through and steal them from the sanctuary in which they are enshrined.

"It is for the interest of mankind, that their prime benefactors be had in reverence, and be encouraged in their arduous career, by the prospect of unfading renown. The forlorn hope of Truth is a service of peril; who will undertake it, if it be not an enterprise of honour? It is easy, when the ramparts are taken, to find men who will plant the flag-staff on the topmost tower. The difficulty is, to prevail on those who are first, to enter the breach; and if they fall in the attempt, their daring is not to be dishonoured, because they lived not to penetrate into the citadel. 'Those who go forth bearing precious seed, and weeping while they sow, shall doubtless come again with rejoicing, bringing their sheaves with them.'

"Just and enlightened principles grow firm and durable by degrees, in proportion to the tardiness of their progress to maturity. The mustard-seed is very long, in our estimation, in springing up and expanding itself into a tree, that the birds of the air may lodge in its branches. Great are our obligations to those enlarged and generous souls, who, in a frivolous and sceptical age, have led the way in the path of true honour, and dared to set an example of heroic zeal in asserting the native dignity and freedom of the human mind. Of such is our honoured friend, to whose individual and single-handed exertions for truth and righteousness' sake so many in this vicinity are indebted. Many more, in future times, will rise up and call him blessed. The cloud, no bigger than a man's hand, is spreading through the expanse of heaven, by the power of Jehovah, who will send it down in showers of blessing.—Our excellent friend studied to show himself approved unto God, not under the shade of academic groves, but on the platform of the timber-yard; thus reminding us of the carpenter's son, the illustrious Nazarene.

"In your resolution, you have been pleased to allude to my long friendship with Mr. Gibbs, who, in his masterly address this evening, has mentioned that he has arrived at the borders of threescore. He will concede to me the advantage, in that I have experienced the tender care and gracious providence of our Heavenly Father, during a considerable term beyond his years, as I am advancing towards the verge of threescore years and ten,—the usual duration of the age of man! From the confines of this transitory scene, may our views be elevated to nobler prospects, and our hearts be prepared to enter in due time into the possession of our final

inheritance. Then shall we behold the glory of the Divine countenance, not as it is now dimly seen by reflection, as from a glass, but face to face, and not for a season, or occasionally, as in this life, but through the day of eternity.

"Mr. Gibbs, grant me the right hand of fellowship, while I close my remarks in the words of Milton:—

'Nor love thy life, nor hate, but what thou livest,
Live well—how long or short, permit to heaven.'

E. Downe, Esq. then proposed, and Mr. Harris seconded, a resolution of thanks to the ladies who had favoured the meeting with their presence, and to whose kind and efficient preparations the meeting was so agreeably indebted. To which Mr. Ryder, on behalf of the ladies, replied.—Mr. Sloggett proposed a vote of thanks to the Stewards, who had also kindly and efficiently lent their assistance to the service of the party; to which, on behalf of the Stewards, Mr. Elworthy responded.

Isaac Nichols, Esq. then proposed, in a few words of deserved compliment, a vote of thanks to the excellent Chairman of the meeting, who not only then, but formerly, had acted in such capacity to the great satisfaction of all, and who in various ways had contributed much to the promotion of the pure and true religion of Christ. The Rev. Mr. Odgers having seconded this motion, which was unanimously hailed, Mr. Norman returned thanks in a suitable address, declaring his long and cordial attachment to those principles, in the maintenance of which they had met together, the beneficial effects of which he had experienced and observed; and hoped to experience throughout his future career, as well as witness more abundantly, a larger extension of the sound and practical Christian doctrine, which they maintained.

The proceedings of the evening began and ended with an anthem, sung by the choir of the Chapel in an effective style. The party broke up at eleven o'clock, highly delighted with the proceedings, and glad at having spent together a few hours in so social and agreeable a manner,—while expressing the respect and gratitude which all felt to the common object of attraction, Mr. Gibbs, whose pleasure, it is trusted, will not be less than that of his friends, in recalling the memory of this delightful meeting.

Birmingham Unitarian Domestic Mission Society.—The Anniversary Sermons in aid of the funds of this Institution, were delivered, on Sunday 24th January, by the Rev. Charles Wicksteed of Leeds—in the morning at the Old Meeting-house, Birmingham, and in the evening at the New

Unitarian Chapel, Newhall-Hill,—the use of those places of worship having been kindly granted for the occasion. The discourses were marked throughout by great talent, and were replete with truly Christian benevolence; and were, moreover, beautifully appropriate, and evidently made a deep impression on all present. That in the morning, was founded on the words of our Saviour, contained in the latter part of the 40th verse of the 25th chapter of Matthew; that in the evening, on the words of the prophet Nehemiah, in the 8th chapter and the first clause of the 10th verse. The collections after the services, amounted to upwards of £30.

On the evening of Tuesday, 26th January, a numerous and highly respectable party, composed of members of the different Unitarian Congregations, and other friends of the Society, took tea in the Old Meeting upper school-room; after which, Thomas Eyre Lee, Esq. President, was called to the chair. After having, in a few appropriate remarks, expressed his delight in the cheering prospects of the Society, and the pleasure with which he obeyed the call of the meeting, the Chairman called on Mr. Earl, one of the Secretaries, to read the Report of the Committee for the past year. The reading of the Report, which evidently created a deep sensation in the meeting, having been concluded, Edward Martin, Esq. rose to move the first resolution, and spoke as follows:—"The Report, Sir, which has been read, presents so many features of interest, and so much cause of satisfaction to this meeting, that it seems difficult to separate any portion of it as the subject of particular remark, where the whole is so excellent; for, whether we look at the discriminating judgment of the Committee in adapting good means to good ends, or the untiring zeal of the Missionary in carrying out the views of the Committee, I think, Sir, you will agree with me, that the Report affords cause, I had almost said, of unmingled satisfaction. As a means of usefulness, the Committee endeavoured, at the outset of the Mission, to establish a Sunday-school at the Chapel in Thorp-street; in this they were assisted, with great energy and earnestness, by the Missionary; and from a most unpromising locality, has a very promising school been collected. Having, Sir, been a frequent visitor on a Sunday morning, I have with much pleasure seen it gradually increasing from thirty or forty to upwards of one hundred and fifty; but the most gratifying subject connected with this School, and which is alike creditable to the Managers and to the parents of the children, is the fact, that a more cleanly, decent, and orderly set of children are scarcely to be met with, and, in my judgment, this School is, in these particulars, second to very few either in Birming-

ham or elsewhere; and I am quite sure that an occasional visit from the friends of the Mission, will prove that I do not use the language of exaggeration. I repeat, Sir, that the clean and decent order in which the children are sent to school from such a locality, speaks strongly in favour, not only of the management of the Schools, but also of the general usefulness of the Mission. I may here take leave to say, that I have had occasional glimpses of the Missionary's diary, from which some very interesting extracts have been embodied in the Report; but, if all that is interesting and important in that diary had been read to you, this meeting could not have separated before midnight. I will however say, that I consider what has been selected, to be a fair sample of the whole. It is not necessary, Sir, for me to take up more time, either in advocating the principles of the Mission, or the Report of the Committee; I shall therefore conclude, by moving the resolution which has been placed in my hands:—"That this meeting, viewing with satisfaction the success which has attended the operations of this Society during the past year, do receive and adopt the Report now read; and that the same be printed, and distributed, at the discretion of the Committee."—Mr. Edmund Rodgers, in a neat and appropriate speech, seconded the resolution.

The Rev. Hugh Hutton, in moving the next resolution, said that he felt the highest gratification in calling upon the meeting to perform an act of justice to their Rev. friend, for the very able and efficient manner in which he had advocated that cause which, he trusted, they all had at heart—the cause of suffering humanity. He (Mr. H.) certainly expected that the claims of that Society would, by his friend Mr. Wicksteed, be powerfully supported; but, he must say, he was not prepared for that overwhelming combination of talent and Christian benevolence, which characterised the discourses they had had the privilege of hearing on Sunday last. The resolution described those discourses as "able, impressive, and appropriate," and surely they were correctly described. After expressing his delight in witnessing the increasing prosperity of the Society, Mr. Hutton concluded a forcible speech by moving, "That the cordial thanks of this meeting be presented to the Rev. Charles Wicksteed, for the very able, impressive, and appropriate discourses, delivered on Sunday last, in aid of the funds of this Institution."

Mr. Gittins rose to second the resolution, and spoke as follows:—I have known Mr. Wicksteed from his boyhood, and well remember him, while at Shrewsbury School, passing my house, day after day, "with his satchel and his shining

face," not "creeping like a snail unwillingly to school," but with firm and steady step, as though he had a purpose in view; and so he had, a noble purpose—the purpose of a thirsty soul, pressing forward to take its daily draught at the fountain of knowledge. I have no doubt that, could he have shook off those non-conformist principles impressed on his mind by his late excellent father, he might, under the patronage of his late tutor, Dr. Butler, have reaped some of those honours and emoluments which are often bestowed on less talented individuals. But no; he chose to labour in the more free and liberal field of Protestant Dissent, to soar in the purer atmosphere of Christian Unitarianism. I cannot help contrasting, in my own mind, Mr. Wicksteed and another of Dr. Butler's pupils, now at the head of that institution in which they were once school-fellows. That gentleman had said, sometime ago, in preaching for the benefit of the *National* School, that if the Government plan of education were carried into effect, "we should have a nation of intelligent fiends." *There* was one of the worthy Bishop's pupils, thwarting the efforts of a liberal Administration to dispense the blessings of knowledge among the people; *here* is another, the eloquent and impressive advocate of the ignorant and the destitute—"the friendless, houseless objects of despair." I beg, Sir, to second the resolution, which I do with great pleasure.

The Rev. Charles Wicksteed, after returning thanks to the Rev. H. Hutton, and to his old fellow-townsman Mr. Gittins, for the kind manner in which they had noticed his services, said,—"I never was more anxious, Mr. President, to do justice to any subject, than I was to that with which I was entrusted on Sunday last, and I do assure you, it is a real relief to my mind, to find, by the assurances of this meeting, that your high, and glorious, and holy cause has not, in your estimation, suffered during the few hours in which you generously confided it to my care. During my preparation for the services of Sunday, I was naturally led to review the progress of the Domestic Mission in this country: I say, its progress in this country; for its *rise*, you remember, was in another. To America, we owe the dawn of this new aspect of the Christian Ministry. That truly excellent man, Dr. Tuckerman, having resigned the charge of a congregation in the city of Boston, did not long remain with his Christian affections slumbering, but, roused by the condition of the poor and neglected of that city, commenced a new era in the ministration of Christianity, and, like his great Master, preached the Gospel to the poor. He was looked upon as one whose enthusiastic benevolence it was delightful to ad-

mire, but scarcely possible to imitate. This devoted, self-sacrificing man was regarded as a kind of nonpareil—a paragon of excellence—a man who surely must have been born within the very Tropics of Benevolence. When he came, laden with his reputation, but depressed with his exertions, to this country, he was welcomed with a degree of cordiality, especially in our own denomination, which showed how he had laid hold of the heart's best feelings. I remember, when he landed at Liverpool, going with others to pay, I may say, my homage to him. We entered immediately on the great topic; and while expressing the deep impression which I had of the gloriousness of the undertaking, I could not help expressing also the fear, at that time so commonly felt, of the difficulty of obtaining men suitable for so great a work, and benevolent enough to undertake a labour so self-denying and self-sacrificing as the Mission to the Poor: but I never shall forget, Sir, the torrent of indignant zeal with which he overwhelmed me. He spoke of the impossibility of there ever being an unwillingness to engage in such a work among true-hearted Christians; and, least of all, among true-hearted Christian ministers. And afterwards, turning round to a friend, he said, 'Sir, Christian love is omnipotent —I believe I could subdue the Devil himself by it.' Mr. W. then alluded to the establishment of the Domestic Mission in London, under the auspices of the Unitarian Association, and said, 'our denomination seemed to be content with gazing upon this metropolitan effort, and too long Mr. Philp shone the sole constellation in this hemisphere of Unitarian benevolence. At length the large towns took up the cause. Manchester and Liverpool established their Missions, and now Birmingham has fairly entered on the same career; and, trust me, Birmingham will never look back. The Mission in this town is no longer an experiment, it is an *established* institution; it has met with, and will continue, increasingly to meet with, a support which will sustain it in undying vigour, prosperity, and usefulness. For a long time, it was thought impossible to establish a Mission in towns having but one congregation, but Bristol has shown us a better example; and though Leeds cannot boast of so large a society as that at Lewin's Mead, yet an attempt has been made there too, and though, from peculiar circumstances, it has not been completed, it was successful to such a degree, as to guarantee its *entire* success at, I hope, no distant period.' Mr. W., after passing a warm eulogium on the choirs of the two Chapels, and the manner in which that important part of public worship, the psalmody, was conducted, sat down amidst loud cheers."

The Rev. Thomas Bowring moved, and Mr. W. Lowe, Jun. seconded, a vote of thanks to the Secretaries.

[We regret being obliged to break off thus abruptly the account of the proceedings of this important meeting; it will be concluded in the April number.]

The Rev. R. E. B. Maclellan, of Edinburgh, has been delivering a course of Six Lectures, in St. Mark's Chapel, in answer to the question, "What is Unitarianism?"—which have been listened to with very great satisfaction.

TO CORRESPONDENTS.

Our desire to finish, in this Number, the account of Proceedings on the Presentation of a Testimonial to Mr. Gibbs, Devonport, has necessarily excluded various articles intended for insertion this month, amongst which may be named, that by Christophilus; one on the Temperance Reformation; and notices of various interesting Publications.

Communications have been received from Vigil; G. H. B.; and the Rev. F. Howorth. Most gladly shall we receive papers in reply to Objections against Abstinence Societies. The Dublin Evening Post; British Indian Advocate; Liverpool Mercury,—have also been received.

The prefatory remarks to the Sermon on the Reunion of the Virtuous in a Future State, preached on Sunday, Feb. 14, by the Rev. W. Stevens of Maidstone, on occasion of the death of our excellent and venerated friend, Mrs. Cooper, will be inserted in the April number. In consequence of the Editor having to open the Old Secession Meeting-house of Tillicoultry as a place of Christian Unitarian worship, on Sunday, Feb. 21, and his having to preach on the following week-evenings at Stirling, Tillicoultry, Bannockburn, and Falkirk, this Number of the Christian Pioneer has been put to press earlier than usual; and must plead his apology, in addition to the desire already named, for the non-insertion of this last communication, as well as others, in the present Number.

We heartily agree with a most valued friend in the warmest commendation of "The Hour and the Man," Miss Martineau's latest contribution to Christian liberty and righteousness. It should be read by every one who would understand one of the most important moral and political movements in behalf of our wronged, and oppressed, and maligned brethren of the Negro portion of the great human family. The character of Toussaint L'Ouverture is worthy of deepest study: an unanswerable refutation of all the sophistical and prejudiced objections arising from injustice, oppression, bigotry, and the pride of caste, against the intellectual and moral faculties and affections of that cruelly treated race of which he was the vindicator, and we trust in very truth, by his principles and actions, the Deliverer.

THE

CHRISTIAN PIONEER.

No. 176. APRIL, 1841. Vol. XV.

THE CONTRAST OF CHRIST'S TEACHINGS AND PAUL'S WRITINGS.

To the Editor of the Christian Pioneer.

SIR,—In your publication, as in other periodicals, you frequently favour your readers with reviews of new books. This is a useful plan, in an age when such a crowd of publications solicit our attention, that it is impossible for a private person, by other means, to know how far the merits or the subject of new books might be interesting to him. For a like reason, I offer you extracts out of a manuscript intended at some future time for publication.

The subject has not been hitherto discussed (to my knowledge), and is likely to prove interesting to your readers. On the general merits of the work I will say nothing, because that cannot be fairly judged till the whole be laid before the public. Your readers, however, will be able to estimate the evidence and importance of the specific views and arguments laid before them in the extracts. The accumulated evidence of the whole would no doubt be more favourable to the conclusions of the author; but as his sole object is Truth, he is desirous in this way of ascertaining the impressions which certain specific views shall make upon such of your readers as are disposed and competent to criticise them. He solicits their remarks, through your medium, in like manner as he has already privately obtained the opinions of different persons whose judgment he values. Among other opinions, he has received the emphatic approbation of Dr. Channing, on the leading idea of his work. This idea is, That there is a marked difference between the doctrine and style of Christ's personal teachings, and of Paul's writings; and that the source of almost all the disputes and contentions which have distracted the church, may be traced to the writings of Paul, or rather to the habit of

putting his writings upon an equal footing of authority and importance with the teachings and history of his Master, as recorded in the four Gospels. This observation applies to the *Epistles* of all the Apostles in some respects, but more especially to Paul's.

Without going farther at present into explanations, I now send you an extract, pointing out some distinguishing excellences and peculiarities in the personal teachings of Christ. CHRISTOPHILUS.

---

* * * And here, the first thing which strikes our attention, is the circumstance, that all his doctrine was delivered verbally. He committed nothing to writing. It appears, farther, that this was done with a special reference to the peculiar character and design of his doctrine and mission. His doctrine was intended for all mankind, for every age and country, for men in every condition and circumstance of life. It was to contain a full manifestation of Divine truth, adapted to all capacities. It was to bring about the time "when none should be required to teach his neighbour, saying, Know ye the Lord, but when all should know him, from the least to the greatest." It was to be the introduction of that era when "the glory of the Lord was to be revealed, and *all flesh* should see it together." This made it requisite, therefore, that such a revelation should be made in a manner so as to afford no grounds of mistake about it; that it should be expressed, not in precise words, liable to be tortured and twisted critically, to be rendered differently by translators, or copied incorrectly by transcribers. The essence of it, required to consist of distinct *ideas* and *things*, not of *words* and *definitions*. The Christian doctrine was to consist of truths which might be clothed or expressed variously, without danger of being lost in the variety of languages, idioms, and preconceived opinions. The style of our Lord's teaching, and his mode of communicating it orally to the attention and memory of his hearers, was adapted to this character. In its form it consisted of pithy and striking sayings, and of parables which could not be easily forgotten. In its circumstances it was associated with wonderful events. Hundreds who attended his ministry, or occasionally heard his doctrine, repeated

it, after his departure, without mistake or variation. This was the boast of the primitive churches, that their doctrine was one that all understood. It was especially committed, indeed, to the charge of the Apostles, more fully in all its details and varied aspects; but even when propagated by others, there was no misunderstanding or differences about it, whenever the accounts of the reporters were compared, and so far as each of them went. Proofs of this shall be produced afterwards; but our present remark is, that the style of our Lord's teaching was adapted to these ends. He taught orally and popularly, to show that his doctrine was not trammelled, or to be interpreted by verbal niceties and learned criticisms. Whoever will read the Gospels under this view, will find the same truths repeated in various forms and upon different occasions, so as to fix the mind upon things more than on words. This observation applies more particularly to the matter of the three first Evangelists. The sayings and discourses of his Master, recorded by John, are in the nature of a more precise character, and depend more upon the *ipsissima verba*—the very words employed. But this does not militate against our general remarks; in one way, it confirms them. The three early Gospels contain the substance of all that was *generally* remembered and published for the first and second generations in the Church. They contain, therefore, all the *elementary* principles and *essentials* of Christianity; for it cannot be doubted, that those two generations of Christians possessed and manifested as much, or rather far more, of the genuine spirit and doctrine of their religion than any which followed. We do not mean, that the doctrines of John were the less true or important in their place; but they are such as can only be properly understood and appreciated, like the higher departments of many sciences, after the disciples are well grounded in the primary truths. That such higher truths, therefore, should have been reserved, and *published in writing* at an advanced period, confirms the idea we have expressed about the designed propagation of the Christian doctrine, in its essential characteristics, by tradition.*

* The three first Gospels were not committed for many years to writing, and then they were just the record of the primary tradition.

It follows, from the preceding view of our Lord's teaching, that he did not consider there was any *mystery* in it—anything that the common sense of the common people could not understand. There were mysteries in the institutions of Moses, and in the predictions of the old prophets, which could not be understood till the fulness of the time arrived, when the types should be explained by their anti-types, the prophecies by their accomplishment. Then that which was shadowy and provisional, gave place to what was solid and permanent—what was dark, to what was clear. The mystery of God's former ways was *revealed.* In that, as in some other respects, Christ was the light of the world; and he who followed him needed no longer to walk in darkness, but enjoyed the light of life. The only thing that prevented men from perceiving the beauty, and yielding to the evidence of his doctrine, were prejudices of a *moral kind.* They that loved the darkness would not come to the light, lest their deeds should be reproved. They only who did, or were willing to do the will of God, could value and receive the doctrine. Others were prejudiced and blinded; but the fault there lay in the person's own mind. It did not lie in any proper obscurity or perplexity of the doctrine. On some occasions, indeed, our Lord veiled the direct purpose of his doctrine in parables and metaphorical language, where he knew his audience to be prejudiced and seeking to entrap him; but the explanations he gave in private to his disciples, and in other instances the course of events, clearly evinced his meaning. Even when explanations were not thus given, the structure of his parables and his sentences left no room for any reflecting person to misapprehend him. For example, in the parable of Dives and Lazarus, few need to be told that the object of it was, not to instruct us regarding the personal employment of Abraham, or the local and physical circumstances of Hades; these constitute the mere framing or drapery of the picture; the lesson is, that in the final judgment of God, he will not be influenced, as men are, by the imposing circumstances of individuals in this life, but rather quite the contrary, his sympathies being in favour of the poor and against the rich. Again, our Lord says, that when we are struck on the right cheek,

we should turn the left to be smitten also. In this case, we are apt enough to perceive the grounds of modification and exception in our own favour; still, the very force and uncompromising character of the expressions used, have their effect in fixing our mind upon the intended lesson.

Had our Lord condescended to show, in the parable, how rich men may nevertheless be saved; and, in the maxim, when there may be a limit to forbearance, it would have frittered away and enfeebled his lessons. He therefore lays down his rules and his doctrines absolutely, that none may pretend ignorance or attempt evasion. The grounds of modification and of excuse, must rest each on the circumstances of the individual case; and it is at his peril that any man *trusts* to them. The punishment of offence may be mitigated by considerations with the judge, taken into account after the fact; but we have no right to calculate on them beforehand—to modify the rule of our conduct to our personal views and inclinations. This is disobedience *prepense*, and inexcusable.

If, therefore, we consider these principles of common sense and reason, we shall find no obscurity in any of the moral doctrines and precepts of our Lord; to which class of doctrines we are at present more particularly paying attention, as forming the substance of the teachings of Christ, recorded by the three first Evangelists. On the contrary, the style of our Lord's teaching, even in these instances, tends to exhibit his doctrine in a very clear and striking view, and to fix it on the memory of an attentive disciple in such forms and light as he can neither easily forget nor mistake. It is true, that many of his doctrines—and, for example, those two we have mentioned, namely, that of compensation and retribution, in the future life, for poverty and riches in this world, and the patient suffering and forgiveness of injuries—are so much overlooked by Christians in their practical conduct, that one might suppose such doctrines had been mysteries, not readily discovered by persons who were yet constantly reading the Scriptures; but the reason is, as shall be afterwards shown more at large, that men have been so intent to find or to make mysteries in the Scriptures, that they have overlooked what was evident. Now, our

argument is this, that the teachings of Christ give no handle or excuse for making a mystery of them. It is that "highway on which he that runs may read; and in which, a wayfaring man, though a fool, need not err."

We next observe, that the doctrine of Christ was delivered in such an authoritative style as no other prophet ever used. They were authorised, indeed, to preface their doctrine with a "Thus saith the Lord," and in some cases to confirm their mission by miracles. But the style of Jesus in his teaching was, "Verily, verily, *I* say unto you;"—"Of old time, this or that was said; but now *I say*." This circumstance struck the attention of all his hearers. The people remarked "that he spoke with *authority*, and not like the scribes;"—"that never man spake like this man." It is true, that in those instances where the prophets clearly spoke in the name of God, there could be no authority higher in its nature and source; but the very circumstance of declaring the ground of their authority upon every special occasion, proved that they were invested with no proper personal and discretionary authority. It was only when "the word of the Lord came to them" that they spoke in his name. But the authority of Christ appeared to be properly *personal*, although it was *derived*. His commission was that of a plenipotentiary. It embraced the entire subject of the Divine will and interpositions in favour of mankind. The importance and accuracy of his words were not affected by anything partial or obscure in the knowledge he possessed of his subject. If his sayings were very remarkable, and at first view difficult to be received, this was done on purpose to make a deep impression of some truth which we should find, after reflection, to be more clear and weighty. In this respect, at all events (whatever more might be implied), he was declared, by a voice from heaven, to be "the beloved Son of God, whom all should *hear*." By his actions and his words he declared himself to be greater than Moses or any of the prophets—than Solomon, or any of the wise men of antiquity; and John the Baptist declared, of himself, that "he was not worthy to unloose the latchet of his successor's shoe;"—he was but "of the earth, earthy; Christ was the Lord from heaven." Paul like-

wise says, "In him were contained all the treasures of the Godhead (as regards man's interests) personally;" —"he was the likeness of God—the express image of his person;" (his character, morally and intellectually, as regarded what man was concerned with.)* If other prophets were the occasional ambassadors of God, Christ was his viceroy—his authority was unlimited; for it was decreed "that all men should honour the Son even as they honoured the Father;" and again, "all power is committed to me in heaven and on earth."

Besides this tone of authority with which Christ delivered his doctrine, it has been remarked,† that the *grace* and *gracious words* which are imputed to him, refer not only to the substance of his doctrine and communications, but also to the *manner* of his teaching, or, as we would say in English, to its gracefulness—a minor consideration, no doubt, yet worthy of notice on a comparison with other teachers. Of his personal manner, or delivery, we cannot indeed have any precise idea, as there is no authentic description of it; but we may form some further idea of his style, and the merits of his discourses, in this way. The Scriptures of the Old Testament contain portions of very beautiful composition, which will stand a comparison with all others; but, when we regard the style of his teaching considered as a whole, and as embodying a characteristic doctrine, there is much that is admirable and peculiar in that of Christ. It was distinguished at once for majesty and tenderness; lofty and uncompromising in its bearings towards those who were disposed to dispute or despise his authority; gentle and condescending to the unhappy and unfortunate. The dispensation of Moses, and the denunciations of the Prophets, were more calculated to work upon the fears of mankind. Christianity invited their confidence and their love. "The law came by Moses,—grace and truth by Jesus Christ." As a teacher, "he was fairer than the other sons of men, grace was found upon his lips;"—"he

* I have modified these expressions because some will deny that they imply *so much;* but if any one think they imply *more,* I have nothing to say about that in this argument. It is not the doctrine of what is called Christ's person that we refer to, but his authority as a teacher, and as the representative of God upon earth, that is, to man.

† Campbell.

did not strive nor make his voice loud—the bruised reed he would not break, nor quench the smoking flax." The perfection of his own virtue did not make him spurn even the guilty, for "he came to seek and to save that which was lost." A doctrine thus characterised, we may be sure, would influence his personal manners, and ought to produce on our minds a conception of what that was like, although we have no description of it from those who saw him.

Combining all these views of the character and manner of Christ, we form our idea of a perfect and plenary inspired teacher and doctrine. It implies simplicity and perspicuity; it dealeth not so much in words as in things —not in the letter, but in the spirit. It is adapted to the capacities, to the sentiments, to the wants of *all men*. It is devoid of mystery; for its very essence and purpose is to *reveal* what was otherwise unknown and obscure. It is circumscribed by the manners of no nation, by the spirit of no age, but is designed to mould and fashion all to its own model. Finally, it is complete in regard to all things which it behoved mankind to know about their salvation from sin and misery in this life, or in the life to come.

The foregoing is a summary view of the supremacy and superiority of Christ's teachings above those of all other inspired teachers. We proceed to develope this idea by a more detailed comparison with the writings and teachings of others, and by a fuller exposition of the peculiar doctrines which he taught.

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from p. 124.)

CHAPTER XI.

VERSES 16, 17: "But whereunto shall I liken this generation? It is like unto children sitting in the market, calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." "This generation," that is, the Jewish people, is compared unto children who were dissatisfied with the behaviour of their companions, whether in their plays they assumed the garb of joy or sorrow. It appears that, in the game from which the

illustration is drawn, it was the duty of one party to play lively airs upon the pipe, to which the others were required to dance; these others, in the case before us, were dissatisfied, and did not dance. The first party seeing this, and anxious to please their youthful associates, changed the character of their minstrelsy, and "mourned," or played mournful tunes upon their pipes; at which, according to the laws of the game, their companions ought to have lamented, or, as the original implies, to have smitten their breasts with their hands: the second party were still dissatisfied. To such children, Jesus—with his usual fondness for illustrations which were familiar to every one, and drawn from objects or occurrences then actually present—compares the Jews, in the reception they gave to John the Baptist and to himself. "For John came neither eating nor drinking, and they say he hath a devil." He came with all the austerities of an ancient prophet,—dwelling in the wilderness—robed in a camel's hair vestment—living on field locusts, and the honey which he found in the hollows of the trees or the cavities of the rocks—shunning social intercourse with his fellow-creatures—and practising fasts and other modes of bodily mortification. With this conduct and character they were offended; they accused him of moroseness and religious phrenzy, saying, "He hath a demon," *i. e.* he is mad. [See on Chap. viii. 28.] Jesus came in an opposite character. About *him*, there was nothing of the gloom of the hermit, nothing of the austerity of the monk. He retired not to solitude, except for occasional meditation or devotion; his business was with "the hum of populous cities;" he was not distinguished by any peculiarity of dress from the rest of the Jewish citizens; he partook cheerfully of whatever food was in common use among his companions; he even joined in the festive entertainments of his acquaintances,—thus, he was present at the marriage-supper in Cana of Galilee —thus, he attended at a feast made by Matthew after he was called, at which "a great company of publicans and others sat down with them." Nay, he did not even conceive the sanctity of the ancient Sabbath desecrated by partaking of the innocent hospitality of his friends; for, in Luke xiv. 1, it is narrated, "And it came to pass,

that he went into the house of one of the chief Pharisees to eat bread, *on the Sabbath-day;*" it appears from verse 3, that besides the host, there were present many "lawyers and Pharisees." This mode of life was the very opposite of that of John; yet, the Jews were still dissatisfied, and said, "Behold, a gluttonous man and a wine-bibber, a friend of publicans and sinners," or Gentiles. When John came abstinent, solitary, self-mortifying, they brand him as a madman; when Jesus came social, cheerful, accessible, they charge him with gluttony. How just and apposite, then, is that comparison which likens them to the children in the market-place, who were dissatisfied with the minstrelsy of their chosen companions, whether the airs were of a joyous or a sombre character!

Verses 20–22: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." The word which is here translated "woe," would be better translated "alas." "Woe unto thee!" is a threat of vengeance; "Alas for thee!" is an exclamation of pity and regret. It is evident that the latter was the feeling which pervaded the breast of the compassionating Jesus, when he uttered these sentences. Chorazin and Bethsaida were both small towns situate on the western coast of the sea of Galilee, or lake of Gennesareth, and not far from Capernaum, which was the usual residence of the Messias. Their inhabitants had, consequently, many opportunities of hearing his discourses and witnessing his miracles. The more numerous their facilities for believing that he was the Christ, the greater, of course, was the guilt of their infidelity. Tyre and Sidon were two celebrated cities and sea-ports of Phenicia, lying on the shores of the Mediterranean Sea; they were both celebrated for the beauty of their buildings, the opulence of their citizens, and the wealth of their merchants; but they were equally notorious for their gross idolatry

and profligacy. They were threatened with a signal destruction by the prophet Ezekiel; which was effected by the Chaldeans under Nebuchadnezzar. The Master asserts, that, notwithstanding their pride and polytheism, had he performed as many miracles among them as he did in Chorazin and Bethsaida, they would have "repented in sackcloth and ashes." In the East Indies, at the present day, the native Hindûs, when they renounce secular employments and become religious mendicants, clothe themselves with *a coarse cloth* covered with *ashes;* this custom probably prevailed throughout all the East at the time of the Saviour's ministry.

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." The phrase, "exalted unto heaven," is a Hebrew metaphor, expressive of the utmost prosperity, and of enjoyment of the greatest privileges. Well might this epithet be applied to Capernaum, for it was the fixed abode of the Saviour of the world, the place where most of his discourses were delivered, and most of his mighty works performed. It is threatened with being "brought down to hell." The word "hell," here used, conveys *now* an improper idea to the English reader, though it did not do so when our Translation was made. The original word means "a very deep place;" such was also the primitive signification of the word "hell" in our own language; it formerly meant a *hole*, or deep place. As, to be "exalted unto heaven," in the former clause of the sentence, is to be understood not literally, but metaphorically, as intimating the prosperous state of Capernaum; so, the correlative, to be "cast down to hell," must also be interpreted, not literally but metaphorically, as intimating the state of adversity to which that city should shortly be reduced. It is further to be remarked, that it is *temporal* judgments of which the Master is speaking. It was a temporal judgment which befel Tyre and Sidon, when they were conquered by Nebuchadnezzar; and it was a temporal judgment which befel Sodom, when it was destroyed by fire from heaven. The phrase "day of judgment" is no objection to this statement; for the day of judgment to any places or persons, is the day in which the threatened judgment of the Deity is executed upon

them. As the punishments of Tyre, Sidon, and Sodom, were visited upon them in this world, so the punishments foretold by Jesus concerning Chorazin, Bethsaida, and Capernaum, which are compared to them, were also inflicted in this world. In the wars between the Romans and the Jews, these places were so effectually destroyed by the army of Titus, that not a vestige of them now remains.

Verses 25, 26: "At that time, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Dr. Campbell, of Aberdeen, in his Translation of the Gospels, renders the beginning of this prayer—"I *adore* thee, O Father, Lord of heaven and earth." For this deviation from the public version, he gives the following reasons, in his note on the passage:—"The word sometimes denotes to *confess sins*, sometimes to *acknowledge favours*, and sometimes to *adore* or *celebrate*. It is in the last of these senses I understand the word here. The nature of the sentiment makes this probable. But the reason assigned, verse 26, removes all doubt. 'Yes, Father, because such is thy pleasure.' 'Every thing in which I discover thy will, I receive, not with acquiescence only, but with veneration.'"

Verse 27: "All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Some divines infer, from this passage, that it requires Omniscience to know the Father, and that, as Jesus knew him, he was Omniscient. They further conclude, that as none but the Father knew Jesus, his nature is as inscrutable as that of Jehovah. An easy and satisfactory exposition of the text can be afforded, without having recourse to such extraordinary hypotheses. Jesus was speaking of the knowledge of the will and counsels of the Father for the redemption of mankind, which were hidden from the "wise and prudent" in their own conceit, and revealed to those who were comparatively "babes" in this world's philosophy. Still continuing to speak of *this kind* of

knowledge, he says, that "no one knoweth the Son but the Father." At that period, as has been often remarked during the course of this Exposition, not even the chosen disciples of Christ had a just conception of the nature and objects of his mission. No one but God knew the purposes for which Jesus was sent into the world, or the means by which these purposes were to be accomplished. But, if no one except the Father knew the real nature of Christ's office and mission (which was undoubtedly the case at that period), then no one but the Son could know the Father—no one but he could know the all-merciful plans of the Father, contemplated in the Gospel dispensation. Now, all Christians possess both the kinds of knowledge here mentioned; we know the Son, *i. e.* we know the nature of his office and his mission; we know the Father, *i. e.* we know what he contrived for our salvation; and we have this knowledge because we possess the Christian Revelation in its completeness. This is a simple and natural interpretation of the language of the passage, suggested from the scope of the context, and in accordance with the customary phraseology of Holy Writ.

Verses 28–30: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The Jews were heavy laden, by the numerous and cumberous ceremonials of the Mosaic Ritual. They had their different sacrifices, their different offerings, their many fasts, their frequent purifications, their numerous feasts and festivals, their new moons and Sabbaths. These rites were rendered still more insupportable by the additions made by the Scribes and Pharisees, for the purpose of making themselves more devout-looking in the estimation of the populace. This practice of theirs was afterwards expressly noticed and censured by the Master; for he tells them, that "they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." Jesus offers to his countrymen emancipation from this thraldom. He invites them to be adherents of a religion in which there

is no superfluity of rites or ceremonies; to connect themselves with a system of truth and a mode of worship which are *spiritual*, requiring not postures of the body, but affections of the heart; not purifications of the hands, but cleansing of the inward parts; not burnt-offerings of bulls or rams or he-goats, or oblations of wine or rivers of oil, but the sacrifice of a pure and loving heart. We, who have never been subjected to the bondage of forms, can have no adequate conception of the liberty thus proclaimed; but a Jew, who was constantly fatigued with the external observances of the Levitical law, and constantly alarmed lest he should have neglected some minute particulars, would feel the importance and graciousness of the invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Chapter XII.

Verses 1, 2: "At that time Jesus went on the Sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do on the Sabbath-day." Here is to be witnessed an example of the common conduct of persons who wish to be esteemed holier than their neighbours. The rubbing of corn between the hands to rid it of the chaff, was such a violation of the day of rest as offended the pious scruples of the Pharisees—of those who devoured widows' houses, who fasted twice in the week, and paid tithe of anise and mint and cummin, while they neglected the weightier matters of the law. Such is the customary behaviour of hypocrites: not having their hearts stored with love to God and love to man, finding themselves deficient in true piety and genuine morality, they become exceedingly anxious about the littleness of forms and the triviality of ceremonies. The Jews, in general, paid a superstitious reverence to the Sabbath; which they carried to such an excess, that, in their wars with the Romans, they refused even to defend their property, their lives, or their liberty on that day. Of course, when the idolators discovered this, they postponed their attacks till the Sabbath, when they were sure of cheap victories over an unresisting enemy.

Jesus answers this hypocritical attack on his disciples, first, by an appeal to the conduct of David, when placed in similar circumstances;—"Have ye not read what David did, when he was an hungered, and they that were with him, how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?" It appears, from the original history of this transaction, that David was compelled to fly from Saul, whose jealous disposition was excited by the success of the shepherd-warrior. In the course of his flight, he passed through Nob in a state of destitution, and called for succour on Ahimelech the priest. Ahimelech had no provisions of any kind in his possession, but five loaves of the shew-bread. (See Lev. xxiv. 5, and Exod. xxv. 30.) These David took and divided among his companions and himself. What is here termed "shew-bread," means literally "loaves of the Presence;" so called because they were placed in the *presence* of God in the sanctuary. These loaves were twelve in number—one for each of the tribes. They were "holy," as was everything dedicated to Jehovah; they were to be used by none but Aaron and his sons, the high priest and his family; and they were to be eaten, not in any ordinary apartment, not in their own houses, but in the Temple, or Tabernacle, and in the "holy place." David violated these three regulations in the case mentioned by the Master; he ate the hallowed loaves, which was a ceremonial transgression; he was not high priest, nor a member of the high priest's family; he did not eat them in the Tabernacle, but took them to the hungry companions of his flight, who were concealed somewhere in the neighbourhood. Jesus knew that the Jews would not censure this act in David, their "monarch-minstrel," whose memory was idolised by his countrymen, and from whom was to descend the promised Messias. Neither does he himself condemn this conduct of the distressed fugitive; on the contrary, his argument rests on the ground that the urgent necessity of the case, was a justification of David's neglect of the Levitical enactment. His argument is this:—If David, when an hungered, scrupled not to use the Loaves of the Presence, which

were dedicated to Jehovah, are my disciples blameworthy in committing a minor offence, that of plucking and chafing ears of corn on the Sabbath-day? The next portion of the reply to the Pharisees, is an appeal to the common practice of those who prepared and offered sacrifices on the Sabbath:—"Or have ye not read in the law, how that on the Sabbath-days, the priests in the temple profane the Sabbath, and are blameless?" On the Sabbath there were four lambs to be killed, two at morning and two at evening (see Numb. xxviii. 3 and 9); the fires were to be lighted; the flour and oil and wine to be procured, and other menial preparations to be made; all of which, literally considered, were profanations of the Holy Day. If, then, the priests, the holy tribe, in the temple, the holy place, scrupled not to kill lambs, &c. on the Sabbath-day, why should my followers be condemned for satisfying their hunger, or for gathering and preparing their food on the Sabbath? "But I say unto you, That in this place is one greater than the Temple." The Temple was a manifestation of Jehovah, for in it had formerly dwelt a sensible mark of the Divine presence, a splendid light, the emblem of the glory of the Invisible. But Jesus was a still more perfect representation of the Deity—in the wisdom of his instructions, in the power of his miracles, in the benevolence of his dispositions, in the purity of his character. In another sense, also, he was "greater than the Temple;" for he had been commissioned by the Highest to abolish its worship, to annul its rites and ceremonies, to finish its sacrifices, to break down its partition-wall, to rend the vail which excluded the people from the Holy of Holies. If, then—he says to the Pharisees—if then the Temple destroy the guilt of the priests, who profane the Sabbath within its walls; much more does my presence, who am "greater than the Temple," excuse this trivial act of my disciples, which ye esteem a violation of the day of repose and of devotion. "But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." This was the second time that the Saviour had referred the Pharisees to these words of the prophet Hosea; at ix. 13 of this Gospel, he says to them, "But go ye and learn what that meaneth, I will

have mercy, and not sacrifice." The passage in the prophecy here quoted runs thus: "For I desired mercy and not sacrifice; and the knowledge of God more than burnt-offerings." The meaning is plainly this, that God is more pleased with "mercy," *i. e.* deeds of kindness, charity, affection, and good-will to our fellow-creatures, and with a "knowledge" of Him, his nature, attributes, perfections, and requirements, than with any mere external and ceremonial practices of devotion. Jesus uses yet another argument in exculpation of his disciples, "For the Son of Man is Lord [*Master*, see on Chap vii. 21] even of the Sabbath-day." In Mark ii. 27, is a fuller statement of this argument. "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord [Master] also of the Sabbath." By the "Son of man," in this place, we do not think Jesus of Nazareth is intended. It was a common epithet bestowed on any person to signify a simple human being. Thus, in the Psalms, "What is man, that thou art mindful of him? or the *son of man*, that thou visitest him?"—where "son of man" in the latter interrogation, is equivalent to "man" in its predecessor. Unless "son of man" in the text before us, be an exact synonyme for "man," it is questionable whether the Master draws a strictly legitimate conclusion. "The Sabbath was made for man, not man for the Sabbath, *therefore*—Jesus of Nazareth is master of the Sabbath": this would not be a proper inference. But if he reasoned, as we suppose he did, "The Sabbath was made for man, not man for the Sabbath, therefore the son of man (*i. e.* Man) is master of the Sabbath"; the deduction is as logical as any that can be drawn from any premises.

Verses 9, 10: "And when he was departed thence, he went into their synagogue: and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath-days? that they might accuse him." The reply of Jesus to this question, is as admirable for its prudence as for its logic: "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out?" This is a course of conduct which every man would pursue in such circumstances,

and he would act virtuously. Moreover, the Jews themselves had laws on this subject, framed by their Rabbis and Scribes. One of them was—"If a beast fall into a ditch, or into a pool of water, let the owner bring him food in the place, if he can; but if he cannot, let him bring cloths and litter, and bear up (*i. e.* lift out) the beast." Thus, Jesus appeals not only to their self-interest but to their own written law: he knew their answer must be in the affirmative—he knew they would say, that the sheep ought to be rescued from its perilous position even on the Sabbath. His application of this admission to the case before him, "Is it lawful to *heal* on the Sabbath-day?" and his extension of the principle to all cases in which it is possible to benefit our fellow-creatures, in body or mind, or health, or intellect, or property, or capacity for innocent enjoyment, are singularly brief, convincing, and felicitous,—"How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath-days." In accordance with this righteous conclusion, "Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other."

Irritated by these frequent exposures of their ignorance, hypocrisy, and malice, "the Pharisees went out, and held a council against him, how they might destroy him." This council seems to have been held after their return from public worship. This is indicated by two words in the text, "*Then*," *i. e.* when he had cured the impotent man, they "went out," *i. e.* from the synagogue where the miracle was performed. They deemed it a violation of the Sabbath to prepare or eat food; they deemed it a violation of the Sabbath to rescue a brother from disease; but it was no violation to compass the destruction of the world's best benefactor! Such is the piety of those who are "righteous over much." Hearing the wicked machinations of the Pharisees, Jesus avoided the impending danger: "But when Jesus knew it, he withdrew himself from thence." The son of David was not one to flee from persecution, from a "fear of what man could do unto him." But he had not yet completed the system of moral truths and divine precepts which he had been commissioned to reveal; he had not yet "finished the work his Father had

given him to do"; he knew indeed that he must die by the hands of the Jews, but this was not the time for his martyrdom which could most contribute to the glory of God and the good of men; his hour was not yet come. Hence he thinks it his duty to avoid unnecessary danger, and to postpone to its proper date the period of his execution.

Verses 17–21: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust." This is a beautiful picture of the character and conduct of Jesus, and of the triumphs of his Gospel. The word judgment is frequently used by the Hebrew writers to express laws, precepts, and the whole system of doctrine and of duty. "He shall show judgment to the Gentiles," accordingly means, he shall publish his laws, his precepts, his religious system, the Gospel, to the heathen nations. "He shall not strive nor cry, neither shall his voice be heard in the streets." "He shall not cry aloud nor raise a clamour," is the translation of Bishop Lowth. The spirit of Jesus was not a spirit of murmuring, contention, or litigiousness. His Revelation was to win its way among mankind by mild persuasion, and by the gentleness and peacefulness, not only of its advocates, but of its own intrinsic character. Jesus fulfilled this prophecy, when he withdrew himself from the malice and threatened persecution of the Pharisees, rather than remain to contend with them in the public places. "A bruised reed shall he not break." A reed, in Scriptural language, is the symbol of debility; and a "bruised reed" must signify that degree of debility which approaches near to death. This sentence may refer to Christ's healing those who followed him in his flight; they were "bruised reeds," afflicted with many diseases: Jesus did not pass them by unheeded; on the contrary, he removed their ailments, and restored them again to health and strength. Or, "bruised reeds" may be

those who were bowed down by the weight of their sins, and nearly lost and perishing; these he did not cast out; these he did not condemn; to these he proclaimed repentance and remission of sins. "Smoking flax shall he not quench." The flax here mentioned, is the wick of a lamp or taper; it is called "smoking" to show that it is almost burned out, consumed so far that smoke nor light proceeds from it. This saying has a similar meaning to the former one; Jesus did not destroy, he healed those whose life was like an expiring taper: or, to take the loftier sense, he did not absolutely condemn those in whom the light of godliness was near extinguished; on the contrary, he fed their lamps with oil, he gave them the doctrines, the precepts, the hopes, the promises of the Gospel. This description in general exhibits the kindness and tenderness with which Jesus treated the poor, the ignorant, and even the sinful, when they evinced a disposition to become his disciples. "Till he send forth judgment unto victory;" till the Gospel accomplish its triumphs both over Judaism and Paganism; "and in his name shall the Gentiles trust." How truly has this been fulfilled! Of the Jews scarcely any have received the Messias; while all who are now Christians are of Gentile origin. In his name we "trust," or *hope*, as it is in the original. In him we hope that we shall escape the woes of futurity; in him we hope that we shall attain to the joys of immortality; in him we hope to meet our Divine Master among the many mansions of his Father's house. May these hopes be realised *soon* after the resurrection of the body! Amen!

CONVERSATIONS AND TALES, ILLUSTRATIVE OF CHRISTIAN FAITH AND CHRISTIAN PRACTICE.

No. I.—Introduction.

As we propose again bringing the Mornton family before the notice of our readers, it may not be unnecessary to take a short retrospective glance at several occurrences with which we have been made acquainted, since they themselves were last before the public. The loss of his beloved daughter, Mr. Mornton felt as a father, though he bore it as a Christian; his sorrow gradually yielded

to the influence of time and religion, and the whole of his affection now centred in his two remaining children. Minna's grief was more lasting than is generally common at her age; she never wearied talking of the virtues of her dear Sophia; seldom a day passed that she did not visit her grave, and her principal delight seemed to consist in planting flowers upon the hallowed spot. In that tender yet sacred occupation, she was always assisted by Charles, it was congenial with the thoughtful, and somewhat romantic tone of his mind; his little cousin, too, was very dear to him, he never wearied contributing to her amusement; while in return, her artless, pious conversation spoke many a lesson of wisdom to his heart.

She was rather an uncommon child: in her disposition there was a curious mixture of playfulness and solidity—good-temper, pride, and ingenuousness, joined to a sensibility which, if not carefully trained and directed, might in after life become the cause of much disquietude to its possessor: she was likewise imbued, naturally, with much religious feeling; *that* her father endeavoured to engraft upon right principles; and when at her play-hours, instead of running about like other children, she preferred shutting herself up in her room with her Bible and Hymn-book, Mr. Mornton would take her abroad into the fields, and draw from nature's book that wide knowledge which speaks in language so beautifully to every mind, but especially to that of the young inquirer; or he would take her to visit the village poor—a duty which, before the death of her sister, she had peculiarly delighted in, at the same time inculcating the important truth, that we serve God best by serving his creatures.

The religious conversations they had formerly held, were now unavoidably interrupted. Charles was preparing to set out for college, and Henry was placed at an academy in a neighbouring town. But the holidays were always passed by the students at the Park; and in every visit, they failed not to trace improvement in the moral and religious education of Minna. At the age of seventeen, Charles openly avowed his belief in the principles of Unitarianism; the ministry was the profession to which he looked forward; and he often declared, that the brightest era of his existence was the day he first en-

tered the house of his uncle. Matters continued much in this way until Minna had reached her twelfth year, when circumstances, which it is unnecessary to mention here, obliged Mr. Mornton to go abroad for some time. For his daughter to accompany him, was next to impossible; and nothing remained for the anxious father, but to place her, during his absence, under the care of a distant relation in E——h, whose family as well as himself were members of the Established Church. Mr. Mornton was no bigot in matters of faith; he believed there were virtuous and pious individuals in every denomination of Christians; yet he would have preferred that his child had been domesticated under a roof whose inmates entertained the same religious persuasion as himself. But as this could not be attained, he had only to confide in that Being in whose hands are the issues of every event. Minna was very young, and although she had been strictly educated in the Unitarian belief, it could not be expected that her principles were so firmly fixed as at a maturer age they would in all probability have been. Her nature, too, in some respects was flexible; she possessed not that firmness of mind and decision of character which had so peculiarly distinguished Sophia: had it been the latter, Mr. Mornton would not for a moment have hesitated how to act. As her brother and cousin were to travel on the Continent for a year or two, she would likewise be deprived of their society; and except two male friends, Mr. Mornton was unacquainted with any Unitarians in the city of E——h.

It was several years since he had seen the Rosemore family. Mr. and Mrs. Rosemore were at that time what might be termed rationally orthodox, and were plain, good sort of people; his little girl, he believed, would not from them be subjected to much religious interference; and he had arranged that she should attend regularly every Sunday at the Unitarian Chapel, whose minister, the Rev. Mr. ———, had kindly promised to accommodate her with a seat in his own pew. Every one parted from Minna with regret; and the fond father, the affectionate brother and cousin, prayed that she might be restored to their anxious hearts in all her moral loveliness and beauty. But had Mr. Mornton foreseen the

consequences that were to result from this course of procedure, he would have surmounted every obstacle rather than have consented to a separation from his daughter; he had forgotten that time and influences change the dispositions and character as well as the circumstances of individuals; and they had not passed without having their due effect on the mind of Mr. and Mrs. Rosemore; not but that, in charity, we must suppose they meant to do well, although they certainly took most erroneous methods for forwarding that desirable end. With little of the vital spirit of Christianity, there were few stricter or more laborious professors than they had recently become; few advocated prayer-meetings, revivals, sudden conversions, more powerfully than they did; faith was continually held up, to the utter exclusion of works of beneficence and mercy; every person who differed from them in religious opinion, was pronounced to be in an unconverted state, and excluded from the pale of salvation; religious meetings were constantly held at their house, where nothing was discussed but "the true light," "God's ministers," "the corruption of human nature," "the wonder how any one could attempt to work out a righteousness for himself" (as if any Christian *could* be guilty of such unwarrantable presumption), and "how those who deny the Deity of the Saviour could hope to be saved." Such was the kind of conversation that perpetually fell upon the ears of Minna; was it, then, a matter of surprise that she imperceptibly imbibed its spirit, and almost became a convert to those doctrines which were always held up as the very essence of faith? In compliance with the promise she had made to her father, she did continue to attend the Unitarian Chapel, but she also regularly frequented the weekly prayer-meetings; the pious eloquence of Mr. ——, whom she denominated "cold and lukewarm," had no longer any charms for her heart; and, what with the adulations she hourly received from her new friends, who strove to convince her through the medium of her self-love, Minna at length worked herself up into the belief that she was a perfect saint. At the expiration of two years, Mr. Mornton returned, to find his child everything but what a fond father could desire; beautiful and accomplished indeed she was, but

these he would (oh how cheerfully and willingly!) have resigned, to have seen her only as she was when they had last been together; and he lost no time in removing her from the Rosemores to the peaceful shades of Elm Park, where—in the society of her brother and cousin, who had just returned from the Continent, and in the company of Alice Mordaunt, a girl about her own age, and whose parents in the East had consigned to the guardianship of Mr. Mornton until their return to Britain—he hoped in time to see her original simplicity restored, and her sad errors displaced by those enlightened truths which had before shone so unostentatiously in her youthful character. But what grieved him beyond measure, was the spiritual pride which now so peculiarly characterised her; ever declaiming against self-righteousness, none was more self-righteous than she was; she had likewise acquired the most uncharitable habit of judging her friends and acquaintances, and would allow none the name of Christian who differed from her in religious opinion. All innocent amusements and general conversation she reprobated as unlawful and sinful, and the Bible and Prayer-book were seldom to be seen out of her hands. Fortunately, she possessed naturally amiable dispositions; and, notwithstanding her melancholy declension, Minna was too kind-hearted not acutely to feel every time that she wounded the breast of a parent whom she loved even better than herself; but she transgressed now so often in this way, that seldom a day passed without some unpleasant occurrence.

Charles was a silent, though a not less interested, observer of this painful change; still, he hoped and trusted improvement. But Henry lost all patience with the little disputant—a name which he now invariably styled his sister—and could not help contrasting her behaviour with that of Alice Mordaunt, whose whole life was a beautiful exemplification of Christian obedience.

Reared and educated by pious Unitarian parents, from whom she had never been parted until now, Alice was fast fulfilling the promises of her childhood; in that important, happy period, she blossomed luxuriantly, and, with added years, she was bringing forth much fruit. By every individual at the Park was she appreciated,

excepting by Minna; true, the latter was too polite not to render her residence at her father's agreeable, although, at the same time, she tried to associate with her as seldom as she possibly could; according to her, Alice was not converted, and she wished to be in the company of none but converted persons. There was a weekly public prayer-meeting held in the neighbourhood, under the ministration of the Rev. Mr. ———, at which Minna pleaded hard to be permitted to attend. Unknown to her father, she had gone once with a Calvinistic acquaintance; but he had peremptorily forbidden her to do so again, adding, "that at present he must use a parent's privilege in judging for her; when she was older, and her judgment more matured, she would then be better competent to decide for herself." "I am nearly fifteen," returned she, not at all pleased with the firm manner in which her father spoke, "and my mind is completely made up already." "And where did you learn your present opinions, my love?" resumed Mr. Mornton, not seeming to regard the cloud which passed over her brow.

Minna. "From the Bible; besides, everybody thinks in the same way."

Henry. "You must have read it, then, to very little purpose; and if you propose following the multitude, you had better turn Roman Catholic at once."

His sister disdained a reply, and turning to her father, asked, what possible objections he could have to Mr. ——; adding, "I am sure, papa, if you heard him preach, you must like him; besides, he is so sincere, so pious,—all allow him to be a good man."

Charles (smiling). "If I remember, my dear cousin, you said, last night, that there was not a single good person in the world."

Minna. "I meant, excepting the converted;—but tell me, papa, is not Mr. —— extremely sincere."

Mr. M. "His sincerity, my dear, I cannot question; his unwearied, indefatigable exertions in the promotion of what he believes to be truth, all must respect; and his earnest anxiety for the salvation of souls, is worthy alike the man and the Christian. Yet, notwithstanding, I conceive him to be in egregious error; and with that impression, I could not, with satisfaction to my own mind, sit under his ministry."

Henry. "We shall hear Minna advocating the doctrine of the Trinity next, I fancy.

Minna. "No, Henry; I don't think I could believe *exactly that;* but there is a great deal in Unitarianism to condemn; and if you knew how the Rosemores spoke against it, and they were converted."

Alice. "But are *they* infallible?"

Minna. "I know that the true light has been poured in upon them; and that *I* cannot see the whole of you in such a precarious condition, without at least trying to pluck you as firebrands out of the burning. Believe me, you lay too much stress upon your own righteousness, and lean too little upon Christ's; oh, if you heard how powerfully Mr. —— dilated upon this subject, you would never again listen to moral essays which disgrace our pulpits."

Henry. "We glory in the doctrines of Unitarianism; and you may travel over the whole globe, before you will find better men or better Christians than our own exemplary pastor Mr. ——, or Mr. —— of G——, or Mr. —— of D——, and whom you yourself used to hold up as standards of human excellence."

Minna. "They may be very well in their way, but I will pronounce them to be in an unconverted state.

Alice. "In what manner did the Rosemores pass the day, generally? they would do much good to their fellow-creatures?"

Minna. "Harriet spent a great portion of her time in working for, and visiting, the poor; she looked less to faith than practice; but then she was not possessed of the Spirit, like the others."

Charles. "And did *they* not prosecute these labours of love?"

Minna. "Very seldom, for they frequented all the public and private religious meetings; and I remember one cold winter evening, although Mrs. Rosemore had a severe sore throat, and her youngest boy was confined to bed with measles, she went to church notwithstanding; but then *she* was sound in the faith.

Alice (with surprise). "Oh! how could she leave her child in such a state—where was her Christianity there? Had she forgotten these words, 'I will have mercy and not sacrifice.'"

Minna. "We must discard every earthly affection, where it interferes with our duty to God; and bearing in mind that expression of our Saviour's, 'whoso loveth father or mother more than me, is not worthy of me,' must be content to leave all and follow him."

Charles. "When Jesus uttered that important saying, he intended it to convey a meaning widely different from the one which you would put upon it; and if you will have patience with me for a little, Minna, I shall explain it, I think, to your satisfaction."

Minna (impatiently). "No, I had rather not have your explanations; and indeed, Charles, it is exceedingly sinful in you, who are yet in an unconverted state, to presume being a minister of the Gospel, and to hold yourself up as a teacher of others."

"Really, Minna," exclaimed her brother, rising from his chair in a burst of indignation, "you have become perfectly insufferable; go and lay to heart the five first verses of the seventh chapter of St. Matthew, and see how far they correspond with your sentiments and conduct."

"Bear with her, Henry," said Charles mildly; "recollect she is much younger than either of us. I have no doubt" (affectionately taking her hand) "but that our dear Minna will come to see her errors in time."—Hers was a nature that did with kindness rather than severity; she looked up into her cousin's face, and when his kind and earnest gaze met her own, revealing so powerfully all that was passing in his mind, a tear which she could not conceal stole down her cheek.

"I would not willingly hurt any of your feelings," she at length observed, "but if I could only get you all to look less unto yourselves and more unto Christ, relying entirely upon *his* merits—believing that as *he* has done all for you, and that as your salvation is already completed, you can do nothing for yourselves, but have merely to believe—I am certain you would feel far happier."

Charles. "We do not rely upon human merit for salvation; we rest wholly upon the Saviour, because the Father has given him unto us; but we do aver, that more is required than a formal assent of the understanding to any set of opinions, and, that that faith which is not evi-

denced by a life and conversation becoming the Gospel, is a barren and unfruitful principle."

Mr. M. (turning to his daughter). "Are you happier now than you were two years ago, Minna? Lay your hand upon your heart, and impartially ask yourself, if your peace is greater at this moment than it was in those blissful days when contemplating the Almighty as a merciful Father in heaven, whom you considered it your highest duty as well as brightest principle to love and adore with all your young heart, and mind, and strength; when you looked to Jesus as the mercy-seat of the Almighty's goodness, striving to follow in his steps as the way, the truth, and the life; when you strove to prove your faith practical, by ever doing to others as you would wish that others should do unto you, and, by the strength of heaven, improved yourself in every good word and work—remembering that you must give an account at the judgment-seat of Christ? Are you happier *now* than you were *then?*"

The young enthusiast could not help internally acknowledging that she was at least more light-hearted at that period; but she tried to persuade herself it had been a false peace she then enjoyed, and told her father so; adding, "Indeed, papa, the most of your belief is entirely a delusion of the Devil."—Henry laughed, and Mr. Mornton gravely bade her drop the subject for the present; reminding her, that love to man is the best criterion of devotion to our Maker. It was perfectly evident to all her friends, that Minna had been completely "led away by those erroneous doctrines which inculcate faith as the only means of salvation, and preaching and praying, the whole business of a believer's life." Her mind had become a perfect chaos of doubts and inconsistencies; instead of candidly reviewing the Sacred Volume, where in almost every page she could not fail to see that faith and works can never be separated, she dwelt only on those passages which appeared to favour her own peculiar opinions, and believed that every text must be read literally. Hence, she considered it no sin, in opposition to the wishes of her father, to attend those places of worship in which the "true light," according to her, really prevailed; because the Saviour has said, "whosoever loveth

father or mother more than me, is not worthy of me;" and as the Apostle tells us to pray without ceasing, she fancied it incumbent on her to engage in that duty the greater part of the day. Mr. Mornton found that he had an extremely difficult part to perform; and as he deemed his child far too young to judge for herself on a subject so vitally important as religion, he was resolved to exercise the authority of a parent in judging for her, and, how painful soever to his feelings, strictly to prohibit her frequenting those churches where she would merely hear discourses which, without enlightening her understanding, would but tend to strengthen her present sentiments, and blight any piety which might yet remain; when she grew older and her judgment more matured, he would attempt neither to fetter her mind nor actions; and such was the liberal tone of his, that even now he did not object to her sometimes perusing the best Trinitarian authors, provided they did not treat of controversy, and occasionally accompanying her himself, to listen to those ministers of the Establishment who were really pious, and might be safely termed *rational*.

All this seemed exceedingly hard to Minna, and a thousand times she asked herself, whether or not she ought to brave her father's displeasure, and boldly stand forward for what she conceived to be truth, or patiently wait the period when youth and inexperience could no more be held up as arguments against her. No entreaties, however, could prevail on her to join in general conversation, nor engage in any amusement, no matter how innocent it might have been. All music, excepting sacred, she reprobated as sinful; and the harp and piano, formerly her delight, and whose sweet sounds had made many a home evening delightful, were now altogether discarded. Drawing and fancy-work were likewise given up, as a sinful waste of time; and, in fact, the whole of Minna's pleasure seemed to consist in shutting herself up as much as possible in her own apartment, in converting the ignorant poor, and walking with Ellinor Vincent, a young Calvinist, with whom she had latterly formed an acquaintance.

THE TEMPERANCE REFORMATION.—No. II.

The growing evil of intemperance, in modern times, had years since forced itself on the attention of many friends to the improvement and happiness of their race. So long back as 1816, the Rev. James Yates uttered his public protest against the demoralizing and imbruting vice, in four Sermons preached in the Unitarian Chapel, Glasgow; which were afterwards published, at the request of the Committee of the Scottish Unitarian Association. These Sermons, with the notes appended to them, contain a very valuable collection of facts in relation to the effects on human health, virtue, and happiness, produced by the use of ardent spirits. If the evil were great in this United Kingdom, it seems to have proceeded to even greater excesses in America, and at length roused the philanthropists of that country to combined efforts to check its alarming progress. In 1826, the first Temperance Association was formed in that country; and, by the close of 1829, more than a thousand Societies were organised, embracing fully one hundred thousand members. Stimulated to exertion by the labours and successes of their American brethren, Temperance Societies sprang up in Ireland, Scotland, and England, in 1829; and very considerable good was the result. But in a year or two it was clearly perceived by one or two individuals at Preston—Mr. Livesey, the excellent and ever-to-be-honoured Editor of the *Moral Reformer*, amongst the first—that, whilst many of the members of these Societies were faithful as to abstinence in reference to ardent spirits, moderation was forgotten as to the use of malt liquors more especially. In consequence, in 1832 a Total Abstinence pledge was signed; and the principle meeting with the increasing approval of others, in 1834 the first Total Abstinence Society was formed at Preston. Since that period, it has been seen more and more clearly, by those who have devoted the requisite attention to the subject, that this is the only true principle on which to found the Temperance Reformation, and to hope for the utter extirpation of the vice of drunkenness. The labours of the Rev. Theobald Matthew, of Cork, have been pre-eminent in this work of Christian benevolence. Prevailing on a few members of his congregation at Cork to

form themselves into a Society for the advancement of this great object, he has been rendered instrumental in inducing thousands and tens of thousands to abjure the abomination. There may have been some fanatical feeling associated with the progress of that movement; superstition may have mingled largely in the breasts of thousands who have pressed forward to take the pledge; but still, the moral consequences have been most auspicious to the growing intelligence, comfort, and virtue of the people.

But let no one think, when he hears of the number of Abstinence Societies, and of the multitudes of their members, that the evil is uprooted. Much has indeed been done, but very much still remains to be effected. If forty-one millions of gallons of alcohol be swallowed annually by the inhabitants of Great Britain and Ireland, at the money cost of fifty-five million pounds, and at the priceless cost of health, morals, salvation; if from ten thousand to fifteen thousand persons die every year in London alone, from the effects of gin-drinking; if, as one of the Coroners for Middlesex has stated, this sin obliges him to hold annually one thousand additional inquests to those he would otherwise be called upon to institute; if in London, in 1839, the number of persons charged at the various police-offices with drunkenness, or with being drunk and disorderly, was 32,597—in Dublin, in 1839, for the same crimes, 30,065—in Liverpool, in 1838, 7,283—and in Glasgow, in 1839, 3,836,—most assuredly it is high time for every individual, to whom the character of his country is dear, who longs for the redemption of his fellow-creatures from vice, misery, ignorance, to be up and doing his utmost to stay the plague which rages among the people.

In Glasgow and its suburbs, there were, in 1839, 2,300 houses licensed for the sale of excisable liquors. It was stated by the Superintendent of Police, in papers read in the Statistical Section of the British Association, that "three-fourths of the crime in the City originate in habits of drunkenness," and that similar statements might be made in relation to London, Dublin, and Liverpool. It is an important and most gratifying fact, however, which was stated by the same authority, that whilst in

1839, 7,687 persons were brought before the Magistrates of Glasgow—in the first eleven months of 1840, this number had decreased to 2,952; a fact which Captain Miller ascribes to "the influence exercised upon the labouring part of the people by Temperance and Total Abstinence Societies." "Intemperance is notoriously the fruitful source of crime and irregular conduct, as well as of disease and pauperism; and there can be no doubt that the Associations for the suppression of this odious vice have done, and are well calculated to do, immense good. The well-disposed and influential part of the community cannot, therefore, render a better service to society than by promoting the cause of temperance by every means in their power."

Induced by considerations similar to these, as well as by regard to the health, improvement, virtue, happiness of their fellow-creatures—to say nothing of economy, and the increased means of social usefulness consequent on the saving, which follows the abandonment of such unnecessary and hurtful expense,—at a meeting of Members of the Christian Unitarian Congregation, Glasgow, (called by notice from the pulpit on the preceding Sunday,) held on Tuesday evening, March 9, it was unanimously resolved to establish a Society in aid of the Temperance Reformation; meetings to be held once a-fortnight in the Chapel, for prayer and praise, and the reading of publications illustrative of the principles the Society desires to advance; of which Mr. Harris was appointed the President.

To the Editor of the Christian Pioneer.

Sir,—A pamphlet has lately been published, entitled "Correspondence between the Lord Bishop of Norwich and the Secretary and Committee of the Norfolk and Norwich Protestant Association," with an Appendix, containing an altercation between a Roman Catholic priest and a Protestant clergyman, which gave rise to the correspondence.

To begin with the Appendix. The Rev. W. Kerr, vicar of Woodbastick and Pansworth, and clerical secretary to the Norfolk & Norwich Protestant Association, appears to have delivered, at different times, violent

speeches against the Catholic religion in Norwich. The Rev. J. Abbot issued a notice last October, that he would give a series of lectures in his own chapel, and a full refutation and exposure of Mr. Kerr's infuriated bigotry and fanaticism. The Protestant challenged the Catholic to a public discussion, which the latter declined; and consequently the controversy has been carried on by means of papers addressed to the people of Norwich, and has been published in the Appendix to the pamphlet.

The end of the controversy seems to be forgotten. Declamation and recrimination take the place of argument, and the attack and defence of the Catholic religion are lost in the personal invective in which each minister indulges. Page after page is filléd with mutual accusations of "attachment to their gold and silver gods," of "blasphemy" and "hypocrisy," of "calumny" and "cowardice," of "falsehood and apostacy," of "idolatry" and "infidelity." Each thinks the other "deserving of a fool's cap and bells," and alternately stigmatises his opponent's writings as a "farrago of nonsense," "rig-marole ribaldry," "gasconading balderdash," "vapouring rhodomontade," and "sophistry."

On a less important subject, one might laugh at this, as the quarrel of two school-boys, who, attempting to argue on a subject of which they know nothing, vent their bad temper in bandying hard names. But it is a melancholy reflection, that, in the middle of the nineteenth century, in one of the most enlightened cities of our civilised kingdom, such conduct should be witnessed with no public demonstration of disgust, and that a committee of well-educated men should not only sanction, but commend the proceedings of the Protestant minister. What a triumph it affords to those who employ every abuse of Christianity as an argument against its truth?

The most remarkable feature of the controversy, is the notice taken of it by Bishop Stanley, who, in a letter addressed to the Rev. W. Kerr (dated Dec. 3, 1840), states that he feels called upon, by his professional situation, to protest against papers and speeches from those who are ordained ministers of a Gospel of Peace, which must not only excite the bitterest animosity between man and man, by calling forth misrepresentation and exag-

geration, as shown in the placards of both parties, but must increase the evil of Roman Catholic errors, and diminish, if not altogether neutralise any chance Providence may place within their reach of destroying and rooting them out.

Mr. Kerr justifies his zeal by the text, "I came not to send peace, but a sword," and begs the Bishop to point out some particular charges against him. He replies, that he feels it his duty, to give an opinion of the general *tone* of the papers; and that if Mr. Kerr cannot himself perceive in them, any language inconsistent with the character of a Christian minister and a gentleman, he shall have little chance of convincing him of it. Many more letters of the same kind pass on the subject;—but *one* opponent is not enough for the Bishop; while he can confer benefices and grant livings, he may command implicit obedience; but when, forsooth, he dares to recommend charity and forbearance, such an iniquitous proceeding must be boldly resisted, and letters of remonstrance are sent by the Chairman of the Association in the name of the Committee!

In these, he is taunted with having supported the present Ministry, which has sacrificed ten Bishopricks at the shrine of Popish agitation; with having advocated the present system of Irish education; and, when it was proved that the Catholics had adopted for their conference-book Dens's Theology, with having stood forth as the advocate and apologist of the Romish Bishops, thus showing himself friendly to the Catholic religion.

In the course of the correspondence, the vicar, in defending his own conduct, proves it to be warranted by the Homilies, which ought to be considered of equal value with the Thirty-nine Articles by clergymen of the Church of England. He shows that the strongest language used by him is *exceeded* in the Homilies, where God's wrath and utter indignation, and the everlasting damnation of body and soul, are threatened to the Catholics.

The Bishop remarks, that the Homilies were written for the times in which they were first published, and that they are not all suited to the present day. Now, unfortunately the Bishop is a patron of the Homily Society;

and Mr. Kerr asks, If some of the homilies were only fitted for those times, why does not the Church revoke the order for their being read? and if the Bishop disapproves of their being acted on, why is he the patron of the Society?

Why, indeed, Lord Stanley? If you would instil into your followers, the spirit of meekness and forbearance, you must forget that you belong to a church, which consigns all beyond its pale, to everlasting damnation! But here is matter of reflection to you, and thousands of benevolent and tolerant members of your Church. In this correspondence, by statements too prolix to be inserted here, made by the friends of the Church themselves, it is seen that the Homilies, to which every clergyman is compelled to give assent, are in *direct opposition* to the Scriptures. Either the Scriptures or the Articles of the Church are in the wrong. If you believe in the former, you utter a manifest untruth when you declare, in the 35th Article, that the Homilies contain a godly and wholesome doctrine; if you abide by the latter, you prefer the doctrines of man, to those of Him whom you profess not only to obey as your divine instructor, but to worship as your Infallible Creator.

Great Yarmouth, *March* 15, 1841. * * * *

MONTHLY RECORD.

April 1, 1841.

Birmingham Unitarian Domestic Mission Society—(*concluded from page* 144).—Mr. Earl, in acknowledging a vote of thanks to the Secretaries, spoke as follows:—If, Sir, on ordinary occasions, and under ordinary circumstances, I ever feel a difficulty in expressing my opinions in public, how much must that difficulty be increased on the present, to me deeply interesting occasion; especially after the flattering manner in which my humble services have been acknowledged by this meeting. Allow me, Sir, to say, that that expression of approbation is doubly grateful to my feelings; for while it recognises in me, an humble yet willing labourer in the cause of human improvement, I recognise in it the harbinger of the enduring prosperity of this institution; indeed, the very feelings which prompt that expression, proclaim at once a sympathy in our labours, and a determination

that those labours shall not be in vain. I must here, Sir, beg to protest against the too exclusive praise of my very kind friends, the mover and seconder of the resolution; and I feel bound to do this in justice to those with whom I have had the pleasure and the privilege to labour in this work; for when I look back to the time, when the provisional committee commenced their labours, and consider the many difficulties they had to encounter, the many obstacles they had to overcome—when I think of this Society, in its infancy, struggling month after month, not for life, but for mere existence; and when I think of its present state of comparative prosperity—when I look on this meeting, moved by one spirit, the spirit of Christian philanthropy—when I "look on *that* picture, and on *this*," I am astonished at the progress of this work; and it is evident, there must have been a cordial union of congenial spirits, to have produced the results we now witness. It has been said, Sir, and in reference to this Mission, that "the poor man's house is his castle, and equally so with that of the rich man, and we have no right to intrude:" but, surely, this principle cannot be brought into operation without severing some of the most sacred charities that bind man to man; and if mere right be our rule of action—if we are to do nothing, to suffer nothing, but what mere abstract right commands or allows—why, what a world of misery should we not create around us! But, Sir, there is one fact which I fear the opponents of Domestic Missions have not well considered, *viz.* that there exists in the midst of society, a mass of ignorance, depravity, and wretchedness, which all the exertions of individual or collective alms-giving can never take away; and against which, pulpit eloquence (even such as we heard on Sunday) is unavailing, for it cannot reach the homes of the poor, where misery sits brooding in all the darkness of ignorance. Now, Sir, I would place this one fact against all the arguments of our opponents, and ask—if they will not admit the agency of the Domestic Missionary, how do they propose to remove this enormous mass of evil? If they lay claim to the character of Christian philanthropists, they cannot pass it by, and they ought to be prepared with some means for its removal. But there is no intrusion in the way in which our Rev. friend goes about his work; he does not force himself upon the notice of the people—he does not go forth with fiery zeal, and with fierce denunciations "break the bruised reed;" but in the spirit of Christian brotherhood, and with persuasive benevolence and kindly feeling, endeavours to "fan the smoking flax into a flame." He goes forth as a brother, among brethren, believing that in the soul of every

human being, however lowly his estate or debased his condition, there yet exists a germ of perfectibility, an undying vitality, destined for endless ages of ever-advancing purity and intelligence. Some time ago, Sir, I read a letter from the city of Adelaide, which stated, that "vice and depravity existed there, to a fearful extent;" and I could not help reflecting on the amount of responsibility this country had incurred, first, by neglecting the education and moral improvement of her people at home, and thus engendering evil habits, and then transplanting those habits into distant climes, to become the ruling spirit of new societies; nor could I help reflecting, that, if half the wealth which has been spent in *foreign* missions, had been employed in forwarding the cause of human improvement at home, much of that responsibility would have been avoided. But these things are beginning to be better understood: the intemperate zeal for foreign missions, had wafted men's sympathies to distant lands, but "the voice of suffering humanity hath at length recalled them to minister at our very thresholds;" we have been straining our powers of vision, in looking out for objects of compassion abroad, while we have overlooked and neglected the wretched outcast that lay weeping at our feet;—the command to go forth and preach the Gospel to all nations, has been obeyed, but the accompanying injunction, "beginning at Jerusalem," has been forgotten. I trust, however, that this meeting will not prove of that ephemeral character that its proceedings will vanish from our minds like a dream of the night; but that the plain, unvarnished narrative of facts, contained in the Report adopted this evening, will excite such an interest in this Society, that its permanent prosperity and usefulness will be secured—that we may enable our Rev. friend, not only to exercise his own benevolent feelings, but that he may continue our proxy, in going about doing good, that—

"There may soft charity repair,
And break the bonds of grief;
Smooth down the harrow'd couch of care,
That man to man may bring relief."

Mr. Ridge, in a few brief remarks, also acknowledged the resolution.

The Rev. Hugh Hutton, after a few brief remarks, moved, and Mr. E. M. Martin seconded, the following resolution: "That this meeting rejoices in the presence of the Rev. Thos. Bowring, the Society's zealous and indefatigable Missionary; and while we would congratulate him, on the marked success which has attended his truly evangelical labours—while we would offer him our sympathy and support in his

arduous undertaking, we would also acknowledge with thankfulness his unwearied and diligent attention to the duties of his office."

The Rev. Thomas Bowring said, he returned his grateful thanks to the meeting, for the kind manner in which his name, and the mention of his humble services, had been received; but felt himself quite unable to acknowledge the resolution as it deserved. He had no words at command wherewith to clothe the thoughts to which he would fain give utterance. His sole end and aim was, to be useful in his day and generation; and if useful, he must be happy. He had endeavoured to steer his course, according to the advice given by the excellent Dr. Channing to a young friend in the ministry, "do not waste your time in lamenting over the wickedness of mankind, but do your best to make them wiser and holier." He had been requested to prepare an address to the friends of the Society; but before proceeding with it, he must be permitted to present his most cordial thanks to Mr. Wicksteed, for the very eloquent and powerful manner in which he had advocated their most holy cause; none could have listened to his discourses, without feeling the necessity of exerting themselves for the benefit of the poor—without feeling that it was their duty to labour in the work of human regeneration, and endeavour to leave the world better than they found it. Mr. Bowring then delivered an impressive address, which it is intended to print with the Report.

Mr. Earl, in moving the next resolution, contrasted the present state of the subscription-list with its condition last year, and stated that they had also received the names of twenty-five new subscribers (since increased to thirty-five), to commence with the new year; and alluded to the increased interest in the Society, manifested in the collection after the morning service, which, on the present occasion, amounted to nearly double that of last year. Mr. E. concluded by moving, "That this meeting rejoices in the knowledge, that this institution is daily advancing in the estimation of the friends of Christian benevolence and human improvement; that it is realising the hopes and wishes of its founders, in becoming a bond of union to the members of our different congregations; and that this meeting acknowledges with thanks, the kindness and cordial feeling of the Minister and Trustees of the Old Meeting-house, and the Vestry Committee of the Newhall-Hill Chapel, in granting the use of their respective places of worship for the anniversary sermons."

The Rev. Wm. M'Kean, of Walsall, in seconding the resolution, rejoiced that the whole evening's proceedings had been conducted in what he considered the spirit of Unitarian

Christianity. The law of love had been uttered in every word, and kindly feeling had been spread by every breath. The religion of Jesus was the operation of sentiments; those sentiments were inherent in all men as the offspring of God, and "waiting" developement by the preaching of the Father, who is love. The mutual kindness and self-sacrifice, for the benefit of each other, which the Report testified of the poor, was a leading feature in their character, and bore witness that the spirit of God was in them. It was universal in man, and was the cause of the welcome Mr. Bowring received in the homes of the poor; he went forth with the religion of man, and man's heart responded to it; the poor and afflicted of every creed fell into his embrace. Mr. Bowring's experience was a glorious testimonial of the fitness of the Unitarian Christian to become a "Missionary to the Poor;" he recognised the brother in every child of sin and sorrow and destitution—and the son and daughter of the Father's unchangeable love, in every human being. The Mission to the Poor, was the most powerful preaching of our doctrine. Too long had it been in the hands of the theologian only. Too long had it been a question of Biblical criticism. *As such it could never be decided.* But in appliance to the wrongs and woes of human condition, there its power and efficiency would be manifest. In sympathy with the sufferings of the poor, there its divinity would be tested; and in the pouring of oil and wine into the wounds of the spirit, there its heavenly origin would be declared, and the Son of the Highest invested with the glory of the Father.

The meeting was also addressed by the Rev. W. Whitelegge of Coseley, Mr. H. W. Tyndall, Jun., Mr. Ridge, Mr. John Green, and others. The chair having been taken by the Rev. H. Hutton, it was moved by Thomas Clark, Jun. Esq. seconded by Mr. Alderman Phillips, "That the cordial thanks of this meeting be presented to Thos. Eyre Lee, Esq. for his attention to the business of the meeting, and for the interest he has ever evinced in the prosperity of the institution; and that he be respectfully solicited to continue in the office of President for the ensuing year."

Mr. Lee having replied, a hymn was sung, and the Rev. Charles Wicksteed concluded with prayer; when the meeting separated, highly delighted with the proceedings of the evening, and with the increasing prosperity and usefulness of the Society.

On Sunday, December 27, 1840, J. Bateman, Esq. F. S. A. of London, delivered two Lectures in the Unitarian Chapel, Battle, Sussex, to attentive and respectable audiences; after

which, collections were made in aid of the Chapel funds. The afternoon discourse was a convincing argument of the truth of the Gospel, founded on its powerful effects in the primitive ages of Christianity and its adaptation to present circumstances. The subject in the evening, was, on the worth of the soul, and the importance of religion.

It is confidently hoped, that Mr. Bateman's visit to Battle, will be attended with beneficial results; and if the appeal now making to the Unitarian public, for liquidating the debt on the Chapel, should prove successful, this once flourishing portion of the Lord's vineyard may again rear its head, and take its stand among the living churches of Christ. G. H.

Died, at Birmingham, on the 20th January (where he had gone to reside with one of his daughters), in the seventy-second year of his age, Mr. Nathaniel Estlin, formerly an eminent manufacturer of hosiery at Hinckley in Leicestershire.—Mr. E. was a man possessed of strong intellectual powers, which he cherished by continued reading. Few men possessed a more extensive private library than he did. He was a great admirer of the late Charles James Fox; and wrote an eulogium on that great statesman, which was acknowledged by the Honourable Miss Fox with gratitude. He wrote much in vindication of Liberal principles, and in favour of many Reforms which he lived to see accomplished. His remains were conveyed to the place of his nativity, and were interred amongst his forefathers, in the Old Presbyterian Chapel-yard, Hinckley.

Prefatory Remarks to a Sermon on the Re-union of the Virtuous in a Future State, founded on John xi. 11, *preached on Sunday, February* 14, *at Maidstone, by the Rev. W. Stevens; occasioned by the decease of Mrs. Cooper, aged ninety.*

"There are but few, if any now present, who require to be informed, that since we last assembled in this place, the most aged, and a much respected and much loved member of this Christian Society, has been deposited in the silent tomb. The last remaining link is now broken* that seemed to connect us of this day, with those pious confessors through whose exertions this fabric was first reared to the worship of the One living and only true God, the Father, and as a sacred asylum for those whose consciences were too unbending to subscribe to any articles of faith, creeds, or catechisms,

* There is surely an error in this statement; one honoured "link" in that chain yet remains,—long, we fervently hope, through God's goodness, to be preserved.—*Editor.*

and would acknowledge no other authority than the Bible, and the Bible only. Our lamented friend was the daughter of the Rev. Israel Lewis, who was settled as pastor over the congregation assembling in this place in the year 1745, and consequently only nine years after the erection of the building in which we now are, and was herself born in the year 1751. She has therefore far exceeded the limit assigned by the Psalmist as that beyond which few must expect to pass, as indeed but few of those who enter into life do pass. Nor in her individual case was the subjoined remark of David much more closely verified, that if any by reason of strength should reach to four-score, their days would be only labour and sorrow; for, though suffering for many years from a very painful disorder, yet, supported by her bright and heart-inspiring views on religious subjects, always delighting in the riches of God's mercy and the boundlessness of his love, her reverential homage knew nothing of slavish fear; she felt as she believed, that God was indeed a Father. Sustained, likewise, by a warmly affectionate and benevolent disposition, which delighted in seeing and rendering others happy; by a great fondness for books, from which her naturally good understanding and strength of memory enabled her to derive pleasure and profit in a greater degree than is the happy fortune of many; animated by that constant flow of cheerfulness which, to all who possess it, is what Solomon describes it, 'a continual feast,' and by a natural gaiety of heart which was peculiarly her own, and which, up to the very recent period when her great years and increasing bodily infirmities withdrew her from all society except those who were nearest and dearest to her, constituted her the life and spirit of the friendly circle,—she afforded an instance not common to be met with, in which all the warmth, the generousness, the vivacity of youth, all the greenness of the springtime of life, continues up to the verge of a prolonged existence. Even with that great deduction from the value of life, arising from the cause above alluded to, she felt that life, to the very last, was a blessing for which she could never be sufficiently thankful to an indulgent Father.

"Her closing days were as cheerful, as tranquil, and as happy as her life had been. For never to any imagination could death appear in a less terrible form than to hers; and certainly never did this common enemy approach more softly, and execute his mission with a more reluctant or with a gentler hand. She retained a peaceful consciousness, and with it, all that pious gratitude which she was accustomed so often and so heartily to express; and smiled her thankfulness for every attention of filial love, till the last slender cords of

life separated, and she fell asleep in Jesus. May our life be as tranquil, and our death as happy as hers! We can scarcely entertain a holier or purer wish, or utter a more becoming prayer."

Died, in Edinburgh, on Tuesday 2d March, aged thirty-three years, Bessie, wife of the Rev. R. E. B. Maclellan.

The Annual Meeting of the Southern Unitarian Societies, will be held at Portsmouth, on Good Friday, April 9th; when the Rev. Samuel Bache, of Birmingham, is expected to preach.

Opening of the Christian Unitarian Chapel, Tillicoultry.—The Members of the Christian Unitarian Congregation at Tillicoultry, having recently purchased the Old Secession Meeting-house in that place,—Sunday, February 21, was fixed on as the day of its dedication to the sole, unrivalled worship of the Infinite Father, through Jesus Christ his beloved Son. Tillicoultry is a thriving manufacturing village, beautifully situated at the foot of the Ochil Hills, and in the vicinity of several other populous villages and towns. The day was very beautiful, and, at an early hour, friends arrived from Falkirk, Stirling, St. Ninians, Bannockburn, Dunblane, Milton, Alloa, Alva, Dollar, Muckhart, Blair-Drummond, &c. The Chapel, which is a plain neat building, is situated in the centre of Tillicoultry, and will comfortably seat about four hundred persons. In the morning, the entire religious services were conducted by the Rev. George Harris, to a deeply attentive audience of more than three hundred persons. Between the forenoon and afternoon worship, the friends from the neighbouring districts and members of the congregation, met together in a large ware-room belonging to Mr. Andrew Walker, and were most kindly and hospitably entertained. At this truly Christian meeting, more than eighty individuals, male and female, were assembled; Mr. Harris in the chair. In the afternoon, the audience was still more numerous than in the morning; Mr. W. A. Jones, of the University of Glasgow, conducted the devotional service, and Mr. Harris preached. In the evening, the Chapel was crowded; Mr. Jones prayed and read the Scriptures, and the sermon was delivered by Mr. Harris. The circumstances attendant on the rise and progress of the Congregation at Tillicoultry, are additional proofs of the value and importance of Missionary labour. Had not the standard of Christian truth and righteousness been reared in this village—the precious

seed sown in trustfulness, that under the fostering care of Divine Providence, it would eventually spring forth—Calvinism would, in all human probability, still have swayed its iron sceptre there. When Mr. Harris first visited this place, in 1828, he was hooted from one end of it to the other, and exposed in various ways to popular violence. The contrast between his reception then and now, is most cheering. We congratulate our truly zealous and energetic friends on the auspicious change. We heartily bid them God speed! We trust they may speedily meet with a Minister, who will unite his efforts to theirs, for the defence and diffusion of Christian truth and freedom. Could a suitable individual be found, who would devote himself to this promising field of labour, preaching occasionally at Stirling, Falkirk, and Dunblane, we are persuaded the most happy results would ensue. The friends in this district are anxious to be favoured with the services of such an individual; and communications will be gladly received by Mr. Harris, in reference to the situation. Altogether, we have seldom passed a happier day than that of the 21st February. The friends from the various places were all rejoicing in hope; and a sacred thankfulness animated every heart. All were highly pleased with the neat and commodious chapel; and surprised as well as delighted, to see the admirable arrangements which had been made under the superintendence of Mr. Heriot, foreman to Mr. Kay of Edinburgh, for lighting it with gas. The collection at the doors bore testimony to the good-will of the audience to the efforts of their friends and neighbours.

Infant Unitarian Congregation at Welton, near Hull.—(*To the Editor of the Christian Pioneer.*)—Respected Sir,—During the past month, I visited the pretty and populous village of Welton, where, as many of your readers are doubtless aware, a few residents of the place have embraced Unitarian Christianity, and that some of the most zealous assemble together every Sunday afternoon. The little flock is generally under the care and guidance of an excellent *shepherdess;* but occasionally the voice of a good *shepherd* is heard in the village, and then a larger flock is gathered together from the neighbouring hills, and the words of truth and holiness which fall from his lips find ready access to the minds and hearts of his hearers. Tracts are circulated, and serve as faithful though silent missionaries; their contents being often satisfactorily compared by the more intelligent men, with the proper standard of religious opinions, the sacred Scriptures.—I spent a Sabbath with the little band, who worship one God, the Father, through

our Lord Jesus Christ, and never saw more attentive audiences than were present at the two religious services. There is good reason to believe that by a little assistance from the Unitarian body, public worship may be conducted at Welton by a Minister, on alternate Sundays, with great advantage to the inhabitants, and "the faith once delivered to the saints" be likely to spread in a district where it was once unknown.

A friend, in a recent letter, alludes to the Welton case in the following terms:—"There is so much of Christian heroism in the character of M—m, that, now the report has gone forth to the Unitarian body, I shall be surprised (as it will be a discredit) if it do not excite a corresponding amount of Christian sympathy. I know of no similar case, of a female, almost unfriended and alone, under circumstances of so peculiar and counteracting a character, exercising the same energy and zeal, and patient perseverance, until she finally succeeded in establishing in the minds of others an unpopular and despised faith. What but the deepest and strongest conviction of the truth and holiness of that faith, could have sustained her under the difficulties and trials of her course? And shall not this self-devotion, and holy sacrifice, receive the sympathy and support of her brethren of the same household of faith?" I again recommend this interesting case to the kind notice of distant friends, and quote at foot the names of several gentlemen who will be most happy to receive grants from Fellowship Funds, and contributions from individuals, in aid of public worship and the diffusion of knowledge at Welton:—Mr. W. Stephenson, Low-gate, Hull; Mr. J. H. Fox, High Ouse-gate, York; Mr. C. Hinde, Church-street, Sheffield; Messrs. Philp & Evans, Clare-street, Bristol; and Mr. Lloyd, Bromsgove-street, Birmingham.—Yours, &c. CHARLES LLOYD.

Birmingham, March 7, 1841.

WE learn, with regret, that the Rev. John Cropper has given notice of his intention to resign his situation as Minister of the Congregation at Aberdeen, at the close of the month of May.

MR. HARRIS, in an address to his Congregation on Sunday morning, March 21, gave notice of his intention to resign the charge of the Society at Glasgow, at the close of September; having accepted the earnest and unanimous invitation of the Congregation of St. Mark's Chapel, Edinburgh, to become their Minister. Mr. Harris will enter on his duties in Edinburgh on the first Sunday of October.

THE

CHRISTIAN PIONEER.

No. 177. MAY, 1841. Vol. XV.

THE CHARACTER OF KNOX: A DISCOURSE.

BY WILLIAM MACCALL.

"Blessed are they that keep judgment, and he that doeth righteousness at all times."—PSALM cvi. 3.

THE most formidable difficulty that interferes with our endeavour to appreciate the mind and the actions of great men, consists in our inability to apportion the respective influences by which the individual modifies his period, and his period modifies him. How far he was the creator—how far the creature of the events and agencies that surrounded him—how far his mission stimulated society, and how far society excited the zeal and the earnestness by which he fulfilled his mission wisely and well—how far he was the exponent, the supplier, and the consequence of the perfectible tendencies of his fellow-creatures, these are points as perplexing for our inquiries as their consideration is indispensable to the justice of our conclusions. We are all more or less moulded by the times in which we live; while we all more or less assist in giving a tinge to the aspects, and a direction to the path of civilization. None of us liveth to himself; and no man dieth to himself. In the grossest forms of indifferentism and of selfishness, there is not indeed the conscious missionary spirit; but there is the unconscious missionary effort. We can no more help partaking both recipiently and responsively in the onward movements of the world, than we can help inhaling the air that comes balmily and refreshingly to our nostrils. Whatever there is of real or of vital in the contemporary culture of mankind, is absorbed into our being, though we are generally ignorant alike of the fact and of the process; and whatever there is of real or of vital in us, is blended, though insensibly, with the education of the community. Bad or good, strong or weak, believing or sceptical, brilliant or dull—God makes us to mingle as activities in the whole of his

providential arrangements. But, though this law has a universal application, it diversely affects men of an ordinary stamp, and men of comprehensive intellect and earnest purpose. The savage and the sage, when considered in relation to the Deity, are equally the instruments of his plans of infinite goodness. Yet, with regard to the subordinate means which each employs for the furtherance of those plans, the one is a spontaneous operator, and the other an unresisting and unquestioning machine. The test of human grandeur, then, is the power voluntarily to grasp and to co-ordinate the circumstances with which we are brought into collision. The measure of a man's greatness, is not the space he fills in the pages of history, but the exertions that he has made to obtain the control of his own spirit, and the control of the destinies of others. The life of one man may be a ceaseless series of triumphs, yet he may have done nothing more than gather the flowers which fortune has showered from her bosom in a holiday mood. The life of another may be an arduous and obscure and hopeless struggle, yet is he sublime and venerable by the strength and resolution through which he has grown to be the monarch of his free glad nature, and the contemner and compeller of the externalities that formerly thwarted his existence. Consequently, in every attempt to analyse those characters that have been prominent in the records of our race, we ought not to be dazzled by the blaze of renown that shines upon their deeds, but reflect on the empire that they exercised upon the outward, and on the empire that the outward exercised on their motives, energies, and determinations. In so far as one of those immortals gave an impulse and a developement to his epoch, broad, deep, and unmistakeable, he is entitled to our esteem, admiration, and gratitude; in so far as a second was the mere child of success, he must be reckoned as an accident among the innumerable accidents of his times. This mode of judging would certainly prostrate many an idol to which popular applause is lavishly given, and make bright and culminating many a name that now sleeps unknown and inglorious. But it is the only mode that truth and justice recognise; it is the only mode that men will ever employ, when history is written in a more impartial, unprejudiced, and clear-

sighted spirit than it is now. And though, in every land, there are thousands of patriots and apostles and martyrs whose memory hath passed away never to be revived; yet, in some measure to compensate for this, the false reputations that men have unthinkingly worshipped are doomed to be discrowned, and the growing honour and obedience to realities both in persons and in things, is an homage to the moral heroes who have laboured and perished in obscurity, far more precious than any that could have been given to their existence as individualisms in the chronicles of our species.

Weighed by the scope of these remarks, the name of John Knox will take a different position from that which his admirers, and especially his countrymen, are disposed to allot to it. He was the product, more than the producer, of a great social and religious change. He was the offspring of results, of which he has generally been considered the cause. He had none of the qualities by which a man becomes the ruler of his period. Luther was fitted for this by the universality of his genius and of his sympathy, and Calvin was fitted for it by the strength and perfection of his logical powers. Knox had neither the breadth of sentiment that characterised the one, nor the methodical tendencies and capacities that characterised the other. He had neither originality to invent, nor talent to construct. He had the zeal, the self-will, and the courage that make a strong man, but not the expansive embrace that makes a great one. His theology, and his theory of church discipline, he borrowed in their entireness from Calvin; and they underwent, in his hands, only such slight modifications as the country and the times necessitated. Indeed, it is questionable whether he would ever have propounded a theological system, but for his intercourse with minds more speculative and systematic than his own. There is observable, in all his proceedings relative to the Church of Scotland, a far intenser anxiety that it should be kept free from Papal observances, than that it should be kept correct in matters of faith. Not that he was indifferent to its faith; but he was not a system-builder desirous above all things of seeing certain abstractions realised; but a man of attack, a man of antagonism. And he was so, not from

the ferocity of an animal nature, or the bitterness of a hating nature, but from the irrepressibleness of a truthful and a fervent nature. His animosity to Papal despotism, however fierce its utterances might be, was not an animosity that conducted to the spirit and the cruelties of persecution. It was from his generous devotedness to the interests of his native land, and his deep loathing of the wrongs that oppressed it, that his language became coarse and his manners repulsive. He had no ambition to gratify, no vanity to flatter, no malignity to glut with sanguinary spectacles,—if he had been impelled by any of these different principles, he would have sought remorselessly to sacrifice his personal opponents; but, instead of this, he sought only to destroy the obnoxious Church which those opponents selfishly defended. It is a strange fact, in connection with the present point, that those reformers, whether political or religious, who from logical defect are little disposed to the construction of systems, direct all their opposition against systems, and only a small portion of it against persons; while those who, from logical aptness, are the architects of systems, are less perseveringly and vehemently hostile to systems than to individuals. We see this strikingly evidenced in the opposite conduct of Calvin and Knox. Calvin was a vain, ambitious system-creator, panting for spiritual power, and morbidly yearning for the recognition of his doctrines. Knox was a modest, self-forgetting champion of the Gospel, twining no subtle web of scientific ideas, but lavishing forth artlessly the inspirations of his prophetical bosom. Yet, it is Calvin, the systemiser, that persecutes persons; and Knox, the unsystematic, that opposes systems. The truth is, that Knox's intellectual deficiencies constituted his moral excellences, while Calvin's intellectual excellences constituted his moral deficiencies. Calvin was as superior to Knox in mental grasp, as he was inferior to him in the most endearing qualities of the heart. The names of these two men are often put together, as if their character resembled in every feature; but scarcely any characters could be more unlike. They differ as essentially as the Scotch of the present day differ from the French. For, as Calvin was a Frenchman in everything but his social virtues, so

Knox was a Scotchman in everything but warmth and fertility of imagination. And as, by a previous delineation of the French, we are able to give a more accurate portraiture of Calvin, so, by a previous delineation of the Scotch, we are able to give a more accurate portraiture of Knox.

The Scotch are less understood than any other nation of Europe. Singularly isolated from the Continent by geographical position, and for the last three centuries by historical events, the only impressions respecting them, have been given by their neighbours the English—impressions, in general, absurdly false. They are not a people to be measured by a superficial glance; they require to be profoundly examined and studied. The English always appear as they are, the French better than they are, and the Scotch worse than they are. This arises less from a difference of character, than from a difference of manners. The Scotch are an ungraceful and ungainly people, awkward and constrained in their movements and intercourse; and this disadvantage necessitates a lengthened series of relations, in order accurately and fully to bring out their better qualities. This constraint and ungracefulness of manners is produced by various causes. It is partly produced by the natural and striking deficiency of the Scotch in the powers of imitation. They have never excelled in the imitative arts, and they never can. And as the conventional arrangements of society, which constitute what is called manners, are wholly things of imitation, it is not wonderful that the Scotch should be so unadapted to their prompt adoption and easy use. This deficiency of imitation is further aggravated by a deficiency of utterance. The Scotch are not a silent people; they are, on the contrary, a talkative people, and their conversation is full and animated. But they talk, not from a facility of speech, but from the variety and fulness of ideas in suggestive minds. They are incapable of clothing their ideas in a fit garment of words. They say more or less than they intend; at all events, they rarely succeed in conveying the exact meaning that they wish to convey. They are ignorant alike of amplification and embellishment; and the rough, unpolished, unartistic mode in which their conceptions are given,

makes their ordinary remarks appear preposterously commonplace, and their profound remarks preposterously paradoxical. Then, again, their religion has had a marked effect on their manners. Its rigid faith, and its puritanical discipline, have accustomed them to suppress their emotions. Their passions, however wild—their sympathies, however intense, are but meagerly and partially exhibited in outward manifestations; so that they often appear cold and unaffected, while their whole being is convulsed by some powerful sentiment. Their religion has likewise had another result in connection with manners. A religion crowded with ornament like Catholicism—a religion moving in the pomp of every attraction that fascinates sense—a religion with music, painting, and architecture, as its handmaids—a religion that seeks more the theatrical embellishments that please the fancy, than the spiritual agencies that pervade and cultivate and ennoble the soul,—such a religion will be as favourable to the feeling of beauty among the musings, and to social grace among the intercourses of a people, as it is unfavourable to their moral progress and moral purity. While a religion, denuded of sensuous adornment, and employing the simplest instruments in its modes of worship, will be both directly and indirectly opposed to whatever is soft, or polished, or refined, in the communion of the world. The inhabitants of Popish countries are always more graceful, and agreeable, and accessible, than those of Protestant countries. How far superior in manners are the French and Italians to the English or the Dutch; and no other cause can be assigned except that which I now give. Connect with all that I have been stating, the geographical isolation of the Scotch, which has excluded them from collision with the opinions, and contact with the peculiarities, and intimacy with the customs of other lands, and you will be able satisfactorily to account for their defects of courtesy and singularities of deportment. But, pierce beyond this unseemly husk, and the richest, most genial nature will unfold itself; beneath this exterior of reserve, restraint, awkwardness, there is much, much that the heart loves and the reason reveres. There is, first of all, an imagination that is as much distinguished for breadth as for loftiness—an ima-

gination that roams the lakes and the mountains of a region all whose picturesque scenes are consecrated by recollections of glory—an imagination that treasures up the lyrical bursts of a national poetry unrivalled in its vigour and concentration, and of a national music unrivalled in its pathos—an imagination that dwells with rapture on a history all whose associations are honourable, and many of them heroic—an imagination that throws the same sunshine on the domesticities of home as on the splendours of creation. Scotland is poetical in all its aspects; and its children are as poetical as itself. The imagination of the Scotch is rendered still more interesting by that deep and earnest affection which distinguishes them, and which is perhaps the sweetest and holiest feature of their character. Their bosom overflows with sympathy. Their friends, their relations, the residence and the incidents of their childhood and youth, their favourite studies and favourite objects,—are all so many indestructible realities to which they evermore recur with a freshness and delight of which scarcely any other nation affords an example. They have considerably less general benevolence than the English, but immensely more individual attachment. There is also, in the Scotch, the incessant and overwhelming persuasion of conscience as an eternal and omnipresent fact. They tremble before its slightest frown; and trifles which others would soon forget, long dwell as tortures in their memories. Their regrets are remorses; and their remorses are despairs. This often gives to their conduct a silly scrupulosity which seems hypocritical; and it makes them the most atrocious of criminals, from the effort that it has cost them to overcome their horror at crime. They possess, in a no less extraordinary degree, the feeling of reverence —a feeling without which no true religion, or poetry, or philosophy can exist in the heart. And if they often convert this feeling into a source of adoration for falsehoods and frivolities, yet they generally use it as a link of union with the wonderful, the sublime, and the infinite. The Scotch are, moreover, a brave people; this is a quality which even their bitterest maligners have never denied. And, in spite of appearances, they generally rather underrate than overrate their own merits. They have a

reputation of arrogance and vanity, which is as undeserved as many other calumnies which have been brought against them. Imaginative, affectionate, conscientious, reverential, brave, self-forgetting,—such will the Scotch be declared to be by those who accurately know them, and impartially judge them. Ungraceful, constrained, repulsive in their manners,—such will they also be declared to be. They have the inner and substantial constituents of the best national character, with the external disadvantages which convey the impression that it is the worst. And a country that has advanced so rapidly in commercial enterprise and industrial improvement—that has done so much for education, science, and literature, can easily afford to smile at the paltry charges that its traducers bring against it.

Strip my remarks of their nationality, and apply them to an individual, and John Knox rises in his might and majesty before you—though embodying more the virtues than the genius of his country. Imagination was his, though an imagination less daring and comprehensive than that of the Scotch in general. Intense affection, intense conscientiousness, intense reverence, were also his; and he was undoubtedly brave, and uniformly modest. And he had also the peculiarities of manners that belong to his countrymen. Such a character was sure to be misapprehended, both by contemporaries, and by posterity; and the more sure, from the perils and difficulties connected with a public career. Hence, Knox has been regarded as a stern, coarse, harsh man, when he was simply an unartistic, unrhetorical man, whose words had a bitterness which he in his personal dislikes never felt. Intensely affectionate, his heart mourned for the ecclesiastical corruptions and tyrannies that defaced Scotland; and he yearned to redeem it from this curse. Intensely conscientious, he could not restrain the utterance of his convictions, however much that utterance might be fatal to his peace, or distasteful to those with whom he was under the necessity of co-operating. Intensely reverential, his every act sprung from a desire to realise, and to extend round the home of his fathers, the glory of his God. There is here little intellectual grandeur, but some of the noblest attributes of moral excellence. There is

not the energy that can originate a revolution, but there is the energy that can carry it to a rapid and successful consummation. It is absurd as well as unjust to carp at, to calumniate Knox, for not being what he was not, or for not having qualities that he had not. God did not create him to be the regenerator of the world, but to be the regenerator of a rude and ignorant, but earnest and enthusiastic people. God makes greater men for greater things, and better men for better things: but he made Knox for his mission, as he has made me for mine, and you for yours, and every man for his. With more extended sympathies, with a broader philosophical spirit, with more original powers, he might have been more expansively and permanently influential on the destinies of Europe. But are we to blame him for wanting all this? Certainly not, any more than we are to blame Wesley for not being Luther, and Luther for not being Christ. We must not judge men by an imaginary and capricious standard: we must judge them by what they had the means and the capacity of doing. Knox did the work appointed; truthfully, courageously, and well. He did it as wisely as his faculties and advantages permitted him to do it. And for the sincerity, zeal, and undeviatingness with which he marched on to the attainment of his objects, he is entitled to the admiration and gratitude of all who revere the martyr spirit, and who endeavour to exemplify it in their own career.

There is a fact in the present religious position of the Scotch, which has been the source of wonder and inquiry; but which, I think, is easily accounted for by the analysis which I have given of their character and of that of Knox. It is thought strange, that the Scotch—a thinking people, an educated people, a well-informed people—should continue to be fettered by a Calvinism of the most repulsive kind. But, if we admit that their three most prominent qualities are imagination, conscientiousness, and reverence, we easily see why they should cling with more tenacity to a gloomy religion than most European nations. The French, the Swiss, and other Continental Protestants, adopted Calvinism as a system of doctrines which logic attempted to prove, and their understanding recognised. There was no deep feeling involved in the pro-

cess of adoption; and as logic had convinced them, they had only to carry their logic a little further, to renounce their first convictions and embrace others. And the career of analysis once commenced, it went on till it produced French infidelity, and then the French revolution. But, John Knox did not adopt Calvinism because logic proved it, or his understanding accepted it; he adopted it, because his overscrupulous and oversensitive conscience made him immensely exaggerate his own faults and the faults of all mankind; and his profound reverence for the Deity augmented still more his idea of human unworthiness, at the same time that his fancy fed this idea with a thousand pictures. And from the same motives did his countrymen adopt, and from the same feelings do they cling to, Calvinism now. With their humble notions of themselves and of human nature, nurtured, as those notions are, by the stings of conscience for the smallest faults, and by an overwhelming sense of the Divine presence and the Divine power, eternal torments seem a just punishment for beings so vile; and all the other portions of Calvinism seem necessary and indispensable agents by which the trodden worm is to be still more trodden, and the corrupt sinner made still more contemptible and wretched. And imagination furnishes a ceaseless crowd of ghastly phantasies, which blend with the agonies of conscience and the prostrations of reverence. In this sad religious condition of an intrinsically noble people, there is nothing to mock at or to scoff, but everything to commiserate. The mode by which we can best show our commiseration, is not by logic, not by opposing dogma to dogma; but by enlightening conscience, teaching reverence how it may most truly venerate, and by exhibiting to imagination a more pleasing sphere for its flights. The next religious change in Scotland will come neither from rationalism nor infidelity; it will not come from doubt or denial; it will be the gradual transformation of the existing religious faith, by means of those transcendental ideas in metaphysical matters, which the best writers and thinkers of the present day are adopting, and which will insensibly blend themselves with the theological speculations and beliefs of the Scottish people.

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from p. 164.)

CHAPTER XII.

VERSES 22, 23: "Then was brought unto him one possessed with a devil [*demon.* See on Chap. viii. 28], blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the Son of David?"—the promised Messias. The Pharisees, perceiving that this transaction had made an impression on the public mind contrary to their desires and interests, with the wickedness and falsehood for which they were remarkable, attributed this "wonderful work" to the influence of demons: "But when the Pharisees heard it, they said, This man doth not cast out *demons*, but by Beelzebub, the prince of the *demons*." When they could not deny the reality of the miracle which had just been performed, nor otherwise gainsay the force of its testimony to the Divine mission of the performer, they represented him as joined in an unholy league with the Demon or Idol-god of the Philistines. Jesus reasons powerfully and conclusively against this base insinuation: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself, shall not stand: and if Satan cast out Satan, he is divided against himself; how, then, shall his kingdom stand?" This argument shows the palpable absurdity of the charge brought by the Pharisees. Satan, the imaginary spirit of evil, supposing him to exist, must, of necessity, desire the continuance of his dominion; this being the case, would he assist Jesus to compass his own destruction? Jesus was the adversary, the satan of Satan; would Satan league with him against himself? Jesus was the outcaster of the demons; would Beelzebub, their prince, give him power to destroy his own subjects? This reasoning was addressed to the common sense of the Pharisees. The next argument which the Master employs, is the *argumentum ad hominem*, an appeal to their own principles and practices: "And if I by Beelzebub cast out *demons*, by whom do your children cast them out? therefore, they shall be your judges." By "children," or "sons of the prophets," is generally meant in Scripture the *disciples* of the prophets; and, by

the analogy of language, "children of the Pharisees" may here mean *disciples* of the Pharisees,—"By whom do your *disciples* cast them out?" It is evident, from some portions of the New Testament, that there were among the Jews at that period many *exorcists*—persons who pretended to expel demons and cure diseases, by the use of charms and incantations. It is recorded in the Acts of the Apostles, xix. 13, 14: "Then certain of the vagabond Jews, *exorcists*, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, we adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so." When such was a common practice among the Jews in general, who were more likely to be particularly zealous in its exercise than the Pharisees and their disciples, who employed so many other vicious means to impress upon the multitude an exaggerated idea of their sanctity? The Master's argument in this place is very forcible,—If a man, by the mere act of casting out demons, proves himself to be in alliance with Beelzebub their prince; you and your disciples, who affirm that you cast out demons, thereby affirm that you also have entered into the same alliance. You must either abandon your charge, that *I* do this work by the assistance of the God of Ekron, or admit it to bear with equal force against yourselves and your disciples. It is to be observed, that our Lord does not, in this argument, either necessarily assert or admit, the real existence of such things as Beelzebub, Satan, and demons; they had no real existence; Beelzebub lived only in the idolatry of the Philistines, Satan only in the imagination of the poets, and demons only in the superstition of the Greeks, Romans, and Jews. But Jesus, in replying to the false aspersions of the Pharisees, is compelled, by the nature of the case, to meet them on their own ground, and to reason with them as if their notions on these subjects were correct. "But if I cast out *demons* by the spirit of God [the miraculous power given unto me from on high], then the kingdom of God [the Gospel dispensation] is come unto you." If I really make exhibition of miraculous powers, that exhibition establishes the divinity of my mission, and proves the religion which I propound

to have had its origin in heaven. Here Jesus attributes the greatest exertions of supernatural energy, the ejection of demons, or, in other words, the curing of insanity, epilepsy, dumbness, blindness, deafness—diseases which are generally incurable by merely natural and human means—not to any virtue which he himself originally possessed, but to the spirit of God, the assistance of the Father. This "spirit" was bestowed on him at his baptism by John in Jordan, when he was about thirty years of age. Previous to that, he had delivered no revelation, he had wrought no miracle; previous to that, he was not the Messiah, the Christ, the Anointed; and the reason why he neither taught nor laboured before his baptism, is, that *not till then* did he receive that celestial unction which communicated the necessary wisdom and the requisite ability.

Verses 31, 32: "Wherefore, I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy [See on Chap. ix. 3] against the Holy Ghost [See on Chap. iii. 16] shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Many extraordinary opinions have been promulgated by essayists and divines, concerning the nature of what is here called "the sin against the Holy Ghost." Without rehearsing or considering any of these, the context seems to throw sufficient light upon the subject. Jesus had performed a remarkable miracle, that of imparting the faculties of sight and speech to one who had been blind and dumb, probably from his birth. This miracle he himself attributed to the operation of the Holy Spirit or Spirit of God; and such was the conclusion arrived at by the large majority of the spectators. The Pharisees, however, though *certain in their hearts* that Jesus was inspired from on high to perform many wonderful works, attributed this miracle to the influence and assistance of Beelzebub. Jesus, after showing the absurdity and wickedness of this accusation, charges them with having "sinned against the Holy Spirit." This brief statement makes it sufficiently clear, that the "*sin against the Holy Ghost*,"

consists in attributing the miracles of the Saviour to the agency of evil spirits. The parallel passage in the Gospel of Mark (iii. 28–30), leaves this fact, not to be gathered from inference, but from a direct and plain statement: "Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies, wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation: BECAUSE they said, He hath an unclean spirit." Here we have the reason of this declaration distinctly recorded: it was "*because* they said he had an unclean spirit," *because* they attributed his miracles to a league with Beelzebub, that he accused them of having sinned against the Holy Ghost, and warned the multitude of the enormity of that transgression. This seems decisive that the sin so condemned, consists in attributing the miracles of Jesus to demoniacal agency and assistance. It is evident, that such a sin cannot be committed by any Christian, by any one who believes in the Divinity of Christ, *i. e.* that his mission, his doctrine, his works, had a sanction from the universal Father.

When it is said, in the text, that "all manner of sin and blasphemy shall be forgiven unto men," it is, of course, spoken conditionally, provided that they repent of their past transgressions, and lead in future a life of purity and piety. So, when it is said, that "blasphemy against the Holy Ghost shall not be forgiven," this must also be spoken conditionally, and be understood to signify, so long as men continue to commit the sin, or, having ceased to commit it, remain without repentance. No doubt, there were many among the Jews who had refused to receive the testimony borne by the miracles of Jesus to the divinity of his mission, yet who afterwards saw their error, were converted by the preaching of the Apostles, and became ornaments to the church and name of Christ. Such men had repudiated their former iniquity, and had sought forgiveness from that God who never turns a deaf ear to the supplications of the sincerely penitent. It is a peculiarity in the Hebrew language, to express a degree of comparison by denying one thing and affirming its opposite. Thus, "Jacob have I loved, and Esau have I hated," means, I have loved Jacob *more than* Esau; "I

will have mercy and not sacrifice," means, I will have mercy *rather than* sacrifice; and, in the text, "all other sins shall be forgiven, but this shall not be forgiven," means, all other sins are *more* pardonable than this one, or this one is *less* pardonable than they. It is obvious why this should be the case; for they who ascribe the miracles of Jesus and his Apostles to demoniacal agency, resist the strongest possible evidence of the truth of the Christian religion, and are therefore incapable of being converted to the belief of it.

It is declared, "Whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." The Greek word here translated "world," frequently means in the Scriptures, *state*, or *age*, or *dispensation*. Dr. Campbell translates this clause, "neither in the present *state* nor in the future;" the Improved Version renders it "neither in this *age* nor in the *age* to come;" we ourselves would prefer, "neither in this *dispensation*, nor in the *dispensation* to come." The meaning would thus be, that ascription of the miracles performed by the Spirit of the only true God to the agency of the false Gods of the Heathen, was a crime which was difficult of being pardoned, both under the law of Moses and under the Gospel of Christ. Dr. Adam Clarke has some useful annotations on this expression: "I am fully satisfied the meaning of the words is, neither in this dispensation (*viz.* the Jewish) nor in that which is to come, *viz.* the Christian. "The world to come," is a constant phrase for the times of the Messiah, in the Jewish writers. The sin here spoken of by our Lord, ranks high in the catalogue of *presumptuous sins*, for which there was no forgiveness under the Mosaic dispensation: See Num. xv. 30, 31; xxxv. 31; Lev. xx. 10; Sam. ii. 25. When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning, that the crime shall be punished under the Christian dispensation as it was under the Jewish, *viz.* by the destruction of the body? And is not this the same mentioned, 1 John i. 7, called there the *sin unto death; i. e.* a sin which was to be punished by the death of the body, while mercy might be extended to the soul? The punishment for presumptuous sins, under

the Jewish law, to which our Lord evidently alludes, certainly did not extend to the *damnation of the soul*, though the body was destroyed; therefore, I think, that though there was no such forgiveness to be extended to this crime, as to absolve the man from the punishment of *temporal* death, yet, on *repentance*, mercy might be extended to the soul; and every sin may be repented of under the Gospel dispensation."—*Comm. in loc.*

Still dissatisfied with all the evidence which his thousand miracles had afforded them, that he was indeed "a man come from God," a number of the Scribes and Pharisees come to Jesus, saying, "Master, we would see a sign from thee." He refuses to perform any new miracle for the gratification of their idle curiosity, but delivers a prophecy concerning his own resurrection, whose accomplishment was to be yet another proof that he was the promised Messiah: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Jesus frequently foretold his resurrection from the dead on the third day, both openly among the Jews and privately to his Apostles and disciples. The present is an illustration of his mentioning such matters to the people "in parables;" another is to be found in John ii. 18, 19: "Then answered the Jews, and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." Figurative as these expressions are, the chief priests and Pharisees, at least, perfectly understood their meaning; for, after the crucifixion and interment of the Master, when they entreat of Pilate that the sepulchre shall be guarded, the reason they assign is, "Sir [or Lord], we remember that deceiver said, while he was yet alive, After three days I will rise again," Matt. xxvii. 63. To his immediate followers he spoke without "a parable:" "And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men; and they shall kill him, *and the third day he shall rise again*," Matt. xvii. 22, 23. Instances of the repe-

tition of this prophecy may be found in Matt. xvi. 4, 21, xx. 19; Mark viii. 31, ix. 31, x. 34; Luke ix. 22, xviii. 33. The fulfilment of this so often repeated prediction, was indeed "a sign from heaven," declaring by what authority Jesus "did those things." By that fulfilment he was demonstrated to have been a messenger from God, for he had exhibited such an acquaintance with futurity as pertains to the Deity only, and those to whom the Deity may impart it. The fact of the resurrection itself, was the voice of Omnipotence sounding through the tomb, "This is my beloved Son, in whom I am well pleased: hear ye him;" it was a divine attestation to the purpose of the Lord's mission, which was, to "bring life and immortality to light."

Verse 42: "The Queen of the South shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." The original history of this interesting occurrence, is to be found in the 10th chapter of the 1st Book of Kings. This Queen of the South is there styled the Queen of Sheba; which Mr. Bruce, the celebrated traveller, supposes to be a part of Africa. Her object in visiting Solomon, was not merely to receive secular knowledge, but also religious instruction. This is mentioned in the chapter of 1st Kings already referred to: "And when the Queen of Sheba heard of the fame of Solomon concerning the name of Jehovah, she came to prove him with hard questions." This was the praiseworthy conduct of an enlightened Pagan; but the Jews, who had been educated in the knowledge of the true God, refused the instructions of one who was "greater than Solomon,"—greater in knowledge, in power, in dignity, in being the Son of God, "a ray from the Father's glory, and an express image of his perfections."

Chapter XIII.

This chapter contains seven of those instructive allegories in which the Master so much excelled, and to the employment of which he was so much attached. These are the Parables of the "Sower," of the "Tares and Wheat," of the "Grain of Mustard Seed," of the "Lea-

ven," of the "Hidden Treasure," of the "Pearl Merchant," and of the "Drag-Net." Two of these, the "Sower" and the "Tares and Wheat," have been explained by Jesus himself, and we will not attempt it after him; the exposition of the others is easy, for they carry with them their own interpretation. "The Kingdom of Heaven is like to a grain of mustard-seed, which a man took and sowed in his field; which, indeed, is the least of all seeds, but, when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof," verses 31, 32. The natural history of this passage requires a remark. When it is said, that mustard-seed is "the least of all seeds," we are not to take the expression in its utmost latitude of meaning, for there are seeds of less dimensions still. But mustard is the least of all those seeds from which are produced plants whose stems and branches tend to assume a ligneous or woody structure. It is not only one of the plants which are produced from such small seeds, but becometh "a tree," or partakes of the close woody texture. We are not to judge of this assertion from what we witness of the growth of mustard-seed in this country. We live in a high northern latitude, in a cold and moist climate; but in countries belonging to the torrid zone, or in places neighbouring the equator, all vegetation approaches to a gigantic stature. Herodotus relates, that in the fields about Babylon, he had seen wheat and barley possessing a blade full four fingers broad. This is no apparent reason for doubting this assertion; and, allowing the mustard plant to differ in magnitude from that grain in our own land, in the same proportion as the wheat of Babylon differs in the breadth of its blade from the wheat of Britain, it is conceivable that a grain of seed should produce such a "tree," or woody herb, as might admit of the birds nestling among its branches. This parable is prophetic of the progress of the Gospel. At that time, it was a despised and persecuted religion, possessing only a few adherents, the majority of whom were Jesus and his friends. It has since extended its sway over all the kingdoms of the civilised world. It was at first but a small plant, whose shade covered only a few Galilean fishermen; it has now spread

its root from Jerusalem nearly to the North Pole; it has stretched its boughs over the Atlantic, till they cover the whole of the New World, and 175,000,000 of human beings now repose beneath its shadow.

The parable of the "Leaven" is of a similar character and similar interpretation:—"The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened," verse 33. As the property of leaven is to assimilate to its own nature the meal or flour with which it is mingled, so the Gospel shall eventually leaven the whole world; all mankind shall profess themselves its adherents, believe its doctrines, and regulate their lives by its precepts. This prediction is not yet fulfilled; but it shall eventually be accomplished; for "all the kingdoms of the earth must become the kingdoms of our God and of his Anointed."

"Again, the Kingdom of Heaven is like unto treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field," verse 44.

"Again, the Kingdom of Heaven is like unto a merchant man seeking goodly pearls, who when he hath found one pearl of great price, went and sold all that he had, and bought it," verses 45, 46.

Both of these parables have the same object in view, to show that the soul's salvation is the chief good, the "hidden treasure," the "pearl of great price," for the attainment of which all other good things should be freely relinquished. If that man is wise, who, to obtain a golden treasure or a precious stone, will sell all his possessions for the purchase, what fools are those who, to purchase eternal joys, refuse to part with the pleasures, the prosperity, the ambition, the sins of this world? What are are all these, ten thousand times told, that they weigh for an instant in the balance against the felicities of heaven? "What doth it profit a man, if he gain the whole world, and lose his own soul?" Yet, how many pursue gratification, or profit, or honour, by such means as they are sure must ultimately lead to suffering and to sorrowing!

The parable of the "Drag-Net" which "was cast into the sea, and gathered of every kind, which when it was

full they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away," is also explained by Jesus himself. His interpretation is, "So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth," verses 47–50. Such an investigation, such a division, such a punishment of the ungodly, must assuredly arrive; it becomes all to keep watch, that in the solemn day they be found among the number of the just. If there be one doctrine taught by the Saviour with more frequency, fervour, and force than another, it is the doctrine of a coming judgment, where all mankind must appear, and after which, every individual of the human race shall partake of joy or sorrow, or both commingled, in proportion to the virtue or viciousness of his life on earth.

In this chapter, Jesus declares *why* it was that he spoke to the people "in parables." His disciples had made the inquiry, and he thus answered them—"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables, because they seeing see not, and hearing hear not, neither do they understand," verses 11–13. To the Apostles "it was given," or permitted, "to know the mysteries of the kingdom of heaven," the peculiar doctrines of the Gospel dispensation. It was not "given" to the Jews in general to possess such knowledge; but that was their own fault; they did not listen with eagerness for the "glad tidings." Whoever hath knowledge of the Gospel, to him shall be given additional knowledge. This is just and natural; the mere possession of the previous wisdom has fitted his mind for the reception of greater wisdom. "But from him that hath not," who possesses little religious knowledge, and who leaves that little unemployed or unimproved, "shall be taken away even what he hath." This would only be an adequate punishment for his indolence and neglect, that he should be deprived of a blessing whose value he had not appre-

ciated. Such was the condition of the Jews; they were inattentive to the doctrines of the Gospel, they were indifferent about its truth, they heard it promulgated, but were heedless what they heard, "hearing they heard not, and seeing they saw not." Jesus therefore taught them in *parables*, that he might get their curiosity enlisted, and their minds awakened from lethargy; that he might arouse them to meditate by themselves, and to inquire of others what was the signification of his teaching. It was not to conceal knowledge, but to excite to reflection, that the Master spake to the multitude in parables.

Here occurs the phrase, "*mysteries* of the kingdom of heaven," *i. e.* the Gospel dispensation. What are the mysteries of the Gospel? and *what is a* MYSTERY? With the generality of Christians, a mystery is something that is contradictory to sense and reason, as that "three are one," or that "bread and wine are flesh and blood," or it is something which cannot be understood. Such is not the meaning of the word in the New Testament. In Scriptural use, it signifies *something which was once a secret, but which is now revealed.* Paul says to the Corinthians, "Behold, I show you a *mystery*, we shall not all sleep but we shall all be changed." (1 Cor. xv. 51.) The fact here inculcated, that those who are alive at the last day shall undergo a change without seeing death, had hitherto been a "mystery," that is, a secret, no one was aware that such would be the case; but when the Apostle declared it, then it was no longer unknown, no longer a secret, no longer a mystery. At the conclusion of his Epistle to the Romans (xvi. 25), Paul speaks of the "revelation of the *mystery*, which was kept secret since the world began, but now is made manifest." When the mystery, by which is here meant the Gospel, was "made manifest," it was a mystery no longer. In Ephesians i. 9, the fact that the Gospel should be preached to and received by the Heathen world, is styled a mystery: "Having made known unto us the *mystery* of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth." By "things in heaven" and "things on earth,"

is frequently meant in the New Testament, Jews and Gentiles. The calling of the Gentiles was a thing previously unknown; it was contrary to the popular creed, which taught that the Jews, and they only, were the children of God; this secret is now revealed, it is now declared that Jehovah will receive the Heathen into covenant; of course, being known, it is no longer a mystery. A mystery, then, in the Scriptural acceptation of the term, means a thing which was once a secret, but which is now revealed. Thus, the truth of a final judgment is a mystery, *i. e.* a truth which was at one period unknown. Hence it is apparent, that there are, in the popular acceptation of the term, *no* mysteries in the Christian religion. If any doctrines have been revealed, they are no longer mysteries; if they are mysteries, then they have not been revealed. Revelation and mystery are as opposite as light and darkness.

A passage occurs towards the conclusion of this chapter, similar to one near the close of the preceding. When Jesus went to preach in the synagogue of Nazareth, his birth-place, the Nazarenes inquired, "Is not this the carpenter's son? is not his mother called Mary? and his *brothers*, James, and Joses, and Simon, and Judas? and his *sisters*, are they not all with us?" verses 55, 56. (See chap. xii. 46.) Hence it appears that Jesus had *brothers* and *sisters*, in the ordinary sense of these words, who were also the children of Joseph and Mary. In Matt. i. 25, Jesus is called the "*first*-born son" of Mary, which necessarily implies that she had other children. James is mentioned in the text as one of the brothers of the Saviour; and Paul (Gal. i. 19), speaks of the same person under the title of "James, the Lord's *brother*." Hence, Jesus had at least four brothers, and more than one sister; and Joseph and Mary had at least six other children besides him who was the promised Messiah. This is not a matter of any great moment; but it is doubted by many Protestants, and denied by all Roman Catholics. To explain the words, brothers and sisters, as only meaning *cousins*, which many commentators do, is a striking proof how even the plainest language can be bent to serve a system.

THE SOUL.

And what is the soul? Is it part of God? Is it inherently immortal? Could it exist without the body? How does a man know that he has a soul? To put such questions as these, and triumphantly assert that they cannot be answered, is sometimes assumed to be true and exalted philosophy. But there is a more glorious and blessed philosophy. To toil after an idea of the soul's abstract nature, is vain; to struggle for knowledge of its essence, is folly; and to rest the interests of intellect, the concerns of morals, and the affairs of religion, on a theory respecting the occult properties of the human soul, is insanity. But, to observe the effects of mind, to notice the workings of the spirit that is in man, to mark the powers of the soul, and make all possible beneficial use of the knowledge thus attained,—this is wisdom, this philosophy, this great gain.

Better, nobler, and happier is he who properly employs the intellectual and moral forces that he finds in his own soul, than he who wastes all his energies on the futile attempt to dissolve all the mysteries of mind in the alembic of human comprehension. An atom of matter is a fathomless mystery. Not more familiar are we with the essence of a particle of dust, than with the essence of the Deity. In the knowledge, or rather in ignorance, of the abstract qualities of both matter and spirit, the most and the least learned are precisely alike. Let the former accumulate all the names for soul, spirit, or mind, that all human languages, living and dead, supply, and evince his profundity in philology by the most masterly criticisms on the words, and the most perfect acumen in all the analogies and niceties of philosophical etymology, and then say whether he has approached nearer, by one millionth part of a hair's breadth to a knowledge of the soul's essence, than the untutored peasant. Words are neither the things for which they stand, nor the ideas of those things.

Doubtless the dead languages inform us, as far as we understand them, and, through their instrumentality, get to the ideas of those who once spoke them, what they thought on any given subject to which their attention was given. Thus, we learn what were the views of the

ancients respecting the soul. But to know what the Greeks and Romans thought and believed of the soul, is not to know what is the abstract nature of that great principle of humanity. Wiser, more improving, and profitable must it be, to study the thing itself, than to study the notions of bygone ages respecting that thing.

Now, the real object of thought and investigation, is the outward manifestation of that inward principle which we designate soul, spirit, or mind. If the soul itself be an inscrutable mystery, its effects are among the plainest and most palpable objects of sense. When the soul produces violence and injustice in word and action, the operations of the soul are as distinctly heard and seen, as are thunder and lightning. And when the spirit yields benevolence in language and deed, these operations of the soul are as evident to the eye and ear, as are melody and sunshine. These effects are things which all comprehend. The simplest fully understand them. The wise and the unwise alike know what they are. And the soul is known by its fruits. If only evil words and actions characterise one human being, he is justly denounced as having a bad heart, or soul. If good words and actions constantly flow from another, he is truly said to possess a good heart. And if one course of language and deeds be changed to another, with perfect propriety is it affirmed that the heart is changed. No matter though it could be clearly demonstrated that the abstract nature of the soul is just the same when it is yielding virtue as when it is producing vice, and that the different effects result from a mere change of direction given to the spirit's power; still it must be true, practically and philosophically, that the heart is changed. All changes are relative. A good and a bad sea is the same sea producing different effects. A good and a bad wind, and the wind in any point of the compass, is identically the same wind. No alteration of its nature takes place, when either sea or air changes its relative condition, and alters from good to bad or bad to good.

Gravitation, motion, electricity, and heat, all remain in themselves unchanged, amidst all the relative mutations which they undergo. Their nature is the same when they are doing us good, as when they are working us evil.

They are very often good to one, and evil to another, at the very same moment, and by the very same operation. Now, so of the human soul: the heart may be called evil and corrupt when its effects are evil and corrupt; and good and pure, when its effects are good and pure, although the heart or soul may in its nature and essence be precisely the same in the one case as in the other. Physical and mental forces, directed to mischievous ends, are evils; but the same forces employed for beneficial aims, are good.

In speaking, then, of change of heart, we are concerned only with a change of direction and operation. We know nothing of the soul's essence or abstract nature; and, consequently, can never show that that essence or nature has undergone a change. We are without data on the subject; and, as no premises are possessed, no conclusions can be drawn. Not more unwise would it be to mix up angry disputes about the essences of sea and wind, when we are conversing on our simple experience of them being in their effects good or bad, than to blend rabid controversy respecting the essence or abstract nature of the human heart or soul, with moral and religious principles of action. Miserable is the mistake when a theory respecting the heart or mind of man, is taken for knowledge, piety, and purity. Woful is the error into which the intellect is plunged, when it is compelled to assume, that sin, or the transgression of the law, changed the essence of the soul. And deplorable beyond measure or conception, is the condition of that mind which has been forced to habit itself in the dogma, that the belief of an inherent change of the soul's nature from perfect purity to utter and radical depravity, is the only method of effecting a change of heart, gaining gospel grace, obtaining the favour of God, and securing endless bliss. When it shall become practicable to obey physical laws and direct physical forms by speculative notions respecting the occult properties of matter, it may become practicable to obey mental and moral laws, and direct mental and moral forces, by speculative notions respecting the occult properties of mind.

The soul is mighty for good or evil. Of this there is positive knowledge, actual experience, the evidence of

fact and sense. Its best aim is exaltation in excellence. Ample means are at hand; the reward is sure. Earth is improved by man, though man knows nothing of the primitive qualities of its atoms; metals are raised indefinitely in utility and value, while the workman remains in profound ignorance of the essence of his material; and the body is ameliorated despite the impenetrable mystery in which the problems of its vitality, identity, muscular action, and nervous operations are involved; and the principle designated soul, spirit, mind, or heart, is known to be susceptible of improvement and exaltation, to a degree which no metaphysical thermometer can indicate, although no speculative test can detect the soul's primitive qualities. C. C. H.

CONCESSIONS OF TRINITARIANS.

It has long seemed to us, that one who should collect together the concessions of Trinitarians as regards the meaning of the proof texts commonly relied on in support of the doctrine of the Supreme Deity of Jesus Christ, would do a good service for the truth. Were this task thoroughly accomplished, every one would be enabled to see at a glance that there is hardly a single passage in the Bible, that has ever been supposed to favour the idea of a trinity of equal persons in the Godhead, which has not been so explained by one or another respectable orthodox commentator as to render it consistent with the views of Unitarians. For instance, Heb. i. 8, 9: "and unto the Son he saith, thy throne, O God, is for ever and ever." What text has been more relied on than this, to prove the nature of Christ to be the same as that of God? And yet we happen to have before us the explanations of two distinguished Trinitarian divines, which represent the text as referring, not to the *nature* of Jesus, but to his *office*. One of these explanations may be found in Prof. Stuart's Commentary on the Epistle to the Hebrews, vol. ii. p. 58. He remarks thus: "Does the word *God*, here denote the *divine* or the *kingly* nature or condition of the Messiah? Most interpreters, who admit the doctrine of the Saviour's divine nature, contend for the first of these senses; as I have myself once done, in a former publication. But further examination

has led me to believe, that there are grounds to doubt of such application of the word *God*, in this passage. The king, here called *God*, has for himself a GOD, 'thy GOD hath anointed *thee;*' and the same king has associates, *i. e.* others who in some respects are in a similar condition or office," &c. The other orthodox divine to whom we referred as giving a similar explanation, is a writer in the Biblical Repository for Jan. 1839. His words are these: "Here the Son is addressed by the title God; but the context shows it is an official title, which designates him as a King; he has a kingdom, a throne, and a sceptre; and in verse 9, he is compared with other kings who are called his fellows; but God can have no fellows. As the Son, therefore, he is classed with the kings of the earth; and his superiority over them consists in this, that he is anointed with the oil of gladness above them, inasmuch as their thrones are temporary, but his shall be everlasting."

Why will not some one who has leisure and books set about collecting the concessions of our orthodox brethren, in regard to the meaning of those passages of the Bible commonly quoted in support of the doctrine of the Trinity?

[The wish expressed by the author of the preceding article (which is copied from the *Christian Register*, published at Boston, U. S. January 30, 1841), is, we are happy to say, on the point of being realised. The readers of the Christian Pioneer are aware that a work, bearing the title prefixed to this article, has been long in preparation by Mr. John Wilson (now of Manchester), and that proposals for its publication have been for some time before the world. The labour, accuracy, attention, and judgment manifested by Mr. Wilson in his former work—"Scripture Proofs and Scriptural Illustrations of Unitarianism"—are pledges of the fidelity and value of his proposed volume. He asks only for 350 Subscribers, to induce him to go to press. We are glad to know that by far the major portion of that number have already sent in their names. We cannot doubt, when the importance of such a publication is considered, that the residue will immediately be forthcoming.]

CATHOLICITY AND UNITARIANISM.

We have been favoured with several numbers of the "Hertford Christian Reformer" (a periodical now merged in the "Voluntary"), containing a correspondence under the title given above, and under the signatures of "An Open Communion Baptist," "Vigil," "E. S." &c. The first-mentioned of these parties had broached some plan of Catholicity, to be founded, as he laid down, upon the acceptance of the Scriptures as the standard of religious sentiment, leaving the interpretation open to every man's unfettered inquiry and private judgment. It soon appeared, however, that this vaunted Catholicity was to be only an old sectarianism under a new name. It was to be an aggregation of certain parties, assuming the exclusive title of Orthodox. The Unitarian was especially to be excluded from these so-called Catholic or unsectarian churches. Upon this our correspondent, Vigil, wrote a letter, addressed to the "Reformer" newspaper, exposing the inconsistency of this sort of Catholicity, and calling upon the Baptist either to follow out the legitimate result of his principles, else explain or retract them.

The question between the Baptist and Vigil, is really the question of Protestantism itself; namely, whether the interpretation of Scripture is to depend on authority (that authority being no constant and invariable quality, but often in contradiction to itself, and shifting like the sands),—or whether every man may inquire for himself, believe according to the evidence, and be fully persuaded in his own mind? This is no new topic of controversy. It is coeval with Christianity itself; it was revived with peculiar earnestness at the Reformation of the 16th century; and though it was not, as some have supposed, the principle on which that Reformation was avowedly based; yet, owing to the condition of the human mind and of the church, the great cause of free inquiry and individuality of religious belief, acquired at that time new and peculiar developement. Whether Tradition or Reason is to be the interpreter of Scripture, is a point which many, calling themselves Protestants, have not yet settled for themselves. They are in substance, and unwittingly, Romanists, though devoutly hating with all their hearts what they designate Popery. Here is an egregious mistake.

All are Romanists, who hold their religious opinions on the ground of authority, who set up creeds to be subscribed to, who hold catechisms, prayer-books, and confessions of faith, as available to finally settle the meaning of Scripture and to place their belief on a high vantage-ground above the investigations of human reason. According to this reckoning, many are Romanists who have no suspicion of the fact. One may be in principle a Romanist, though he is in the habit of anathematising Mother Church. He may be so, though he idolises the Westminster Confession or the Episcopalian Prayer-book. He is a Romanist, that is, a Traditionist, if he thinks as if Andrew Fuller, or Robert Hall, or Moses Stuart, had definitively settled everything, and that from such authorities there is no appeal. It is incredible, that many, calling themselves Protestants, should not perceive this very obvious consequence, that either Church Authority or Individual Reason must be the ultimate standard of interpretation. There can be no medium or third alternative; and these two can no more unite than light and darkness, the idea of a square with the idea of a circle. If the authority of the Church, or of any portion of it, is accepted as the regulation of faith, we are at once Traditionists; if tradition is rejected, we cannot stop short of the principle of private judgment—the exercise of individual reason—the principle of the Apostle, "Let every man be fully persuaded in his own mind."

Discussions of this kind will always be in season and in place, so long as a certain class of persons assume that tone of superiority, and claim for their peculiar opinions that oracular certainty which the Orthodox are in the habit of claiming. Generally speaking, those who style themselves orthodox, assume that Unitarian opinions must be wrong, because a number of orthodox sects agree in condemning them. They appear to imagine that the whole thing is fixed beyond the reach of argument—settled by the leading men of their respective parties. There cannot, they think, be two opinions on the subjects of the Trinity, birth-sin, and vicarious redemption. Their feeling was expressed by one who said, the other day, "we *think* the Methodists are wrong, we are *sure* the Unitarians are." This is precisely giving utterance to

the prevalent feeling. It is given to the Unitarians to inquire and believe, with more or less probability; it is given to the Orthodox to know with absolute certainty. The Unitarians have the privilege of thinking that the Orthodox may be wrong; it is the prerogative of the Orthodox to *know* that their opponents are in error. Such is their tone of infallibility; and is it not the spirit of Popery? This is that assumption of unerring certainty, which they all nominally agree to reprobate and protest against, in her of Rome. "*Nomine mutato de te fabula narratur;*" they do the same thing toward us which they exclaim against when assumed by the Church of Rome. Now, we beg leave to say, that no party nor sect can sanctify Popery; and that other poperies are to be not less condemned than that which is seated on the seven hills. We speak advisedly when we say, that the mass of the Orthodox sects generally, with some brilliant exceptions of individual members, are Traditionists, or believers upon authority. Are we unjust in this charge? Is not the language of certainty always employed in condemnation of the Unitarians? Do the Orthodox evince any scruples or misgivings, or any the remotest recognition of human fallibility, when it pleases them, roundly and in good set terms, to denounce the whole opinions, criticisms, and scholarship of Unitarians? Are not Unitarian views so referred to as if they were out of the pale of argument, and stood on different ground from those of other denominations? Are they not held to be finally, fatally, and effectually condemned in those precious depositories of the prejudices and ignorance of the dark ages—the creed-books and articles of churches, established and dissenting? Is all this apocryphal, and without foundation? We wish we might believe so; but we appeal to the writings, the periodicals, and the speeches of the Orthodox, to say whether this is not their tone toward the Liberals. Nay, is not every child, and old woman, and half-witted person, taught to hold up their hands in horror, and to utter the self-sufficient sentence of condemnation upon the heresies of such men as Newton and Priestley, Locke and Milton? We wish the history of these things were precisely the reverse of what it is; and we have to remind all and sundry who may be

in the habit of condemning Unitarians or their opinions, that their judgment is not a matter of infallibility; that no authorities, however numerous and respectable, can determine religious or any other truth by suffrage; that whenever we condemn opinions differing from our own, that judgment of ours is merely the judgment, the opinion of a mortal, frail, fallible, compassed about with errors and prejudices. We ask, in all solemnity, is this the style in which one frail human being should speak of the conscientious and deliberate convictions of another human being? We have sometimes been almost tempted, by way of experiment, to retort the tone of arrogance assumed toward us; we have wished to see how it would re-act, if *we* were to pronounce *ex cathedra* upon orthodox opinions and character as they do upon ours. We are far from seriously recommending this, however, though we have precisely the same right to do to them what they do to us; that is, neither has in fact any right whatever. Still, in point of argument, our right to call them "heretics, not Christians," and to cut them off from the body of the faithful, is precisely equivalent to their right of giving us these opprobrious titles. Did we assume this style, it would be what is called, in another branch of knowledge, *reductio ad absurdum*. In fact, this whole system of exclusion and denunciation, is both an absurdity and a scandal. We have, however, no ambition of the kind. We hope that Unitarians will never countenance any dogmatism or assumption. Behold a more excellent way,—to seek truth for ourselves, and help others to find it; to respect the sanctity of mind, and reverence the individuality of conscience; to think no man the worse man, or the worse Christian, however he may differ from us, but cordially offer the right hand of fellowship to every one who, in simplicity and sincerity, endeavours to ascertain the will of God for himself, that he may obey it.

REVIEW.

Supreme Religious Worship due to God the Father only. By W. H. Drummond, D. D. pp. 106. *Dublin: T. Tegg & Co.*

To recommend to our readers Dr. Drummond's vindications of Christian truth, would be a work of super-

erogation; they recommend themselves by their intrinsic worth and pure Christian truthfulness and earnestness. The publication now before us, is an additional contribution, on his part, to the great cause of Christian simplicity; bearing the stamp of the same vigorous mind—the powerful demolition of religious error, the unveiling of sophistry, and the exposure of cant—by which his other works are characterised. This work contains the substance of several lectures delivered in reply to the Rev. Dr. Urwick's book on the Saviour's right to divine worship. It is a masterly and triumphant reply,—presenting a clear and forcible elucidation of the subject, and demonstrating irrefragably, that the true worshippers must worship the Father only, in spirit and in truth, in the name of Christ Jesus. The work is divided into eight chapters, in which Biblical criticism and sound reasoning are equally brought to bear against Dr. Urwick's hypothesis and assertions; Unitarians and Unitarianism are unanswerably vindicated from the calumnies of their opponents; and the shameful proceedings of certain members of the Synod of Munster and their abettors, with their longings for the possession of Unitarian property, are exposed in all the hideousness of their bigotry.

Right and Wrong among the Abolitionists of the United States, &c. By John A. Collins. Glasgow: Gallie; Symington; M'Leod; Robertson; Smeal;—London: Ball & Co. pp. 74.

The American Anti-Slavery Society was formed in 1833. The exertions of William Lloyd Garrison, unaided and alone, put forth years previously, in the singleness of his heart, in exposure of the atrocities of the monster evil of slavery, were mainly instrumental to its institution. As in duty bound, he branded slavery as a sin alike against God and man. Awakened by his powerful appeals, thousands of hearts were penetrated by the wrongs of the slave, and banded themselves together for the removal of this curse from a land boasting of its freedom. Despite of mobs, persecution, blood-shedding, the conviction spread, not only that the existence of slavery in America was in flagrant violation of the first principles of their much vaunted "Declaration of Independence," but that it also set at nought the inalienable rights of

man, the spirit of Christianity, and the laws of God. Perceiving their craft to be in danger, every artifice has been resorted to by the slaveholder, and all others whom he could influence, to prevent the demolition of this "domestic institution." Congress has been bullied, the clergy have been scared, the press has been bribed; tar-and-feather legislation, lynch law, pillage and persecution, kidnapping and murder, have all been deemed suitable and fitting agencies to perpetuate the injustice, and drive the honest and faithful from the exposure of its iniquities. Foiled in these attempts by the martyr-spirit which animated the Abolitionists, recourse has been had to the dastardly feelings of compromise, expediency, sectarianism; and once and again, under the fostering influence of these varied instrumentalities, other Societies have been organised, which, with the profession of a love for the slave, were in reality in league with his oppressors. One by one these devices of the enemies of universal liberty were broken up; and the latest form assumed for the destruction of the original Society, and thereby of the hope of speedy and unconditional emancipation, is that taken, in 1840, under the name of the "American & *Foreign* Anti-Slavery Society." The ostensible reason assigned for the formation of this *Foreign* Society, is altogether preposterous. Our readers may well be astonished, when they learn it is on account of the original Society having recognised the rights of woman as well as those of man! By the original constitution, any person subscribing a certain sum for its support was entitled to membership. Many women subscribed, and were of course members. These, and others like-minded, were urged to form Female Anti-Slavery Societies. They did so, and their efforts were indefatigable and successful. But some of the most active of their number, as well as among the men, were unorthodox in religion, and the slaveholder clutched at the fact with eagerness, feeling assured that that fact could, well managed, be turned to good account on his behalf. Hence, whispers were spread abroad respecting Garrison, and May, Chapman, and Mott, and all sorts of heresies imputed to them. Quakers, who thought it no shame that women should speak in their churches, were scandalised that some women should up-

lift their testimony against slavery, or be appointed on committees, or deputed as delegates. Clergymen, who patronised female associations for the dissemination of the Bible, held up their hands in affright when women so far stepped out of their province as to associate to diffuse the spirit of the Bible! The new, and as it is truly termed, *Foreign* Society, sprang into life from this intolerance; from the same cause, the women delegates were rejected by the Anti-Slavery Convention in London; and under its baneful influence, Lucretia Mott was not allowed to address the Glasgow Emancipation Society at Dr. Wardlaw's Chapel.

The contemplation of such bigotry is indeed sickening. The Anti-Slavery platform was loudly asserted to be a spot set apart and free from this melancholy sectarianism. We knew full well, that with all the talk about liberty, and the shaking of hands with a coloured man before large audiences, that there was more of stage effect, and a courting of popular favour, than of principle, in these exhibitions. We knew full well, that the same courtesy would not be extended to a white man, were he not branded with the broad arrow of Orthodoxy. We are not surprised, therefore, to learn the resignation of Dr. Wardlaw and Dr. Heugh, *et hoc genus omne*, whose liberty is exclusion, and whose salvation is only for the elect. But we do deprecate the fact, that any who really love freedom for its own sake, and because it is man's right and God's gift to all his creatures, should stand aloof, or impede by their hallucinations, the vindication of great and sacred principles, though the country to which they have immediate reference be far removed from their own. The interests of Civil and Religious Liberty, in any quarter of the world, have a bearing and a reflective influence on the extension and establishment of human rights everywhere. It is our duty, therefore, to sympathise with those in every clime who are labouring to break the bonds of oppression; whilst our most energetic, persevering efforts are specially given to educate, and upraise, and bless the millions around us.

Mr. Collins's work is an interesting and instructive document. It is preceded by a letter from Miss Martineau, couched in strong terms of approval of the labours

of the original Abolitionists, and of confidence in their integrity and pure Christian benevolence. She is right. They have stood the fiery trial of scorn, persecution, calumny, desertion—they have perilled property and life on behalf of the slave, and are still faithful found among the faithless. Mr. Collins has done well in prefixing that letter to his pamphlet. There is no succumbing to bigotry in that action. Not so with the Rev. Mr. Keep, of the Oberlin Institute. Before visiting this city, he had copies of pamphlets stitched together, containing one specially referring to the Institute for which he came to beg, and also that of "The Martyr Age," written by Miss Martineau. Being told it would be injurious to his subscription-list if he retained her pamphlet, the scissors were set to work, and that admirable history of the glorious struggle of Right against Wrong, was cut out! Mr. Collins had similar advice tendered to him; but, like an honest man, he rejected it. We confess, that the conduct of some of those professed American Abolitionists, who can be hand and glove with Unitarians in the towns where our societies are numerous and their members influential, and who keep aloof from them where they are comparatively but few, has much disgusted us. In such cases their bearing has been, too, supercilious in the extreme, and destitute of all sympathy with kindred struggles. Truth to say, this lack of moral honesty is a feature of the worst species of slavery—the slavery of mind and heart to prejudice, fashion, numbers. It is akin, however, to that philanthropy which exhausts all its power on Hindoos and Africans, and allows thousands to wallow in ignorance, and perish by vice, at its very threshold; which, sending abroad all its sympathies, is destitute of any for home consumption; which, descanting most glibly on foreign slavery, is silent on the wrongs inflicted in its own country, and regardless of the improvement, freedom, and happiness of its fellow-countrymen; and which, in its reckless zeal for foreign objects of commiseration, repels the hand of aid offered from without the pale of its sectarianism, and scowls on every individual, however generous and self-sacrificing, if he cannot pronounce, at its dictation, a required and contracted shibboleth.

With such philanthropy we have no fellowship; it is based on injustice, and cemented by intolerance. Nor are we in the least surprised that such philanthropists should be alarmed at Garrison, Mott, Chapman, May, and their coadjutors. They can have no sympathy in the struggles of minds like these; loudly as they may prate of Voluntaryism and religious freedom, they know nothing of universal brotherhood; whilst aiding to strike the fetter from the limbs of the slave, they are themselves in bonds more degrading, for they would chain the intellect, they would bastille the expansive affections of the human heart. It is one thing, amidst applauding thousands in West George-Street Chapel, to aid the ladies in delegating George Thompson to America, and another thing to stand by and carry out the principles which alone could justify that interference with the "Domestic Institutions" of America. Ladies may present gowns and pulpit-Bibles to their pastors; but wo be to them, if they give utterance to their thoughts and feelings in behalf of the slave. Men may go up to the Metropolis of their Country, and address their Sovereign Lady, and deem themselves the happiest of the happy, should they be privileged to kiss her hand; but to think of any of her female subjects acting in Committees, or bearing audible testimony to the rights of abused millions, this is an abomination not to be endured! Such philanthropy, such inconsistency, may pass current for a season; but it is, after all, of base and hollow metal, sounding brass and tinkling cymbal, and must ultimately give place to the religion which knows no distinction of Jew or Greek, bond or free, male or female, for all are one in Christ Jesus.

Let it not be supposed, however, from these remarks, that the American Anti-Slavery Society has committed itself to any declaration regarding the abstract question of woman's rights. This charge is the falsehood of the enemy. It abides by its original principles; it will not, at the dictation of interested men, discard the aid of women; and this is a crime, in the eyes of those who would abet any charge so that slavery might be perpetuated. The original Society is to be destroyed, Garrison is to be put out of the way, that slavery and intolerance

may triumph. The slave may perish, by Orthodox tyranny, sooner than owe his redemption to heretical benefactors. This is the whole gist of the question; and no wonder, therefore, that Orthodox Quakers should howl at Mrs. Mott, or that Mr. Collins should meet with cold looks and shut doors from the Reverend patrons of the Glasgow Emancipation Society. But all honour to those noble-minded and true-hearted men and women of America, who, faithful to the principles on which the Anti-Slavery Society was founded, refuse to prostitute it to political partisanship or sectarian bigotry, and who, mindful of their godlike mission, will not be turned aside by any pleas whatever from its earnest, persevering, and, we trust, at length, successful prosecution.

The Student's Manual; designed, by specific Directions, to aid in forming and strengthening the Intellectual and Moral Character and Habits of the Student. By John Todd. pp. 107.

Lectures to Young Men on the Cultivation of the Mind, the Formation of Character, and the Conduct of Life. By George W. Burnap. pp. 41. *London, J. Green; Bristol, Philp & Evans.*

THE works whose titles we have now given, are two, among several others, which, under the general name of "Standard American Literature," have been presented to the English public by the enterprising assiduity of the publishers. They deserve the thanks of the people for their pains; and the excellent selection thus made, at once displays sound judgment and right feeling. The Student's Manual cannot be read without interest and instruction. We could, indeed, state objections to many of the sentiments, and, on the score of taste, could have wished some things altered, or altogether omitted; but thought must be excited by its perusal, and much benefit, both intellectual and moral, must arise to any one who will carefully lay to heart its contents. The work is divided into ten chapters, comprising—the object of study; habits; study; reading; time; conversation; politeness and subordination; exercise, diet, economy; discipline of the heart; the object of life. These various subjects are explained, and illustrated, and enforced by reasoning and appeal, history and anecdote, poetry and fact. Not

merely to the student, generally so-called, but to all persons of every age, the pages of this Manual contain many things worthy of being pondered and put in practice.

The Lectures to Young Men were delivered in Baltimore to increasing audiences, who earnestly called for their publication. We do not wonder at the call; for the subjects discussed are of vital interest to the improvement, virtue, and happiness, not only of young men, but also of every human being. The Lectures are six in number, embracing—remarks on the importance and possibility of mental culture; the means and method of its pursuit and acquisition; character and its faults; the relation of the sexes; and intemperance under its varied forms. It is a good sign of the times, when lectures on such subjects, tending to the mental and moral elevation of the community, are received with approbation, and their publication called for as a means of spreading their purifying and ennobling influence among those who could not listen to their delivery. We trust that the tasteful form in which these works have been republished, added to their cheapness, will ensure their wide circulation among the students and young men of Britain.

Prayers for the Use of Christian Families; with a Preface recommending the practice of Family Worship. By J. Scott Porter. London, J. Green; Belfast, Hodgson.

SINCERELY do we thank the excellent Author for this manual of devotion; and it is our earnest hope, that it may soon be as extensively known as it deserves. No one can read the Preface, without being impressed by the importance of the subject of which it treats, to the improvement, and peace, and happiness of families, nor fail of considering the duty which it recommends and enforces, as of imperative obligation on all who would act up to, and ensure the great ends of their being. The little volume contains a series of prayers for the morning and evening of every day for a fortnight; to which are added, thirteen prayers for occasions often occurring in families. The prayers are characterised by plainness and simplicity; and breathe the purity and earnestness which should ever animate the addresses of frail, imperfect, and dependent creatures, to the Father of all the families of the earth.

Hymns for the Christian Church and Home. Collected and edited by James Martineau. London: J. Green.

In our opinion, this is a beautiful collection of sacred songs, evincing the sound judgment, correct taste, Christian feeling, and devotional spirit of the Editor. Our objection to several of the collections in use among Unitarian Churches, has been the paucity of numbers from which to select suitable hymns for the various purposes of public worship, and especially the want of compositions enforcing many interesting topics of Christian instruction and practice. These objections can have no place in reference to "Hymns for the Christian Church and Home." The Hymns are arranged in six books:—I. "God the object of worship," which comprehends 191 hymns; many introductory to public worship; and the others celebrating the Infinite Father as the alone object of adoration—as glorious in his works, excellent in his Providence, venerable in himself and in his relations to men. II. "Christ and Christianity," in which the nativity and ministry of Christ, the cross and resurrection, the retrospect of Christ's mortal life, the written form of the Gospel, its primitive spread, its spirit and prospects, are celebrated in 70 hymns. Book III. is on the human lot, "mortal and immortal," containing 145 hymns on all the varied aspects and circumstances of existence. Book IV. consists of 116 hymns on human duty and the Christian mind, arranged under the various virtues and affections which should characterise the faithful and practical disciple of Jesus. To "Seasons and Times," including those of day and night, the seasons of the natural and Christian year—congregational, charitable, and national occasions—with the close of public worship, are appropriated the 70 hymns of Book V.; whilst the personal and domestic relations, occupy the last division of the interesting volume. The volume contains 650 hymns; an index of first lines; an alphabetical index of subjects; together with an index of tunes appropriate to the measures and subjects of the various compositions. This last especially is an excellent arrangement, and, so far as we can judge, appears to be executed with great taste. A Preface, explanatory of the views of the Editor in arranging this collection of hymns, accompanies the volume.

In collections of this kind, persons naturally look for

hymns they have been accustomed to admire, and with which many of their most pleasing and hallowed associations are connected. There are some omissions from this collection which we regret; and there are two or three which we marvel found a place; but with these exceptions, we consider "Hymns for the Christian Church and Home," an admirable selection, most suitable to effect the great objects they are designed to promote; fitting alike to excite the devotional spirit in the congregation and in solitude; blending the voice of praise with the purest Christian faith; and hallowing every principle, and affection, thought and effort, to man's improvement and God's glory. The exceeding cheapness of the volume, is an additional reason for its adoption in our Churches.

MONTHLY RECORD.

May 1, 1841.

Mr. Harris's Resignation.—On Thursday evening, March 25, the Committee of the Glasgow Unitarian Congregation met in the Vestry of the Chapel, and unanimously instructed the Secretary to address the following letter to Mr. Harris, expressive of their sentiments on his intended resignation:—

"Glasgow, March 26, 1841.

"Rev. and Dear Sir,

"At a meeting of the Committee of the Congregation, held last night in the Vestry of the Chapel, for the purpose of taking into consideration the intimation which you gave to the Congregation on Sunday, of your having resolved to accept the invitation to become the Minister of St. Mark's Chapel, Edinburgh,—I was directed, in name of the Committee, to express to you their deep regret, that you should have determined to leave Glasgow; their conviction, that nothing short of a high sense of duty has actuated you in so determining; their gratitude to you, for your most able and consistent advocacy of Christian truth and righteousness, during your long residence in this City; and their fervent hope, that you may long be spared to uphold and diffuse in the Metropolis, as well as throughout Scotland, the principles of their common faith; and that every happiness and prosperity may attend you.

"I remain, Rev. and Dear Sir,

"Yours most sincerely and respectfully,

"Rob. Hedderwick, *Sec.*"

"Rev. George Harris."

Sunday, March 28, at a meeting of the Glasgow Unitarian Congregation, held in the Chapel at the close of the afternoon service, William Watson, Esq. in the Chair, the following Resolution was moved and seconded, and unanimously and cordially adopted by the meeting, and ordered to be transmitted to Mr. Harris:—

"That it is with feelings of the utmost regret this Congregation have learned, that, in a few months, they are to be deprived of the services of their faithful and respected Pastor, the Rev. George Harris. He has laboured so long among them, and, under Divine Providence, been the means of so much good, not only in building up this Society, but in liberalising the public mind of this great community, that they could have wished to retain him as their Minister for many years to come. They are satisfied, however, that it is the voice of duty which he obeys; that he leaves them because his presence seems to be indispensable in another portion of the Lord's vineyard; and, however reluctantly they part with him, after so long and so happy a connection, they cannot but bid him God speed in his new sphere of Christian usefulness. They are not without consolation when they consider, that Scotland, where there is still so much for the Christian Reformer to accomplish, is not to be deprived of his able Missionary labours; that, while the Metropolitan Congregation is henceforward to claim his more especial care, the other Churches of Scotland, and their own amongst the number,—all of which he has done so much to foster and uprear,—will still have the advantage of his counsel and occasional ministrations. They tender him their warmest thanks for the many benefits he has conferred upon them, individually and Congregationally, as well as upon the cause which they are associated to promote, during the sixteen years of his ministry in this Chapel; and they beg respectfully and affectionately to assure him, that he will carry with him their sincerest good wishes, and long live in their most grateful recollections."

(Signed) William Watson, *Chairman.*

Died, in Dublin, February 27, in the eighty-fourth year of his age, and the sixty-second of his ministry, the Rev. Wm. Bruce, D. D. The following beautiful and accurate delineation of the character of this truly venerable man, was delivered by the Rev. Dr. Drummond at the interment. We gladly transfer it to our pages from those of the *Bible Christian.*

Men and Brethren,—Before we take our final leave of the remains of our departed friend, permit me to pay a small

part of the tribute which all of us must feel to be due to his exalted worth. We have lost a friend whom we honoured and revered—one whom it would be difficult to parallel as a scholar and divine, a religious philosopher, a profound reasoner, a preacher of righteousness, a Bible Christian—one, dearly beloved by a numerous circle of friends, and acknowledged, even by those most opposed to his religious and political opinions, to be a man of unblemished, unimpeached, and unimpeachable integrity. His, indeed, was a character of no ordinary description, but one that from youth to manhood, and to age, shone with attractive beauty and lustre; insomuch that it may be truly affirmed, that in all the relations of life, filial, conjugal, paternal, he was an example worthy of imitation: nor was he less so when contemplated as a citizen, philanthropist, and friend—as the Principal, for many years, of a literary seminary, and, above all, as a pastor, and teacher of God's holy word. The son of a minister, he was, from his early years, designed for the Christian ministry; and, under the judicious superintendence of a wise and pious mother, he received such an education as fostered and matured those noble powers with which a kind Providence had enriched his mind. From his entrance into the sacred office, he discharged its duties, public and private, with conscientious fidelity and admired success. As a preacher he greatly excelled. His manner was solemn, dignified, and impressive. His voice had a rich and harmonious variety of intonation, and as he managed it with taste and judgment, his reading, especially of poetry and select passages of Scripture, was incomparable. His style of composition was chaste, polished, and correct; and his delivery clothed it with additional charms. His noble person, finely-moulded head, and highly intellectual countenance, on which gravity blended with grace, immediately arrested the attention of his auditors; and they hung with breathless suspense and admiration on the words which fell from his lips, whether in sublime adoration of the Divine perfections, or in humble supplication at the throne of grace; whether illustrating the doctrines, or enforcing the duties of religion, with all the force of reason and all the pathos of persuasion. His discourses were on such biblical and evangelical subjects as tend most to edification—not dealing in vague generalities, nor expatiating on barren truisms and mysterious dogmas—but in argument and illustration ingenious and original, replete with matter calculated both to inform the mind and meliorate the heart. He had too exalted a sense of the dignity of the pulpit ever to convert it into a stage for theatrical gesticulation, or profane it by uncharitable denunciations. His was

the genuine eloquence of a mind impressed with a sense of the importance of the great truths which he discussed, and which he was anxious to impress on the minds of his auditors—never frothy and declamatory, but breathing "a spirit of power, and of love, and of a sound mind"—and reasoning on such topics as "righteousness, temperance, and judgment to come." No one whom it has ever been my lot to hear speaking from the pulpit, approached so near to my idea of the *beau ideal*—the perfection of a Christian preacher—none that searched more deeply into the recesses of the heart, that poured such instruction on the mind—none whose discourse so elevated, so thrilled with emotions of piety, so stimulated to great and good resolves, so warmed with the love of virtue, or excited such abhorrence of vice. He could give a reason for the hope that was in him; and his logic was clear and convincing. He had zeal—that genuine Christian zeal which is illumined by knowledge and tempered by discretion. Calm and deliberate in his delivery at first, he gradually became more and more animated, and poured forth his eloquence as a deep majestic stream—profound yet perspicuous—"strong without rage, without o'erflowing full." "Earnestly" could he "contend for the faith which was once delivered to the saints," and be valiant for what he believed to be the truth of God, and the birth-right of man; but never did he deal damnation on those whom he judged their foes. Here, as in all things else, he followed the golden rule, to grant to others the same privileges which he claimed for himself, and left it to him who is Lord of the conscience, to justify or condemn. Though able to defend his views of Christian doctrine with a force of argument not easy to be withstood, and to meet those of his opponents with formidable strength, he had nothing of the temper of a polemic to whom victory is more precious than truth. Had he put forth his powers as a controversialist, he would have been irresistible; but he preferred the meekness of wisdom to the noise and fury of an intolerant zeal, which, in despair of bringing down fire from heaven, would kindle a flame upon earth to consume its enemies. While many such were sounding the clarion of discord, and "casting around them arrows, fire-brands, and death," he followed the example of him who "did not cry nor lift up his voice in the streets." He published his religious opinions to the world, and left them to make what way they could, by their own strength, without throwing down the gauntlet of defiance. His various publications, literary and religious, do honour to his taste and erudition as a scholar—to his profound knowledge of the Scriptures as a critic and divine.

Though none knew better how to appreciate the esteem of the wise and good, he never courted popularity, that fatal rock on which many great and accomplished minds make shipwreck of their principles and their integrity. He was inflexible in what he deemed to be right, neither to be tempted nor scared from the straight and narrow path of duty.*

With such talents and accomplishments as he possessed, he must have excelled in any profession which he chose to adopt. Happily, he preferred that for which he was pre-eminently qualified. His proper province—his true field of glory—was the pulpit. There did he glow with the pure and holy flame of heavenly love, surrounded with a halo of Christian truth, and bright amidst the corruscations of his own eloquence.

He had the good fortune—or rather let me say, he enjoyed from a kind Providence, the blessing of being always surrounded by a number of friends who were more than warm—who were enthusiastic in their attachment to his person, and in admiration of his virtues. During his whole life he was blessed with as much felicity as falls to the lot of the most favoured of mortals—not uninterrupted, indeed, by some of those trials and afflictions from which it is the will of Providence that no human condition should be exempt. He had to pay the usual penalty of protracted age. He saw friends and relatives descending to the grave before him. He had to lament the loss of children—of beloved brothers—a beloved daughter—a beloved wife, who, had she been spared, would have been his best earthly consolation. On such occasions he practised that fortitude and resignation which he could recommend so efficaciously to others—for Christianity was to him a practical principle—a vital faith which sustained and cheered him in every vicissitude and trial.

* Never, perhaps, has any one now living witnessed a nobler exemplification of the "intrepidity of a just and good man," as depicted by the Roman poet :—

> "Justum et tenacem propositi virum,
> Non civium ardor prava jubentium,
> Non vultus instantis tyranni,
> Mente quatit solidâ."

> "The man resolved and steady to his trust,
> Inflexible to ill and obstinately just,
> May the rude rabble's insolence despise,
> Their senseless clamour and tumultuous cries;
> The tyrant's fierceness he beguiles,
> And the stern brow and the harsh voice defies,
> And with superior greatness smiles."

That diminution of his sight which terminated in blindness, was to a man of literary pursuits a grievous deprivation; but he bore it with such cheerfulness that its loss seemed scarcely to be felt. Though "knowledge was thus at one entrance quite shut out," his mind had been too richly furnished ever to leave him destitute of subjects of useful and pleasing reflection. A reader and amanuensis supplied the place of vision. One of his readers was taught by him, as Milton's daughters by their blind father, to read Greek. He always gave a cordial welcome to his friends and visitors, and entered with them into cheerful conversation, in which he excelled, enlivening it by wit and anecdote, and enriching it with the wisdom of age, without its querulousness or garrulity. He always sustained the dignity of his character, and none knew better than he, how to reduce arrogance and presumption to their proper level. He retained a clear recollection of the past, and took a lively interest in current events, on which he expressed his opinion with sound sense and perspicuity. His judgment was appealed to in all cases of difficulty by his brethren in the ministry, and it continued clear and discriminating till the last.

A regular observance of public worship had become the habit of his mind, and while his health and strength permitted, he neglected on no occasion to show by his example what importance he attached to the performance of this duty.

The Psalmist says, that "the days of our years are three score years and ten; and if by reason of strength they are four score years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." "By reason of strength," by regular habits, and judicious care, our friend passed the boundary of four score years, not in "labour and sorrow," but in the enjoyment of all such comforts, bodily and mental, as are best suited to the decline of life; honoured, esteemed, and beloved—a patriarch among a numerous family of descendants, and to those nearest to him by ties of blood, an object of unceasing interest and affection. The high esteem and veneration in which he was held by all who had the honour and felicity of being classed among his friends, are his best eulogy.

In his excellent volume on the Being and Attributes of God, he gives a picture of surpassing beauty, of the pleasures and consolations of old age—a picture of which he was himself so striking a similitude, that it might be reasonably conjectured he sat himself as the original.

"The natural decline of strength has been magnified into a grievous calamity; but the old man does not lose his vigour, till it would

be useless, or a source of uneasiness. The inertness of age is well suited to the tranquillity and moderation of his passions, which subside with his strength. Nor is the decripitude of age destitute of its peculiar consolations. These, however, will, in a great measure, depend on the manner in which he has employed his youth. If his spring has been duly improved, his winter will not be devoid of comfort and respect. We may even draw an enviable picture of a wise and benevolent old man; the chronicle of the past age, the friendly monitor of the present, and the paternal instructor of the rising generation; surrounded with the little company of his fireside, or the wider circle of his friends, who admire the variety of his knowledge, the wisdom of his observations, and the affability of his conversation; their countenances marked with filial respect and affection, gratitude and esteem. His mild, yet vigorous mind, shines forth like gold tried in the furnace, freed from its dross, separated from the embers, mellowed and refined by the fiery trial; or, like the evening sun, which after dispersing the mists of a cloudy and stormy day, shines out with a clear and cheerful face upon the earth, to which it gives a kind farewell. Thus he at length retires from life, like a contented guest from a plentiful feast, saying, Farewell, hospitable world."

What a beautiful termination to a life spent in the useful cultivation of the talents which a bounteous Providence bestows! Well might the subject of this address say, "hospitable world, farewell!" and he might have added, Welcome, thou world of bliss to which the Christian's faith and hope now turn the fond anticipating gaze! My pilgrimage on earth is terminated—the promised land is now in view! My conflict with mortality ends in triumph! Thanks be to God who giveth me the victory, through the Lord Jesus Christ! "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me."

His transition from time to eternity was gentle, and unaccompanied by lingering pain and suffering. The stamina of life had been gradually weakened by the lenient touch of time, and at length gave way without a struggle. As he lived the life, he died the death of the righteous. May our latter end be like his! and may each and all of us have as good reason to hope that we shall be welcomed in the world of spirits with the joyous sounds, "Well done, good and faithful servant, enter thou into the joy of thy Lord!" Amen.

Birmingham Unitarian Domestic Mission Society.—On Thursday evening, March 18, the "Friendly Musical Society," consisting principally of the members of the Choir belonging to the Old Meeting-House, gave a Vocal and Instrumental Concert at the Authenæum-Rooms, Birmingham, in aid of the funds of the above Institution. The first part

consisted entirely of sacred music; the second part, of favourite glees, duets, and solos. The whole, being admirably executed, afforded a high treat to the friends of the Mission, of whom the audience was principally composed. The room, which will only accommodate a very limited number, was completely filled, and the surplus accruing to the Mission amounted to upwards of thirteen pounds. At the close of the Concert,—the Rev. Hugh Hutton having been called to the Chair,—a vote of thanks was unanimously passed to Mr. Joseph Timmins, Leader, and to the other members of the "Friendly Musical Society," for their services. The Committee of the Domestic Mission gratefully acknowledge this unsolicited and unexpected expression of cordial and kindly feeling, and rejoice in this new manifestation of the spirit of Christian benevolence, and the increasing desire of all connected with our congregations, to aid in dispelling the gloom of ignorance and the misery of destitution from the homes of the poor.

Died, at Ashton, near Greenock, March 20, James Carter, Esq. Collector of Customs at that port. Mr. Carter removed from Rochester to Greenock in August last, and, during his brief residence in that town, had won the respect and esteem, not only of every person in connection with the Customs under his jurisdiction, but of all of every party with whom he had held any intercourse. His affability and Christian courtesy could not fail to ensure attachment, whilst his steadfast adherence to Christian principle commanded respect. His funeral was attended by the Provost and most of the influential inhabitants of Greenock; the flags of the ships in the Harbour and on the Custom-House were displayed at half-mast, and the sorrow on the removal of an individual, comparatively a stranger in the place, was evidently general and sincere. Mr. Harris officiated at the funeral, which took place on Saturday, March 27; and on Sunday preached to numerous and very respectable audiences in the Unitarian Chapel (at which place of worship, Mr. Carter had constantly attended), discourses illustrative of the Christian hope of immortality.

On Sunday and Monday, April 11 and 12, was held the Nineteenth Anniversary of the Unitarian Congregation, Moor-Lane, Bolton. The services on the Sunday were conducted by the Rev. William Smith of Stockport, formerly Minister of the Moor-Lane Congregation, when collections were made towards the general expenses of the Society.—On Monday evening, the members of the Congregation and

other friends, to the number of seventy, took tea together in the school-room attached to the Moor-Lane Meeting-house; and were addressed by the Chairman (Rev. William Smith), and by Messrs. C. J. Darbishire, J. Bradshaw, G. Cunliffe, P. Heywood, R. Ashworth, on various subjects of religious interest and social importance. The enjoyment of the evening was greatly promoted by the performances of a select choir from both the Unitarian Congregations of the town; and the party separated in the kindly-affectioned spirit, which is ever the result of social harmony and the interchange of generous and liberal feeling.

The Unitarian General Baptist Chapel, Dover.—This beautiful little Chapel was re-opened for public worship, on Sunday last, April 4. The services in the morning and evening, were conducted by the Rev. John Martin, of Barfreston. The congregations were highly respectable, and the collections liberal. This Chapel, having lately undergone a thorough renovation, is now second to none of its kind in Dover for elegant and chaste appearance.—*Kent Herald.*

TO CORRESPONDENTS.

The First Annual Report of the Birmingham Domestic Mission Society; and the introductory Lecture to a series on "the Agents of Civilization," have been received. Also, the Ipswich Express; Kent Herald; Liverpool Guardian, Standard, and Mercury; and the Northern Whig. The last contains a full and most interesting report of a Meeting of Proprietors of the Belfast Royal Academical Institution, held April 13. The meeting was convened in consequence of the opposition made by the Rev. Dr. Cooke and his party to the appointments of the Rev. Dr. Montgomery and J. Scott Porter to seats on the Board of Faculty in the Institution, they having been elected Professors of Theology to the students in connection with the Remonstrant Synod and Presbytery of Antrim. W. Sharman Crawford, Esq. was called to the Chair. Dr. Cooke delivered himself, as usual, of an intemperate and intolerant speech; and concluded by moving, that the obnoxious appointments should be annulled, in which he was seconded by the Rev. Dr. Edgar. Mr. M'Dowell moved an amendment, approving of the Resolutions of the Boards of Proprietors, and was seconded by Dr. Montgomery, in one of his most happy, luminous, and powerful addresses, in which he castigated the bigots to their heart's content, and vindicated the original unsectarian character of the Institution in the most triumphant manner. We are happy to say, that bigotry was defeated; the amendment being carried by a majority of about three to one.

THE

CHRISTIAN PIONEER.

No. 178. JUNE, 1841. Vol. XV.

CONSTITUTION OF THE GLASGOW CHRISTIAN UNITARIAN CHURCH.

OF all the systems of religion hitherto promulgated in the world, that taught by Jesus Christ is the most benevolent and the most rational, and the proofs are abundant that it proceeds from God. This system teaches that there is One God, the Father, the Creator of the universe, and the sole object of religious worship; that he has the greatest love for his intelligent offspring; that the proofs of his grace and mercy to mankind beam forth in every page of the Gospel dispensation; that it is the duty of all men to love him with all their hearts, and to love one another as brethren of the same great family; that repentance and reformation, through faith in Christ Jesus, are the great requisites for acceptance with God; and that all who love him in sincerity, and are diligent in the practice of virtue, will be finally happy.

Deeply impressed with the belief of these important truths, and persuaded that it is the interest of each individual Member to promote the good and welfare of the whole Society,—We, the present Members of the Christian Unitarian Church of Glasgow, have adopted the following Rules for the regulation of our future conduct as a Christian Society:—

1. All persons who believe in One God, the Father, the Creator of the universe, and the sole object of religious worship, and also in the Divine Mission of Jesus Christ, and whose moral character corresponds to that profession, are eligible to become Members of the Society, provided they have been *bona fide* holders and occupiers of a sitting in the Chapel, or in any other Christian Unitarian Society, for One Year preceding the application for Membership. Individuals of 18 years of age, and upwards, comprising the family of a seat-holder, and regularly attending the Chapel, are also eligible to become Members,

provided sittings be taken equal to their respective numbers. Members in arrear of seat-rents for twelve months, forfeit the right to act and vote on the affairs of the Society.

2. Every party qualified according to Rule 1, desirous of admission as a Member of the Congregation, must intimate his or her desire to the Minister, Elders, or Committee of Management, who may admit him or her at the next monthly meeting of Committee subsequent to that at which such application has been received, provided they shall be satisfied by a majority of two-thirds of the Members of Committee present at such monthly meeting—that the character of the applicant is morally correct, and that the application is made in good faith, and in the full knowledge of the purposes for which the Church is instituted, as expressed in the Preamble and Rules. The name of the Member so elected, shall be inscribed in the Roll-Book of Members, and his election shall be notified to the Members of the Society at their next quarterly meeting; and the rights and privileges of Membership shall afterwards pertain to him so long as he continues to be qualified in conformity with the Rules.

3. No person to be ejected from the Society, unless the ejection be sanctioned by a majority of two-thirds of the Members present at the second or third meeting of the Members, after the case has been laid before the Society; and which meeting must be called expressly for the purpose of giving a final decision.

4. At all meetings of the Society for the discussion of any particular business, the Minister, or one of the Elders, to act as President, who shall open the meeting with prayer—state the object for which the Society is met, and to whom all the speeches of the Members shall be addressed.

5. All the resolutions and proceedings of the Society, Trustees or Managers, and of the Committee of Management, to be entered in a Minute-Book kept for the purpose, and the several Minutes to be signed by the President and Secretary for the time being.

6. The Society always to have, if possible, at least four Elders, in addition to the Minister, to assist him in visiting the sick, attending at funerals, and dispensing the

Lord's Supper at its quarterly celebration; the Elders to be elected as often as circumstances shall render such election necessary.

7. The management of the pecuniary affairs of the Society, to be entrusted to a Committee of twelve of the Members, with the addition of Treasurer and Secretary; the Minister and Elders being likewise *ex officio* Members of the Committee; the Committee to meet in the first week of every month. The Committee shall be chosen at the annual meeting, on the first Monday in November; one-third going by rotation out of office every year. At the annual meeting, a Report of the Committee of the proceedings of the past year, shall be presented for the information of the Society.

8. Trustees or Managers shall, as often as occasion may require, be elected by the Members of the Society, for the purpose of holding the heritable and other property belonging to the Society; and the said property shall be vested in the names of the said Trustees, or Managers, and the acceptor or acceptors, survivor or survivors of them, and their successors in office—the major number surviving and accepting, to be a quorum, and his or their assigns; and the said Trustees or Managers shall, in managing, disposing of, or conveying the said property, or in borrowing money thereon, or discharging the debts, be subordinate to and regulated by the resolutions of the Committee of Management, as evidenced by an extract thereof communicated to them, signed by the President and Secretary of the meeting of Committee. As a measure of prudence, new Trustees or Managers shall be elected, whenever the previous Trustees or Managers have become reduced, by death or otherwise, to two in number; and the said surviving Trustees or Managers, Trustee or Manager, shall make a disposition or conveyance of the property held by them or him in favour of the new Trustees or Managers.

9. That in terms of a pledge, given when considerable pecuniary assistance was received by the Society from Unitarian Congregations in England, it shall be understood, that, in the event of the discontinuance, for two years together, of public worship, upon Unitarian principles, as expressed in the Preamble and Rules, in the

Chapel which may for the time being belong to the Society, the property shall be sold, and the clear proceeds applied to such Unitarian Institution as the surviving Trustees or Managers may deem most eligible; it being understood, that such Institution shall undertake to apply the annual income of the sum thus received by them for the promotion of Unitarianism in Scotland; provided that such discontinuance of public worship do not arise from the Chapel being under repair—being in course of rebuilding—the Society removing from one Chapel to another—or other accidental cause of a similar nature.

10. The money arising from the collections at the Chapel door, at all meetings of the Society for public worship, shall be appropriated to the general purposes of the Society; and an extra quarterly collection shall also be made in aid of the funds; but the collections at the Lord's Supper shall be placed at the disposal of the Committee of Management of the Benevolent Society in connection with the Congregation.

11. Besides other meetings which may be considered necessary, the Society shall meet on the first Monday of March, June, September, and December, to receive the Report of the Treasurer and Committee; the notification and introduction of new Members; and to transact any other necessary business. The quarterly and other meetings of the Society, shall be regularly announced on the two Sundays previous to their taking place.

12. These Rules may be altered when deemed needful; but such alteration must, in the first instance, be proposed to the Committee of Management, and if approved of by a majority of two-thirds of their number, may be submitted to the consideration of the Members of the Society at one of the usual quarterly meetings; but shall not be considered as adopted, unless sanctioned by a majority of two-thirds of the Members present at the first or second quarterly meetings held subsequent to its first proposal to the Society.

THE AGENTS OF CIVILIZATION.

A Series of Lectures.—Introductory Lecture.

The last fifty years have been the witnesses of striking changes in almost every portion of Europe. The de-

thronement of kings, the curbing of aristocratical domination, the diminution of priestly influence, the decay of feudalism, the diffusion of liberal ideas on all matters of religion and of government—the elevation, enlightenment, and increasing power of the labouring classes—the incessant and irresistible demand for reform in institutions and in laws,—these are the phenomena which our own times and the times immediately preceding present. We might have lived in an age of more solid faith, of more daring action, of more unbending virtue, of more uncompromising truth; but no previous age offers the same features of inquiry and speculation—the same disposition to solve the enigmatical, to fathom the remote, to question the seeming, and to enlarge on the possible,—the same habit of bringing all subjects of thought and all modes of social existence to the test of reason and experience.

The tendencies of the present age determine, and are determined by, the tendencies of its literature. Of great authors, or of everduring masterpieces, the age can less boast, as of the multitude of its authors, and of the number and practicalness of literary and scientific endeavours. We have no Shakspeare, endowed with magic hand, to clothe with hues and symmetries of undying beauty the shapes evolved from his teeming brain. We have no Milton, to talk with God as with a household friend, and to descend again into the arena of ordinary being, with the beams of the divine and the eternal upon his brow, to communicate to his brethren the secrets with which intercourse with the Heavenly Father had dowered his intelligence. We have no Bacon, to walk with unwavering foot over sixty centuries of sophistries, of falsehoods, and of absurdities, and to gather from that measureless and appalling chaos the materials with which to build the temple of science. There were giants in those days:—we have no such giants now. But if we have them not, we have, instead, exactly the sort of intellectual labourers that suits the taste of the age; men, not of bold individuality, or of original genius, or of apostolic singleness of heart; but of extensive though superficial attainments, of prompt activities, of exhaustless tact and talent, of worldly skill, and, if occasion necessitates, of worldly subserviency. This brief description applies, in

general, to newspaper editors, to reviewers, to pamphleteers, to lecturers, to all to whom authorship is a profession. These professional labourers in the field of literature never or seldom produce anything full and matured in matter, or elaborately finished in execution. All that they do bears the marks of carelessness and haste. It is manifest to the most inattentive observer, that they have written, not in a missionary spirit, but with the mechanical rapidity which the hired servant gradually adopts. Yet it is precisely this defect, which enables the productions of these men more fitly to represent the lineaments and to supply the wants of the age. When Milton wrote Paradise Lost, and when Shakspeare wrote Hamlet, they endeavoured to embody a great idea in a form commensurate to its sublimity; and the very grandeur of the idea, the very perfection of the form, in both cases, hindered either the idea or the form from becoming contemporaneous agencies in society. That which made Paradise Lost or Hamlet a perpetual model and a perpetual agency for remotest generations, made it an isolated, and unapproachable, and unimpulsive glory for the generation that saw its birth. Whereas, modern writers, seeking neither to obey a conviction of the conscience, nor to embody an idea, but to obtain a certain amount of pecuniary compensation for a certain amount of labour performed, supply the just quantity of mental food, and no more, which their readers require; and become useful and instructive from the very circumstances which will make them the soonest forgotten. The age being an age of change, they mirror that aspect of change, whatever the political creed that they profess. And as all warfare connected with the institutions of a country, whatever may be the origin of such warfare, ultimately becomes a warfare of principle, the most valuable point in the writings of living authors, is the general opinions that they introduce for the purpose of discussing. Their pretended earnestness, their vague declamation, their epigrammatic commonplace, their borrowed wit, their apparent erudition, their ostentatious paradoxes,—all these will perish, as they deserve. But the general opinions which they have helped to circulate, and by the circulation of which they are the unconscious

missionaries of truth, will perish not, but illimitably fructify. The more that literature becomes a profession, and the more that the mechanical means for the diffusion of knowledge are augmented, the fewer will probably be the number of great men gladdening and brightening different literary departments. But to compensate for this, we may rationally anticipate, from what we see of the present age, that writers will always become more and more practical, will fill their productions with a greater number of general maxims applicable to the social and political wants of their land and times; and that thus the real purposes of human progress will be as effectually served, though with far less merit in the individual workmen, as in periods more perilous and perplexing.

The tendencies of the age, and the tendencies of its literature, are prominently shown in the manner in which history has come to be studied. Formerly, history was considered as scarcely intended for anything more than the relation of events. All the ancient historians limited themselves almost exclusively to this. And their narratives consist principally of a succession of pictures, poetically suggestive to the imagination, but not philosophically suggestive to the reflection. Shortly after the Reformation, a change took place in the mode of writing history. The adherents of the Popish and of the Protestant Churches, could not carry on their controversies without alluding to the circumstances which preceded and accompanied the Reformation. Such allusions necessitated, of course, detailed relations, which were the signals for fresh contentions. Narrative was heaped on narrative, and controversy on controversy. This fierce antagonism was followed by this beneficial result among others—that history, which previously had been nearly confined to the mere chronicling of incidents, became a field for the controversial spirit, all historians insensibly imitating in this, the historians of the Reformation. The causes of the Reformation, the events connected with it, became the topic of hot dispute; and it was legitimately concluded, that no reason existed why the causes and events connected with other national or general changes, political or religious, should not be subjected to a similar ordeal. But this transition from simple narrative to

something like a philosophical estimate of events, did not proceed much farther than a sectarian attack or defence of the national or individual characters that came under the pen of the historian, and an analysis of the evidence for the truthful or the fabulous at different periods of time. By degrees, this philosophical survey of history took a more elevated range. Speculations arose concerning the causes of the rise and fall of nations, the sources of national greatness and of national virtue, the connection of modes of government with national prosperity, and the culture applicable to national progress and refinement. This higher description of historical inquiry was chiefly indebted for its existence to the writings of Voltaire, whose numerous and formidable assaults on prevalent superstitions—whose universal scepticism—whose entrance into all regions of knowledge only for the purpose of diffusing doubts—whose immense influence, from the keenness of his wit, the fertility of his genius, and the charm of his style, covered Europe with a deluge of infidelity of the paltriest, most pretentious, and most pragmatical kind; but at the same time destroyed many a pernicious prejudice, many a cruelty in government, many an absurdity in manners, and made men examine more shrewdly and carefully than they had ever done before, into the natural and artificial constituents of the social edifice. Voltaire's mind, however, was not a mind capable either of conceiving or of disseminating an enlarged philosophy. It was a mind singularly acute; but acute only in the field of the critical and the material. It had no glimpse of man's inner, eternal, infinite nature. The spiritual and the divine, in the deep longings of humanity, were a sealed book for this remarkable man. But two notable facts combined to complete what Voltaire had left imperfect. These were, first, the metaphysical theories of the Germans, which have since become famous under the name of Transcendentalism; and, secondly, the world-fact of the French Revolution. Transcendentalism, by introducing more spiritual and universal views into the estimate of mental phenomena, and of the relation of those phenomena to God and to creation, gave a more spiritual and universal aspect to poetry, philosophy, and history. Man, under the approving eye of this

system, claimed his primeval dignity as a citizen of infinitude; and then, while the apostles of this new system, with an energetic grasp of thought and a discursive courage of utterance worthy of their mission, were proclaiming its verities to the silent musings of the studious, came that glorious and enthusiastic explosion of unshackled France, which will thunder in the dastard and despairing heart of tyrants till tyranny shall cease to blast and to blacken the loveliness of earth. Would that its appeal had never been weakened by so much folly, selfishness, ambition, and blood! German Transcendentalism was a spiritual proclamation of man's infinitude; the French Revolution was a practical proclamation of man's brotherhood. Man the infinite, man the fraternal, these two brief phrases became the exponents of human history, so that all previous expositions became meagre, false, and cold. History, in its first form, was a chronicle; in its second form, immediately after the Reformation, a sectarian, controversial narrative; in its third form, through the influence of Voltaire, a sceptical description of possible fables and possible facts; in its fourth and present form, a eulogy of the triumphs of civilization. Yes! my friends, this is the crowning glory of the times in which we live, that whatever the darkness or the doubtfulness of the present may be, we can see in every incident of the past a progressive humanity, and a progressive humanity in every possibility of the future. We may see no party with which we can co-operate for political freedom, no sect under whose banner we can conscientiously contend for religious truth, no class of the community that realises our idea of duty; journalism may be venal, journalists may be dishonest, preachers of the Gospel may be hypocrites, social regenerators may be selfish adventurers, even our very friends may be the basest cowards—all this may be, all this is; yet, repulsive as this may be, we are bound to believe, and we are cheered in believing, that the wheel of perfectibility will roll on, as it has rolled on before, overwhelming despots' thrones, and priestly falsehoods, and every abomination of iniquity.

The various causes to which attention has been principally directed, as determining the aspect of civilization,

since historians and others have commenced to study the subject in the most elevated philosophical sense, are the following:—

In the first place, the physical position of nations. It is evident that a hot country and a cold, a country of mountains and a country of plains, a barren country and a fertile, a country with a large extent of coast and one altogether inland,—it is evident, I say, that these, and many other diversified features, must all have a marked influence on the culture of the inhabitants. The speculations respecting climate have often been exceedingly fanciful; but he who, on account of such preposterous speculations, should attempt to deny the influence of the climate, and of the general physical aspects of a country, would manifest a lamentable ignorance of the facts of human history.

In the second place, civilization is modified by national character and temperament. These are much more influential than physical position. It is questionable, indeed, whether a national character can ever be much changed, except from the admixture of a foreign population. The natives of France and of Germany remain precisely, in their notablest lineaments, what they were described by Roman writers as being two thousand years ago. And this transmission of national qualities, though it often lays the foundation of a monstrous national pride, yet becomes a conservative element of the most valuable kind, by in general preventing any changes but those which have a national adaptation. It tends also powerfully to nourish the feeling of the poetical and the love of the free.

In the third place, civilization is influenced by national tradition. All that has occurred in the history of a country, its battles for liberty, its discoveries in science, its triumphs in art, the successive changes in its government, its religious, its social, its political revolutions, its literature, its poets and its poetry, its philosophers and its philosophy, its great men, its great deeds, its great recollections,—all these are parts of an unbroken chain of national culture. They are indeed portions of the national character; the national character made visible and continuous. Even the very errors and superstitions

of a land are substantive components of its traditional successive education, and should not be left out in an estimate of that land's career.

In the fourth place, more influential than any of the preceding causes, are the general agencies that rise from time to time to mould and to rule the nations of the world. Such was Judaism; such were Grecian literature and Grecian art; such was the marvellous domination of the military genius of the Romans; such was the diffusion of the pure, and holy, and miraculous truths of Christianity; such was the appearance of Mahometanism; such were the Crusades; such was the conquest of England by the Normans; such was the invention of printing; such was the Reformation; such was Puritanism; such was the French Revolution; such, in our own day, is the application of the steam-engine to so many varied purposes. All these, conjoined with national culture and national character, compose what is denominated civilization.

There is one portion of civilization, however, which has not had anything like adequate attention devoted to it. Much has been said about its general agencies, but very little about its individual agents. This neglected department of one of the most beautiful of subjects, I propose to the best of my ability to traverse. I shall consider in succession, the Hero, the Poet, the Priest, the Artist, the Prophet, the Philosopher, the Apostle, and the Martyr. I do not suppose that I shall be able to accomplish all that I wish; but I shall be satisfied if I can succeed in urging you to look with more interest on the grand facts of history, and with more reverence on the missionaries whom God hath sent to live and to die for mankind.

ON THE LOGOS.

To the Editor of the Christian Pioneer.

Sir,—Permit me, through the medium of your useful periodical, to draw public attention to the above much-abused phrase. In all books of divinity, we find it used as synonymous with Jesus Christ. Trinitarians are continually putting it forth as the great stalking-horse of their creed. Engage with them in argument, and they

immediately evade your strongest proofs by sheltering themselves behind the Logos, which was "with God, and was God." In all their controversial discourses, we hear the changes rung upon the same phrase and text of Scripture. And Unitarians, it is to be regretted, sometimes admit this erroneous meaning of the phrase, and merely oppose to it other passages of Scripture; or, at least, they frequently give such an explanation of the text as does not wholly disprove the Trinitarian assumption.

Now, from a hasty examination of the Greek Testament, I find the word λόγος, used either in the singular or plural number, over *two hundred and thirty* times; and yet, in no instance is it supposed, even by Trinitarians themselves, to mean Jesus Christ, save in this passage. In the writings of John, alone, it occurs about *forty-five* times; and yet, in no other instance, if we except the spurious passage of 1 John v. 7, have they ventured to personify it, or to deduce from it an argument for the Deity of Christ. It is translated, of course, in a variety of ways, but in general means the Word or Gospel which Christ and his Apostles preached; and is not, nor can it be understood as, synonymous with himself. Thus, in John xii. 48, Christ says, "*The word that I have spoken*, the same shall judge him in the last day;" xiv. 24, "*The word which ye hear* is not mine, but the Father's which sent me;" xv. 20, "Remember *the word* that I said unto you." How unjust, then, to the Evangelist, to attach a different meaning to the phrase in this passage! Why not understand it, in its usual sense, to mean the Gospel, which was in the beginning with, or in the mind of God, and was the will of God?

But if not, let us in a few more instances explain it in the Trinitarian sense, and see what will be the result. In Mark iv. 14, we read, "The sower soweth the word." The usual explanation of this is, that Christ soweth the Gospel in the earth; but according to the *orthodox* rendering, it must mean that Christ soweth a God in the earth, even himself, the second person of the Trinity! Again, in the next verse, we read that "Satan cometh, and taketh away the word that was sown in their hearts." According to our key, therefore, we must learn from

this, that Satan has power over the second person of the Trinity to pluck him out of believers' hearts! Again, in Mark v. 36, "As soon as Jesus heard *the word* that was spoken." Here Christ himself, the second person of the Trinity, listens to himself, *the logos*, proceeding from the lips of those around him! And again, in Luke x. 39, "Mary sat at Jesus' feet, and heard *his word*." Here we must suppose Mary to have had the rare felicity of hearing the logos, or second person of the Trinity, proceeding from Christ, himself that second person! Nor is this all; for in Hebrews ii. 2, and again, xii. 19, the phrase λόγος is used to denote the Mosaic covenant; so that it too, in like manner, as the word of Christ, must have been Christ himself, the very and eternal God! Nay, farther, the phrase is frequently used in the plural number. There are οἱ λογοι as well as ὁ λόγος spoken of by the Evangelists; so that there must be not only one, but several second persons appertaining to the Trinity!

But, seriously, what an unwarrantable license to take with the words of truth, thus to pervert from its natural meaning a term of so very common use! and that, too, for the purpose of undermining the first grand truth of Revelation, the simple unity of God! But it will be said, that the Evangelist himself warrants this interpretation of the phrase in this instance; for, in the fourteenth verse, he says, "The word was made flesh." True, the word was made flesh. It was revealed *by* and *in* Jesus Christ. Christ, in his own person and conduct, was a *living exemplification* of the Gospel that he preached. He was the only-begotten of the Father; the only one "born of God," in the true spiritual image of the Father, "full of grace and truth." If "the word," however, were the second person of the Trinity, and if this were made flesh, then the second person of the Trinity is no longer a purely *spiritual*, but a *corporeal* being; no longer "invisible," but visible; no longer "immortal," but as much mortal as humanity; no longer "unchangeable," but liable to change; and therefore the second person of the Trinity cannot be God. And, further, if "the word" that was made flesh, were the second person of the Trinity, then, after it was made so, it became some-

thing more; and if it were God previously, after it was made so, it became something more; so that Jesus Christ, "the word made flesh," is something more than the second person! something more than God! Such are the absurd conclusions to which this supposition leads us.

But, finally, it will be said, that in the book of Revelation it is expressly affirmed of Christ that "his name is called the Word of God." True; he is "the word of God," and therefore not God himself; he is the revealer of God's will, and therefore called God's word; in like manner as Moses was made a God to Pharaoh, that is, God's word to Pharaoh; and thus the *word* which God gave to Christ, Jesus gave to his Apostles, who became *his word*, or the preachers of his word, to all the world. All the analogy of Scripture, therefore, proves that the logos mentioned in the first of John means the Gospel, an historical account of which he is about to write.

CLONMEL, 26*th April*, 1841. J. O.

POPULAR OBJECTIONS TO TOTAL ABSTINENCE.—No. I.

Abstinence versus Moderation, or Reasons for Abstaining entirely from all Intoxicating Liquors, in preference to Partaking of them as a Beverage in Moderation.

THE advocates of Total Abstinence are frequently addressed, by the apologists for moderate drinking, in language to the following effect:—We can see no harm in a man's enjoying moderately a cheering beverage. We would willingly and gladly go along with you in discountenancing the abuse of fermented liquors, and in recommending the use of them only within the limits of the most guarded moderation; but we see no necessity whatever for total abstinence.

The total abstainers reply;—We recommend abstinence instead of moderation because of its greater *safety, distinctness, practicability, and efficiency.*

1. First, we say, to abstain entirely from intoxicating liquor is safer than to partake of it in moderation. In abstinence we are farther removed from drunkenness than in moderation, and consequently are less in danger. In passing to intemperance, we go up to a certain point on the line of moderate drinking, and when we have ar-

rived at that point, when we have reached the boundary mark, beyond which is excess, we are certainly nearer to intemperance, we are more in danger of being swept into its fatal circle than before we started. In total abstinence we are safe at anchor; in moderation we are on a dangerous stream, that for a while gently, almost imperceptibly, carries us on, but which is usually found to increase in the strength of its current, till it conducts into the first large circle of a somewhat distant but most destructive whirlpool. In this circle, little suspecting danger, how many are carried along in a state of fascinating excitement! They are soon brought imperceptibly within the narrowing circumference and the strengthening current of the second circle, and of the third, the fourth, and onward, till, at last, bewildered, helpless, lost, they are swallowed up in the vortex of intemperance. Intoxicating drinks possess a peculiar property which renders them dangerous. If you are hungry, and partake of food, the hunger abates in proportion to the quantity of solid food you take, and you soon become satisfied, and cease eating. But how is it in the case of drinking intoxicating liquors for the purpose of quenching thirst? We all know that these liquors excite and stimulate in such a manner, that the more you partake of them, the more you want; and the more you drink, the more thirsty you become. This is not the case with unfermented liquors, as water or milk. Nature teaches you to know when you have had enough of them, by giving you a feeling of satisfaction in the quenching of thirst. Generally speaking, you will feel no desire to take more of them than is good for you; for they do not excite, like intoxicating liquor, what may be justly styled an unnatural, an artificial appetite. It is certainly safer to let alone altogether a liquor which possesses the dangerous quality of increasing the desire for it, in proportion to the increased quantity taken. Does not every one see, that to take none at all is the only plan of perfect safety? Will not those who have degraded themselves by intemperance tell you, that it was not their intention, when they took the first draught, to go beyond moderation? but the first draught called for the pleasure of a second, the second whetted the appetite for a third, the third

loosened the barriers of prudence and discretion, and the next swept away all self-control, washed down all good resolution, and they were then prepared for any quantity, having become reckless as to excess and to everything. Now, if they had resolved to act upon the principle of total abstinence, would there not have been a greater probability that they would have preserved their sobriety; would not their resolution have been more effectual against temptation, and would not the temptation have had less force than when the appetite had been strengthened, and the conscience weakened, by partaking of the insidious draught in moderation? Will not every one admit, that the safest way of avoiding drunkenness is to abstain from that which causes drunkenness? To abstain must certainly be more safe than to partake. This appears self-evident; so completely so, that it is difficult to find any illustration to make the matter more plain. However, let us endeavour to illustrate the subject, by supposing the master of a household to have a certain article in his house that is pleasant to the taste, but if partaken of freely, productive of death. We will suppose it, when taken in very small quantities, to produce the most pleasant sensations, and delightful fancies, and a keen, irresistible craving for more. Which would the master of that house recommend to its inmates as the path of safety,—moderation or abstinence? What, supposing him to be a kind master, would he say to his servants whom he loved and valued; still more, what, if he were a father, would he say to his children? Would he say: Take of that pleasant luxury in great moderation, else you will fall victims to its deadly qualities; observe, you are safe only in the most guarded moderation? Oh! would he not rather, in the urgency of anxious affection, exclaim; "My friends, my children, touch not, taste not, it is poison, it is death; to partake at all is fraught with peril; abstinence alone is safety." Such, we cannot question, would be the language of strong and wise affection. Such is the language we would address to our fellow-men, our brethren of the human family, in reference to the use of the poison alcohol, with whatever ingredient it may be mixed, under whatever name it may pass. We know the danger that lurks within it. We

know, from the most painful and frequent observation, its powers of destruction; its innate energies of ruin, not only to health, but to intellect, and affection, and the immortal soul; and therefore, in brotherly love to all, we would exclaim, "Abstain, abstain!" We speak to you not in hostility, but in affection. We presume not to dictate; we wish to convince, to persuade you in behalf of your own good, for the sake of yourselves, of your families, of your neighbours, to abstain from that which causes so much individual, domestic, and social suffering; to deny yourselves a luxury which is so full of danger, and which entails such an appalling amount of crime and wretchedness. F. H.

CONTRAST OF CHRIST'S TEACHINGS AND OF PAUL'S WRITINGS.

To the Editor of the Christian Pioneer.

Sir,—The title of these extracts does not fully embrace the subjects treated of in the papers from which they are selected, although it expresses the specific object to which I wish at present to draw the attention of your readers. The general argument involves, among other things, the doctrine, or question, of the Apostolic inspiration and authority at large; and as some of our author's remarks on this topic, are requisite to understand his estimate of Paul's writings in particular, I now select part of a chapter on that head. Christophilus.

* * * To avoid misapprehensions and unnecessary discussions, let it be observed once for all, that no question is made as to the inspiration of the Apostles in a certain manner and degree. They were inspired with the gift of tongues—with the power of working miracles—occasionally with the discernment of spirits, and with prophetic notices of "things to come." They were also invested with a special authority and powers for the government of the infant Church, when it was required. Upon these, and some similar points, we need not expatiate, because they do not affect our argument, and we have no objection to the views generally entertained on the subject. More particularly, no question is made of the Apostles having

enjoyed the promised aid of the Holy Ghost, in bringing things to their remembrance which had been taught by their Master, and in bestowing the consolations and fortitude which might be requisite to support them in the trials and afflictions to which they were exposed. But, with regard to the *doctrine* of Christianity, we assert that *it* was completed by Christ himself, and that all which we find in the writings of the Apostles ought to be considered in subordination to this fact. The Epistles are to be interpreted by the Gospels, and not the Gospels by the Epistles. It is of importance that this state of the question be constantly kept in mind. The object of our argument, is not to depreciate the peculiar gifts and authority of the Apostles in their proper place, but to mark the difference between them and their Master, and to show his peerless superiority.

Upon this subject, we may first take notice of certain general grounds, on which there has arisen a different opinion, *viz.* that the doctrine of Christianity is more fully developed in the Epistles than in the Gospels. This opinion rests upon some expressions used by Christ to his Apostles, in which he said, that he had many things to tell them, which they could not bear at the time, but which they should know hereafter; and this is coupled with the promise of the Spirit "to teach them all things." Whence it is concluded, that when the Apostles composed their Epistles, they were acting under this influence, and completed the doctrine of their Master. And as these writings were not composed and published for a great many years after the ascension, it is farther alleged, that the Apostles were meantime *preaching* the same things, and that their Epistles are in fact specimens of their ordinary sermons.

Now, with regard to the promise of further teaching by the Spirit, it may be remarked, that while it is expressed in general terms in one passage of the Gospels, yet in another it is distinctly described and limited to the purpose "of bringing all things *to their remembrance*, whatsoever he had taught them." The tenor of their general commission runs in similar language. "Go, teach all nations whatsoever *I have commanded you*." There is nothing either in the promise or the instruction

about matters of doctrine which were to be in future revealed to them. When, indeed, we find that they had a special revelation, we ought to attend to it; but these cases are few, and relate to their own personal conduct, and the government of the Church in peculiar circumstances, or to prophetic notices. It is about matters of general doctrine that we are alone concerned in our present inquiry. On that subject, the source of the Apostolic inspiration was properly the living voice of Christ himself. He was to his disciples what visions, or the voice of angels, or the word of the Lord, or the suggestions of the Spirit, had been to the ancient prophets. His words were *the* WORD of God, and his hearers, who received and cherished it, became its depositaries; they were *inspired* by *it*, or with *it*, as truly as ever any prophet had been by any message or doctrine from Heaven.

There was, indeed, this difference, that whatever *he said*, he said it not to *one* but to *many*, whereas the word of the Lord, in old time, came separately and individually to the prophets; but this did not alter the character of the thing. The material sun is not less the source of light and life to any man because it shines alike on millions at the same time. And herein was fulfilled the desire of Moses, "Would to God that all the Lord's people were prophets;" also the prediction of Joel, "that in those days God would pour his Spirit upon *all* flesh," without regard to sex, to age, to condition in life, or to official character, *all* should enjoy in common what was equivalent to the special visions and dreams of inspired men in older times. Henceforth, Christ was to be the only "way, and the truth, and the life, whereby men could come to the Father." All the disciples of his religion were to be "in him as he was in the Father"—to receive the knowledge and influence of that doctrine and grace from him, which he received from the Father. He was to be the sole Mediator, or channel of intercourse, between God and man; the ancient system of "individual vision and prophecy was sealed up." (Dan. iv. 24.) In this way, the inspiration of the Apostles was, indeed, more plenary than that of the old prophets. "He that was least in the kingdom of Messiah was greater than

they." But it was not a *personal* inspiration, peculiar to individuals, and direct from God to them.

Nor were the twelve in this way inspired with any faculty of understanding and illustrating the doctrine of their Master more than others. They had, indeed, enjoyed the opportunity of being more fully acquainted with *all* that their Master had taught; and in that view, their inspiration was more full than that of the other attendants on our Lord's ministry. But these advantages did not put them on any equal or similar footing with their Master, whose inspiration arose directly from "the Father dwelling in him," and "showing him all things that he himself did." There appears no sufficient ground, therefore, from the promise of Christ recorded in the Gospels, to infer, that the Apostles were to receive any additional revelation of *doctrine* by the Spirit, which had not been taught by himself personally.

It has been alleged, however, that after his resurrection he instructed the Apostles more fully in his doctrine, during the interviews he had with them for the forty days that intervened before his ascension; and that in their sermons and Epistles they develope the instructions they had so received. To a certain degree, this is true. Upon those occasions, we are told, he opened their minds to understand the Old Testament Scriptures, in those instances in which they testified of himself. So long as he lived with the disciples, they could never be made to believe that he should be put to death. This idea was totally inconsistent with their preconceived notions of the Messiah, whose destiny they supposed was to be that of a triumphant temporal Prince. Their Master, indeed, had foretold them, in the plainest terms, that he would be taken and killed; but "they *would not* believe him." This was a thing which could not be impressed on their minds till the event actually took place, and therefore they were not in a condition to listen to, nor to understand the Scriptures upon that point, till after the resurrection. Then he showed them "how it was written, that Christ ought first to suffer these things, and afterwards enter into his glory."

Besides, it is remarkable that none of the historians who undertook to record what Jesus had *said*, thought

it requisite to mention the particulars of any of those *post mortem* conversations; nor that the Apostles refer to them as authorities in their Epistles. Why was this? Was it not because the subject of them was so palpable, after the event had taken place, and after the attention of the disciples was pointed to it, that there was no need to give particulars? Every Christian, who was so disposed, could discover the principal passages in the Prophets, and make the application himself. And this appears, from the book of Acts and the Epistles, to have been a favourite practice. It was, indeed, the most natural argument to use with Jews or Jewish proselytes, in order to convince *them* of the mission of Jesus, and the spiritual nature of Messiah's kingdom. But in these respects, such arguments were only of the nature of evidences and defences of Christianity. The account or view which the Old Testament gave of what Christianity was, otherwise, was necessarily obscure and defective. Such evidences, or such illustrations, could not add anything authoritative and doctrinal to a religion designed for, and adapted to be universal—addressed to mankind at large, of every nation and age of the world. The arguments from the Old Testament were addressed to the Jews, and important in that particular generation; but whatever Jesus taught as part of his special doctrine, was universal in its import and application.

If the Apostles had thought, or been instructed to such effect, some of them would have preserved a record of Christ's teaching *after* his resurrection, as well as before his death; or they might have made some digest of the general scope of the prophetical doctrine concerning the kingdom of Messiah. But we have nothing of that sort, unless it be the Epistle to the Hebrews. In substance, it looks something like this; but when we consider it particularly, we discover no mark of such authority in it. It is not authenticated, like the other Epistles, by the name of any Apostle. There was even a question in the early ages about its authorship; and although it has been generally ascribed to Paul (and this may be the most probable opinion), yet this uncertainty, and in reference to the above idea, deprives it of the authoritative sanction of any one Apostle, and still more

of a collegiate digest. Neither does the writer pretend to rest his views and illustrations on any *tradition*, as having been identical with what Christ himself taught after his resurrection. In fact, the entire style and form of it is not authoritative, but argumentative. And when a writer, but especially an anonymous writer, argues with his reader, he rests his credibility upon facts or principles that are common to the reader as well as to himself; and the inferences he wants to establish from his premises, are to be judged of by the reason of the party he addresses, and not by deference to the opinions or authority of the writer.

This observation, in some measure, applies to parts of the other Epistles as well as to that of the Hebrews; but the other Epistles have the advantage of being unquestionably the production of one Apostle or another. It does not appear upon the face of any of the other Epistles, however, that there is anything in them purporting to have been the *additional personal instructions* which Christ gave to his disciples after his resurrection; and therefore they do not at any rate embody the inspired words of Christ, nor rest directly upon *his* authority, as the doctrines of the Gospels do. Let us proceed to inquire, therefore, what these Epistles themselves profess to be in respect of authority and inspiration.

We have seen the claims which Jesus put forth in support of *his* inspiration and authority, and how it was supported by the testimony of John Baptist, by voices from Heaven, and by the miracles he wrought in proof of his mission and doctrine. All is clear and positive to the point—nothing equivocal—nothing reserved. Compare the claims and professions of the Apostles in this respect. Remember, we are speaking at present only of doctrine. They uniformly introduce their Epistles with a claim of attention as being from the *servants* and missionaries of Jesus Christ. They preached *him*, and not themselves; therefore *his* doctrine, and not their own, in their usual ministrations. In their special Epistles (and we will take Paul's as the principal), they do not profess, as individuals, to have any doctrine of their own to propound. They take it for granted that the churches know the Christian doctrine, having been already in-

structed orally. Their object is, properly, exhortation rather than teaching; and advice, or authoritative commands, in matters affecting the personal conduct and local affairs of the persons to whom they were addressed. The Epistles also contain *arguments* in evidence and defence of Christianity, adapted to the circumstances of the times and to the particular objections and prejudices of the Jews. In all these things, there is a marked difference between the style and subject of Christ's teaching and that of his Apostles.

It is clear, from internal evidence, that the Apostles themselves were habitually impressed with this fact, and even specially advert to it. Thus, Paul (Rom. xv. 14), "And I myself also am persuaded of you, my brethren, that you are full of goodness, filled with all knowledge. * * * Nevertheless, I have written to you as putting you in mind." (1 Cor. i. and iii.) "I beseech you that there be no divisions among you; for one saith that I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you, or were ye baptised in the name of Paul? Who is Paul, or who is Apollos, but ministers?" In the same Epistle, chapter vii. he makes an express distinction between what he exhorted to in the way of prudence, and what he taught in the name of the Lord. Thus, speaking of marriage, "under the present distress" to which the church was subject, he advises celibacy, and quotes his own example; nevertheless, this was said, "not by commandment, but by permission," as being only his own opinion and advice. But in another matter he says, "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife; but for the rest speak I, not the Lord." Here it is obvious that he is not asserting any immediate or inspired source of instruction and authority; but referring to the doctrine which Jesus taught personally, when he abrogated the right of divorce which Moses had allowed the Israelites, and authoritatively confirmed the indissolubility of the marriage tie.

In the Second Epistle to the Corinthians (i. 13), we

have a similar reference to the Gospels, or personal teachings of Jesus, as the supreme authority in the church:—"For we write none other things unto you than what ye read and acknowledge, and I trust ye shall acknowledge to the end." Galatians i. 9, "If we, or any man, or an angel from heaven, preach any other *Gospel* unto you than ye *have received*, let him be accursed." 1 Thess. iv. "I beseech you by the Lord Jesus, that as ye have received of us how to walk, so to do; for ye know what commandments we gave you *by the Lord Jesus*." 1 Tim. vi. 2, "These things teach and exhort; if any man teach otherwise, and consent not to wholesome words, *even the words of our Lord Jesus Christ*, * * * he is proud," &c.

In all these, and similar instances, it appears that the Apostle has constantly on his mind, and assumes the thing to be understood, by all well informed Christians, that their faith and obedience were due solely to the doctrine and precepts of Christ, which they had the means of knowing *before he wrote to them*. He only applies the doctrine to particular cases, and exhorts them to be steadfast in their adherence to it. And how did they know it? or for what purpose did our Lord teach personally, and did his attendants report his teaching, and the Evangelists record it, but to furnish the church with the principles of its faith, and the rules of its obedience? We say, this fact is distinctly implied and alluded to in the whole style of the epistolary writings. It did not require to be formally asserted or advocated; because nobody was ignorant of it, or questioned it. And if, as in the church of Corinth, some sectarian spirits *acted* in contradiction to the general understanding, it was thought a sufficient refutation of their errors, to point out the inconsistency of their conduct in regard to this universal sentiment or catholic doctrine of the church.

The foregoing observations have a reference to the *prima facie* view of the case; to the style and tone of authority, contrasted in the instances of the Apostles and their Master; and to the marked difference between them. Is not this a presumption, or rather in itself a proof, that we should pay the highest regard to the doctrine of Christ, and interpret that of the Apostles in

subordination and conformity to it. In short, that the *writings* of the Apostles only hold a secondary place in the Christian system. And if so, then the practice of quoting detached texts from the Epistles, and giving to them the same weight as the words of our Lord, is unwarrantable, and should be put a stop to. This is the conclusion at which we aim, and wish to keep in view.

CONVERSATIONS AND TALES, ILLUSTRATIVE OF CHRISTIAN FAITH AND CHRISTIAN PRACTICE.

No. II.—Faith and Works.

Alice Mordaunt was, in the most beautiful sense of the word, a Christian, and her character presented a striking contrast to that of Minna. Never so happy as when contributing to the happiness of all around her, her whole life was a living sermon, a daily illustration of those blessed truths in which she herself gloried, delighted, and believed. Satisfied that Christianity is an active rather than a passive principle, she regarded devotional and religious exercises not as an end, but the grand means which God himself has laid down to preserve his children in the ways of holiness. Prayer she viewed as a sacred privelege; it was *so* natural to lift up the heart to Heaven, that no *Christian*, she thought, could live without these inward breathings; nevertheless, she knew that every one was not a true worshipper who *did* pray. Although, morning and evening, it was her delight regularly to engage in the duties of the closet, she would have esteemed it no sin to sacrifice these to any call upon her benevolence, remembering that had she neglected the performance of the latter, she could not have the Almighty's blessing with the former; and the words of the Saviour, "Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he who doeth the will of my Father who is in Heaven," she could not forget. She particularly joyed in pious discourses, and was always happy when she met with a kindred mind with whom she could freely converse on sacred subjects; but she believed it constituted no portion of religion, to be *constantly* dilating upon the same topic; nay, if we conscientiously attended to our

worldly avocations, such a thing, she fancied, was almost impossible. "Nothing, engaged in with a Christian spirit," she was in the habit of saying, "was a sin to the Christian;" therefore innocent amusements she occasionally partook of, while those elegant accomplishments which throw a charm over existence also shared a part of her attention, taking care ever to keep them within due bounds as to the time they occupied. Believing that all things are of God, that He compasseth us about on every side, and retaining an abiding sense of his presence and protecting care—relying on the promises of Jesus, whose divine precepts she contemplated as the guide of her steps and the rule of her conduct,—Alice was habitually cheerful and happy; all loved her; she had ever a kind word or look to bestow, and there was a something so sweet and winning in her whole deportment, that even Minna, in spite of herself, felt sometimes instinctively attracted towards her. "I am glad, my dear cousin," said Charles, on entering the library one morning, where Minna was seated, looking over some Scriptural representations, "to see you walk oftener with Miss Mordaunt; she is a sweet girl, and you must benefit greatly by her conversation." "It is hardly possible," answered she, drawing herself up with an air of importance, "to keep from associating with a person with whom one comes in daily contact. Alice may be a very good moral character; but what does *that* signify? She is not possessed of the true light, therefore can claim no right to the name of Christian." "What do you mean by the 'true light,' Minna?" "That which I think you are all destitute of; for instance, like yourself, she has got none of the 'Spirit;' she is continually descanting upon personal righteousness, as if *it* were everything, and faith nothing; and believes, that what is no better than 'filthy rags' can obtain for her the favour of Heaven." "And yet what *you* denominate as no better than 'filthy rags,' was esteemed by the Apostle to be in the sight of God of great price. How do you reconcile the two together?" "The inspired writer must have meant those good works that flowed from a *right* faith, and even *they* were never to be put in competition with the source from whence they spring." At this moment,

Mr. Mornton, accompanied by Alice, entered the apartment. Minna thought this a favourable opportunity for endeavouring to convert her hearers, and continued a long harangue upon the necessity of belief, and the utter worthlessness of right practice.

"My dear child," said her father, "stop; it is absolutely painful to listen to you. Why should you distort in such a manner the plain meaning of Scripture? Does the example of Him who spake as never man spake, sanction sentiments like these? How different was *his* language, 'I must work the work of Him who sent me, while it is day; for the night cometh when no man can work.'"

Charles. "And ought *we* to presume to be wiser than He whose whole life was a perfect exemplification of all that was great, and noble, and excellent? is man's faith stronger than *his* was? and did *his* supersede acts of beneficence and holiness? Believe me, Minna, that would we inherit the promises, we must cherish those dispositions and affections which only can secure to us their enjoyment. Would we receive a crown that is imperishable, we must endure temptation as becometh the children of the Most High; would we reap, we must sow; would we obtain mercy from Heaven, we must be merciful to our fellow-men."

Alice. "As without faith it is impossible to please God, so without holiness no man shall see the Lord. We cannot, therefore, how much soever we may desire it, separate the two. Faith, from its very nature, is an active principle. Were it otherwise, it would cease to *be faith*, and become some vague, self-delusive chimera, displacing that entire belief and trust in a gracious and all-wise Ruler which alone can yield the peaceable fruits of righteousness."

Minna. "It is all very easy to talk upon the matter; but if you think to obtain eternal life by a few miserable deeds done in the body, or in any other manner than that which God has already laid down for our acceptance, you will be wofully disappointed: when Christ expired upon the cross our salvation was finished."

Mr. M. "You would make religion a very simple thing, my love; instead of watching, and praying that

ye enter not into temptation, you would imagine that the whole armour of God is already laid over you. I cannot conceive anything more dangerous, more injurious to our progress in well-doing, than the supposition that we have only to believe our salvation is wrought out, to be accepted of the Almighty. Blessed be Heaven, the *means* of so glorious an event are wholly completed, in that affecting hour when the Redeemer uttered these solemn words, *it is finished;* but it depends upon ourselves whether or not we benefit therefrom. We dare not expect a miracle performed in our favour; as the tree falls, so will it lie; as death meets us, judgment will find us."

Minna. "But will you deny that Jesus is our wisdom, our righteousness, that he has put away sin, and become a light to our feet?"

Mr. M. "He is wisdom to the meek and humble in spirit, who are willing to receive his word as their guide; he has been made of God righteousness, but only to those who obey his injunctions, and devote themselves to his service; he has indeed put away sin, but only to those who will be rescued from its shameful dominion; and he became a light to the feet of them who are disposed to walk in his paths."

Charles. "Remember, my dear cousin, that the whole of the Saviour's life was one of activity and usefulness. Faith was likewise constantly and strongly inculcated; but never to the exclusion of practical virtue. All his teachings were replete with the purest morality, and the longest sermon he ever delivered, was fraught with these beautiful lessons of wisdom."

Alice. "'And herein,' says he, 'is my Father glorified, that ye bear much fruit, so shall ye be my disciples; if ye love me, keep my commandments, and by this shall all men know ye are my friends, if ye have love one to another.'"

Minna (impatiently). "Miss Mordaunt, you are perpetually quoting to me those texts, as if there were none other in the whole Bible; how often must I repeat, that we cannot keep the commandments, and that it is Jesus who keeps them for us."

They could hardly refrain from smiling at such a reply.

At length, her father asked, how she could allow herself to indulge in such a perversion of truth? adding, "Would Christ, in his own simple and impressive language, have required his followers to take his yoke upon them, and learn of him, had he known their inability to comply with the demand? would he have left us an example that we should follow his steps, if, from our nature, we were unqualified to do so? Impossible! You do not discriminate rightly, my dear. Faith we must first possess, and good works, as a natural consequence, will follow; *they* are the *only* test and criterion of our entire credence in God's word; in no other way can we evince our love to the Great Father of all; and the purer and stronger our belief, the more active will be our charity, the more unwearied our exertions in labours of usefulness."

Charles. "You recollect, Minna, that when Paul was converted to Christianity, and the light of the glorious Gospel was spread abroad on his heart, he counted not that he had already attained, but, satisfied that far more was requisite than a mere assent of the understanding, he was strenuous to add to his faith virtue, and forgetting those things which were behind, he pressed forth unto those which were before, nor rested till he had reached toward the mark for the prize of the high calling of God in Christ Jesus. But I would not," continued he, "be misunderstood; of ourselves, in one sense, we can do nothing: we must ask if we would receive, and if we receive not, it is because we have asked amiss." "Oh, yes," said Alice, feelingly, "we are poor, weak, sinful creatures, and cannot be too sensible of our dependence upon our Creator; but our feeblest efforts to serve him, I know he will approve of. If we cannot perform the act, he will accept of the intention; and we have only to seek his Spirit's aid if we would be holy."

Minna. "I never knew better theorists, Alice, than you and Charles; however, it is one thing to declaim, and another to feel. You are completely ignorant of the various windings of the human heart; you know not the secret workings of pride and self-righteousness *there.* You forget the artifices of Satan, or you would discover in that enthusiasm, for what at most is but rags, 'a scheme of the Evil One to keep you from Christ.' Oh,

if you felt as the people of God feel!—ay, you need not smile both of you; but what else can be expected from persons in *your* condition," and a tear, partly of mortified vanity, and a real anxiety for good, glittered in her eye, and stopped for a moment the current of her ideas. "I was about to say," she added, after a pause of short duration, "that if you each felt as you ought, you would associate more with God's people than you do; you would rejoice in availing yourselves of every opportunity whereby you might hear the word preached according to knowledge; in sermons, you would seek for pure evangelical truth, rather than eloquence and talent; you would indulge less in worldly conversation; more of your time would be given to meditation and prayer; and *you*, Alice, instead of wasting your voice on songs which can yield neither profit nor pleasure, would employ it in singing the praises of your Maker."

Alice. "But I couldn't pray and sing psalms the whole day; I should then neglect my worldly duties."

Minna. "And what has a Christian to do with the latter? Oh, if you but knew the Rosemores! I have seen them in the midst of their occupations, often half-a-dozen times a day, fall down on their knees; and did any of their acquaintances chance to call when thus engaged, they were invited to enter and join in the service. No subject, excepting religion, ever passed their lips; there was no carelessness, no lukewarmness about *them*."

Mr. M. "Let me persuade you, my dear child, that 'devotion is not the whole of religion.' Love to our neighbour constitutes as truly a part of both as love to God; if ye love not your brother, whom you have seen, how can you love God, whom you have not seen? Neither ought we to confine it to the closet or the sanctuary; its nature is universal, and must be incorporated with every feeling and action of our lives."

Charles. "'Though heavenly in her origin, her nature, and her destiny, religion is not so purely ethereal as to turn away from the scenes of this low diurnal sphere, as beneath her notice, and unworthy of her regard.' It must be carried into every transaction of life: and the duties of home, the amendment of our tempers, the improvement of our hearts, are as much a part of religion

as the observance of the Sabbath, or the performance of devotional exercises." "Yes," returned Alice, "and for these important ends we must love God with all our heart, and soul, and strength; not that *He* can profit from *our* services, for He is infinitely happy in himself, but that *we* may derive advantage therefrom."

Minna. "That is the rock on which you split. You are always enlarging upon love to God, but how seldom do I hear you speak of love to Christ? Now, until you can contemplate him as your *all*, you are living in a state of darkness and error."

Alice. "Under God, he is everythiug to us. We receive him as the glorious Messenger, whom the Almighty has given his creatures to bless and guide them on their way to immortality. When we reflect upon his pure, his spotless, his sinless excellence—his self-denying virtue—his devotion to the cause of God and duty, and to the whole of the important ends for which he was ushered into being, we feel that it is utterly impossible to love him too strongly. In exact proportion as we love the Father, must we love the Son: the idea of the one is *so* closely associated with that of the other, that we cannot separate the two. When we think of the boundless mercy of the former, sending the latter to live, suffer, and die for *us*, we are overwhelmed with gratitude; and when we remember Christ's *willingness* to comply with the demand, the mind equally partakes of the same heavenly sentiment. Oh no," continued she, her whole countenance glowing with pious enthusiasm, "we shall never offend our Maker by reverencing that Being with whom *he* expressed himself well pleased. Where should we have been without *him?* I regard him as everything but the everlasting, unchangeable Jehovah."

Mr. M. "Your opinions and feelings regarding the Redeemer, Alice, are beautifully just; and the fruit which springs from such a faith must, whatever others may aver to the contrary, be good and pleasing to God. I intend, Minna," turning to his daughter, "at some future opportunity, to narrate to you a short history of two ladies, both Trinitarians, with whom I happened to be acquainted in early life. An incident which I shall

mention of each, will perhaps convince you far better than argument, that faith without works is dead, being alone."

Here Mr. Mornton was called away to speak to his steward; and Minna remarked, "that nothing her papa could say of anybody would ever persuade her she was in error."

Charles (feelingly). "Do not say so,—oh, do not say so, my dear cousin; a few short years since, and had any person even hinted at the possibility of your adopting your present sentiments, you would have smiled at the very idea of such a thing, and repelled the supposition with almost indignation. I recollect the period when *my* mind, too, was comparatively shrouded in mental darkness, and till it rested on the life-giving truths of Unitarianism, it never knew *real* peace; *now*, my hopes are anchored upon a rock which is sure and steadfast; on *it* I fearlessly, and with unbounded confidence, repose my *all;* I know in whom I believe, and feel persuaded that God will keep me until the great day."

"Were *you*, Mr. Herbert, ever a Trinitarian?" asked Alice, with a look which seemed to add, "Trinitarianism! oh, 'twas unworthy of a soul like yours."

At Miss Mordaunt's request, Charles acquainted her with much relating to his religious experience, from the hour in which he first entered the house of his uncle, till his conversion to the Unitarian doctrine. "I date a great deal," continued he, "of my spiritual improvement to the conversations I speak of. *You*, Minna, may probably remember them; poor Sophia was alive *then*." Although extremely young when she lost her sister, Minna cherished her memory with a sacred affection, and still, unknown to any, very often visited the spot which contained the remains of one so dear to her; but she seldom spoke of her, and now merely replied to her cousin's observation, "that she had a confused recollection of some such conversations."

Charles (smiling). "Although only six years of age, you reasoned far better than you do now; but I do not give up the fond belief of yet seeing you all and more than you were before." And Charles was the only one of her friends who did not despair of an event so longed

for; he knew the mind which he had helped to form himself, and he felt persuaded that in time it would burst the trammels of its new-formed faith. It was perfectly demonstrable that, for the present, she was under the influence of a strong delusion—that she took for granted to be true, much which in reality she could neither reconcile nor comprehend—that she was carried away by her feelings instead of being led by her judgment,—and so satisfied was he as to the justness of his conclusions, that he felt persuaded had any one requested Minna to state the principles of her faith, she could not have connectedly told her own belief. Besides, she was too young to have yet studied the subject of religion; in her whole life she had never read but two controversial works, and *that* was during her residence at the Rosemores', when they had put into her hands the "Righteousness of God," and the "Atoning Merits of Christ." These she had perused, and wondered while she did so; she had never heard the mystery of grace so explained before, and because it was wonderful, she concluded it must be true likewise. A few conversions, too, during the time of the Revival, tended to strengthen her newly-formed opinions. Nothing, she was convinced, but an immediate miracle could have effected so sudden a change as she learned had been wrought in the hearts of several individuals; and when in church, one Sabbath evening, she herself had actually shed tears at a remark of the minister's, which—her feelings already worked up to the highest pitch of enthusiasm—accidentally touched upon her natural sensibility; *that* circumstance she attributed to the power of the Spirit; and from the same moment, she was pronounced to be a converted person.

Mr. Mornton and Henry alternately hoped and despaired. Charles alone believed the spell *would* break, though it might not be in a month or a year. However, all agreed that the utmost tenderness, caution, and prudence were requisite, combined with gentle, though not unreasonable firmness. Henry was the only one who was apt to lose his temper upon these occasions; but from the nature of his profession, being a physician, and already engaged in an excellent practice, he was seldom at home, and therefore came little in contact with his

sister. His cousin, who had not yet obtained a congregation of his own, resided constantly at Elm Park, occasionally officiating on the Sundays for his brother clergymen. A good deal of his time was also passed in teaching Alice to draw, and instructing her in the various branches of learning. From delicate health, her education had been greatly neglected; and as her parents were not rich, Mr. Mornton was anxious to save them as much expense as possible in that way, and for this benevolent purpose first requested his daughter to undertake Charles's duty, which she absolutely refused to do—declaring, "that all accomplishments and learning were sinful, and she would never be the instrument of leading a fellow-creature onwards to destruction." It was needless to argue the matter, and the former kindly offered his services. Although Alice was exceedingly fond of music, she was but a very indifferent performer, and would have been glad had Minna occasionally accompanied her in a duet, as the best means of improving her style of playing; and one morning, when the latter had rendered herself more than usually agreeable, she ventured to ask her companion's assistance:—"Do, Minna, play a few bars with me; oblige me for this once." "And do you imagine that my refusal proceeds from a wish to *disoblige?* no, Alice, were I not satisfied it would be a sin to comply, I should instantly do as you desire; and I am astonished that *you*, who I begin to think *mean* well, although good intentions can avail us nothing in the sight of God, can spend so much time in playing and singing with my cousin every evening, as you do." Miss Mordaunt smiled:—"We never exceed an hour at most; and Mr. Herbert understands music so thoroughly, and I find the flute along with the piano really useful."

Minna. "But would not that hour be more profitably employed in reading the Scriptures, or conversing upon religion."

Alice. "There is a time for everything, my dear Miss Mornton; and as to your cousin's conversation, I am surprised you can find fault with *it*. Do you not observe how much he is in the habit of spiritualizing all he says, so powerfully evincing how deeply Christianity absorbs his thoughts."

Minna. "Charles is no more a Christian, Alice, than you are yourself; and if he ever gets a church, he will find that he has other duties to fulfil besides teaching people music and drawing, and encouraging them in all the idle vanities of this sinful world."

"And I hardly know any man who is better qualified, or who will more religiously perform these sacred duties, than Mr. Herbert. His whole soul is in his work; his whole powers are devoted to the cause of God and goodness; yet even then I do not imagine he would consider it a sin to employ a spare moment in assisting a friend to play correctly a few bars of music." "Ah well, take your own way; but, remember, yours will be a fearful reckoning. Perhaps I sin in sitting with you so long." And she rose and left the room. Yet notwithstanding Minna's numerous resolutions to the contrary, she sometimes unconsciously found herself bending over Alice, when the latter was engaged with her pencil. When Charles chanced to be absent, her natural goodness of heart would not allow her to see a beautiful landscape spoiled, when a few hints from herself might be of service; she *even* one day took the brush to alter a leaf which was not correctly shaded, and to soften the hills, which had been made too dark in the distance; but almost immediately put it down, saying, "This is a sad waste of time; I fear, Alice, you have made me sin!" "No, Minna; you have done as you would be done by, and I thank you sincerely for your ready aid; I know you will feel happy all day." The former shook her head, and prayed that she might never again be surprised into such a worldly act.

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from p. 210.)

CHAPTER XIV.

VERSES 1, 2: "At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do show forth themselves in him." This Herod, surnamed *Antipas*, was the son of "Herod the king," who was monarch of Judea when the

Master was born. "Herod the king" was elevated to the throne by the Romans, after their conquest of the Holy Land. After his death, his kingdom was divided into four separate jurisdictions, called Tetrarchies; hence a tetrarch is the governor of the fourth part of a kingdom, country, or province. The Herod mentioned in the text was such a governor, ruling over a quarter of the dominions of his father. Of "Herod the tetrarch" we have but few particulars in the New Testament history. It appears, from this chapter, that he married Herodias, the wife of his brother Philip, who was still living. Being reproved for this act by John the Baptizer, and having imprisoned that fearless rebuker of immorality, he was induced to put him to death, by the malignity and artifices of his wife and step-daughter. It appears that he afterwards sought the life of Jesus; for, in Luke xiii. 31, it is written, "The same day, there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee." Herod was tetrarch of *Galilee*, and, in that capacity, exercised the office of judge in all matters coming within his own jurisdiction. Hence, when Jesus was accused before Pilate, and when, in the course of the investigation, the Roman governor learned that his prisoner was a Galilean, he sent him to Herod:—"And, as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time." It is related by Josephus, that this Herod engaged in a conspiracy against Tiberius, the emperor of Rome, which was discovered, and the tetrarch banished, first to Lyons and then to Spain, where he, with Herodias and her daughter Salome, perished miserably in exile.

The saying of Herod, when he heard of the fame of Jesus, that John the Baptist was risen from the dead, is a striking instance of the power of conscience in the sinner. The victim of his sin is ever before his eyes: whichever way he turns, in whatever occupation he engages, alone or in society, in gloom or in gaiety, awake or asleep, he is haunted as by a spectre. Riches, pleasure, power, or honour, have no efficacy to shield their guilty possessor from the poisoned arrows of remorse. We may array our heads with the jewelled crown; we may

bear a golden sceptre in our hand; we may clothe ourselves in purple and fine linen; we may fare sumptuously every day, on viands the most costly that wealth can purchase, the most delicious that foreign climes produce, or skilful cooks prepare; the nobility of the land may kneel before us in homage; crowds may shout in our train, and distant kingdoms view our power with respect and awe;—yet, if our life have been stained with misdeeds, if our conscience be tortured by images of remembered guilt; we *must*, amid all this external splendour, dwell in misery, alarm, and horror. Such was the case with Herod the tetrarch; the image of the headless Baptizer ever stood between him and prepared enjoyment, and turned his expected pleasures into gall and wormwood. The unreflecting are prone to admire the trappings of a court, to envy their possessor, and to imagine that his life must be a life of happiness; but when we remember the base crimes of which almost all monarchs are guilty, and the agonies of remorse which they consequently endure, better, far better it is, to dwell in a peasant's hut, with the rudest fare and the coarsest clothing, so we have peace of mind therewith, and the joys of an innocent life and approving conscience!

Immediately after the circumstantial narrative of the death of John the Baptist, is related a signal miracle performed by Jesus—that of feeding five thousand persons with five loaves and two fishes. This exertion of supernatural power is its own best commentator; and its truth was testified to the world by five thousand witnesses. In the account of the distribution of the food, it is said, "And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and, looking up to heaven, he *blessed*, and brake, and gave *the loaves* to his disciples, and the disciples to the multitude." From this language it would be at once inferred that Jesus blessed *the bread;*—"He blessed, and brake, and gave the loaves." The same inference might be more easily drawn from the parallel passage in Luke ix. 16:—"Then he took the five loaves, and the two fishes, and, looking up to heaven, he blessed *them*." Similar language occurs in the account of the institution of the Lord's Supper, contained in Matt. xxvi. 26:—"And

as they were eating, Jesus took bread, and blessed *it*." These different texts seem to countenance the idea, that Jesus blessed, or consecrated, material substances, such as bread, fish, wine, &c. Such a notion is not at all supported by the language of the original. It was not the loaves, the fishes, or the wine, which Jesus blessed, but the GOD who bestowed them; in a word, he blessed not the gifts, but the Giver. In the miracle before us, where Matthew, Mark, and Luke say, that the Master *blessed*, John says, that he *gave thanks;* and, in the institution of the Supper, where Matthew and Mark say he *blessed*, Luke, in his Gospel, and Paul, in his Epistle to the Corinthians, say he *gave thanks*. From these circumstances, it is fair to conclude, that "blessing" and "giving thanks" are convertible terms—that they both possess the same meaning. Indeed, it is not easy to discover any difference of signification between "blessing" God for his mercies, and "giving him thanks" for his mercies. Thanks are not given to the bread; and, in the same manner, blessings are not bestowed on the bread. Both are acts of grateful adoration; the object of both is the same: it is God who is thanked; it is God also who is blessed. When Jesus is made to say, in our translation, that Jesus took the loaves and fishes, and blessed *them;* there is no word answering to *them* in the original, though, strange to say, it is printed in our Bibles in the ordinary Roman character. (See Luke ix. 16.) The Greek simply tells us:—"Jesus took the five loaves, and the two fishes, and, looking up to heaven, he blessed"——; if we would insert any word to complete the sense, it would not be "them," but "God;" he "took the loaves and fishes, and blessed *God*." In like manner, when Matthew is made to say, that, at the institution of the Lord's Supper, Jesus "took the bread, and blessed *it;*" there is no word answering to *it* in the Greek, as our translators have indeed in this case informed us, by printing the word *it* not in Roman, but in Italic characters. As before, we would insert the word "God":—"And, as they were eating, Jesus took bread, and blessed *God*." Moreover, it was not the custom among the Jews to bless the food, but the God who gave it. We even know their form of blessing. Before meat,

they said:—"Blessed art thou, our God, King of the universe, who bringest bread out of the earth." Their chief repast always terminated with a cup of wine, called the cup of blessing, or the cup of benediction; hence, after meat, their grace was:—"Blessed be our God, the King of the universe, the Creator of the fruit of the vine." Jesus was a native Jew, educated in all the customs and usages of his countrymen; it is probable, then, that he adopted even their very language in his short thanksgivings at each repast. Let no one imagine that these remarks are unimportant. There can be little doubt, but that a misconception of the conduct of Jesus in this particular, may have prepared the way for the blessing or consecrating of the elements in the Communion; and hence for the doctrines of transubstantiation and consubstantiation. It is easy for an unlettered mind to believe, that the nature of a substance is changed, and some supernatural virtues imparted to it, by the act of consecration. When once such a practice is introduced, we know not where it will terminate. Hence, among some Christians, we have blessed or consecrated *water*. What change has been effected in it by the ceremony? If we taste it, we can discern no difference from that which is unholy. If we apply it to purposes of cleanliness or cooking, it discharges its offices no better than that from the pump or river. If we analyze it, oxygen, hydrogen, and carbonic acid gas, exist in it in the same proportions as in common water. Hence, in some parts of the empire, the place of burial is blessed or consecrated. No change has thereby been effected in it, so far as we can perceive. It would have given as good a crop of grain before the ceremony; and it is as productive of weeds since it was made holy. It has no effect on the bodies that are deposited in its bosom; they are decomposed as speedily there as elsewhere. Hence, moreover, churches are blessed or consecrated. Yet they fall into decay and dilapidation as speedily as the humbler fabrics of Dissent; time spares them not because of their imagined holiness; and prayers arise with equal acceptance to the throne of grace from the clay cottage of the husbandman. These practices, which prevail even in some Protestant churches, are opposed to reason, and unwar-

ranted by revelation. No one portion of God's earth is more holy than another. At the morning of creation, Jehovah himself pronounced it to be "very good," and that divine approval was its consecratien. Neither man, nor the son of man, however exalted in dignity, in wisdom, or in virtue, can mend the perfect work of God, or make a single particle of His universe holier than when it proceeded from the hand of the Creator. Jesus never blessed material things,—things that have neither life, nor sense, nor reason; he reserved his blessings for "the poor in spirit," for "them that mourn," for "the meek," for such as "do hunger and thirst after righteousness," for the "merciful," for the "pure in heart," for "the peace-makers," for "the persecuted," for all "little children," and for the great and good Being from whom all enjoyment and all the means of happiness do continually proceed.

Verse 20: "And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full." It was customary with many of the Jews to carry "baskets" with them at all times. In allusion to this, Jesus warns those disciples whom he sent out, two by two, into every city to proclaim the glad tidings, not to carry with them two scrips, or baskets. So common was this practice, that references are made to it by some of the Roman poets. Some conceive that the Jews carried these baskets in commemoration of their trials in Egypt, when they were accustomed to carry the clay and stubble to make bricks in baskets suspended round their necks. But the more probable reason is, that when they went into Gentile countries, or Gentile houses, they carried their own provisions with them, as they esteemed it a ceremonial pollution to partake of the meat of heathens. From the quantity of fragments here mentioned—"*twelve* baskets full"—it is probable that the twelve Apostles, who were in constant attendance on the Anointed, filled each his own basket.

After the fragments had been gleaned, Jesus commanded his followers to proceed in a boat before him to the other side of the sea of Tiberias, or lake of Gennesareth, and having dispersed the multitude, retired himself to engage in solitary devotion. One of those sudden

storms of wind, so common in inland seas, now overtook the passengers, and placed them in imminent peril. They seem to have beaten about in the opposing winds the greater part of the night; for it was "in the fourth watch of the night, that Jesus went to them, walking on the sea." The Jews originally divided the night into *three* watches, each of four hours' duration. In the Old Testament, mention is made of a first, second, and third, but never of a *fourth* "watch of the night." This new division the Romans introduced into Judea, with that of dividing the day into twelve hours. Of the four night-watches, the *first* began at six o'clock in the evening, and continued until nine; the *second* included the hours from nine till twelve at night; the *third*, from twelve till three in the morning; and the *fourth* from three till six in the morning. As it was in the "fourth" watch that Jesus appeared to his disciples, they must have remained on the lake till between three and six in the morning. When Peter discovered from the boat his Master walking on the waves, with the boldness which forms so remarkable a feature of his character, he cried to him, "Lord, [or Sir] if it be thou, bid me come unto thee on the water." Jesus granted his request, and Peter also walked on the water towards his divine Teacher; but, terrified by the storm, he began to sink, and exclaimed, "Master, save me!" This is a remarkable narrative. How astonishing must be the power of God, who, when he pleases, can alter or suspend the order of nature and the course of the universe! It was His almighty arm which sustained his chosen one where others would have perished; it was He that gave his beloved the capability of sustaining others in seasons of like difficulty and danger. It was from Jehovah that Jesus derived his miraculous energy; for he has himself declared "The Father that dwelleth in me, *He* doeth the work;" it was from Jehovah, also, that he derived the capability of bestowing something of the same supernatural power on others. His object in granting Peter's request was, that the Apostle might have striking evidence of the divinity of his Master's mission. As long as this conviction remained firm in Peter's mind, as long as he believed that God, through Jesus, would support him, he walked

secure. But when his faith failed,—when in spite of all he saw, and felt, and experienced, he began to doubt whether Jesus could effect what he had promised,—he also began to sink. This was a just reprehension of his want of confidence in a power of which he had witnessed so many extraordinary exercises. Jesus rescued his follower, and only uttered the mild expostulation,—so mild that it can scarcely be called a reproof,—"O thou of little faith, wherefore didst thou doubt?"

Verses 32, 33: "And when they were come into the ship, [or rather *boat*, for only fishing-boats or passage-boats plied on the lake,] the wind ceased. Then they that were in the boat came and worshipped him, [*made obeisance unto him.* See on chap. viii. 2,] saying, Of a truth thou art the Son of God." It is not likely that these words were used by his Apostles; for after all the wonderful works which he had performed in their presence, it would be strange indeed if they had only now discovered that he was the promised Messias. The title "*the* Son of God" is equivalent to the title Messias; but the original Greek of this passage is, "thou art *a* Son of God." This was a common phrase among the Jews and neighbouring nations, and meant no more than that he to whom it was applied was a messenger from God. Hence it has been conjectured by many expositors of all denominations, that this exclamation was uttered by the sailors or passengers, who were heathens, to express their simple conviction that Jesus had power from on high. All men are "sons of God;" especially all virtuous men are "sons of God;" more properly still are all inspired men "sons of God;" but Jesus is "*the* Son," because he was most perfect, because God loved him best, because God gave him the Spirit without measure, and chiefly because God raised him from the dead.

MONTHLY RECORD.

June 1, 1841.

Cheltenham Congregation.—The Seventh Anniversary of this Congregation was celebrated, April 9th, by a religious service in the morning, and tea-meeting in the evening,

at the Christian Unitarian Church, Manchester-Place; which was tastefully decorated for the occasion with flowers, evergreens, and silk banners, bearing appropriate inscriptions. The names of Milton, Newton, Locke, and numerous martyrs to religious truth and freedom—the fathers of Christian Unitarianism, were displayed in various devices. Among the number of designs was a sarcophagus to the memory of the late lamented Dr. Carpenter. The whole had a pleasing effect, and was calculated to remind the beholder of those noble spirits who struggled for religious liberty amid perils and persecutions, and in the face even of death itself. Numerous friends from the neighbouring congregations were present, in addition to the following ministers; Revds. Dr. Davies of Gloucester, T. Davis of Evesham, L. Lewis of Shepton-Mallet, T. Sadler of University College, London. The religious service of the morning was introduced by the Rev. Francis Bishop. The anniversary sermon, preached by the Rev. L. Lewis, contained an able and earnest refutation of the charges made against our common faith, from the appropriate text, "Come and see." The Rev. F. Bishop, very ably presided at the tea-meeting in the evening, at which about 140 persons were present. Some highly interesting and animating speeches were made, in responding to the sentiments announced from the chair; and the proceedings were enlivened by the congregational choir singing at intervals various anthems and select pieces of sacred music. The annexed were the topics proposed, with the names of the responders. "Unitarianism, a Consoling Faith;" Mr. Creed. "The Welfare of the Cheltenham and Neighbouring Congregations;" Revds. L. Lewis and T. Davis. "Religious Liberty;" Rev. Dr. Davies. "Sunday Schools;" Rev. T. Sadler. "The Memory of the late Dr. Carpenter;" Captain Gifford, R. N. "Free Inquiry;" Mr. Furber. "Prosperity to the Temperance Cause;" Mr. Goding. A vote of thanks having been presented to the Rev. Chairman, and duly acknowledged, the meeting was brought to a conclusion by singing Dr. Bowring's Hymn, "God is Love;" and all separated highly delighted with the day's proceedings. J. G.

Lewin's Mead Congregational Tea-Meeting.—The Eighth Anniversary Meeting of the above Society, was held on Monday, April 12, in the Horticultural-Rooms, Bristol, and was attended by about three hundred of the Lewin's Mead Congregation, and friends from Bath, Frenchay, Trowbridge, &c. The increasing interest taken in the Annual Meeting, obliged the committee to hire more spacious

rooms than those connected with the Chapel buildings; and the Horticultural-Rooms were tastefully decorated with flowers and evergreens for the occasion. After tea, the Rev. George Armstrong was called to the chair, and opened the business of the evening with an energetic address, in which, among other topics, he adverted to the irreparable loss the Society had sustained in the death of his late highly esteemed coadjutor, Dr. Carpenter, who always took a warm interest in the annual social meetings, to which he contributed, by the cheerfulness of his manners and his appropriate remarks. Several of the speakers alluded to the loss of their esteemed pastor, in terms which showed how deeply his memory was fixed in their minds. The meeting did not break up until a late hour, and several of the addresses were of such a length, that we must content ourselves with merely giving the names of the speakers, and the sentiments to which they responded.

"Our Congregational Institutions, may new schemes of usefulness confirm, and not impair the prosperity of the old;" Mr. G. W. Hall. "Success to all Efforts to raise the Moral Condition of the Poor—Domestic Missions;" Rev. J. Bayley of Bristol, and the Rev. J. Short of Warminster. "Science, the Hand-maid of Religion;" Dr. W. B. Carpenter. "May there be an Increased Interest in Scriptural Knowledge; may our Younger Members be, like their Fathers, Unitarians by Conviction, and from the Study of the Bible;" Mr. H. C. Evans. "A Liberal Theological Education, and Prosperity to Manchester College;" Rev. R. L. Carpenter. "Our Visitors from Bath, Frenchay, Trowbridge, &c.; may proximity in residence—still more, union in the bonds of the Gospel, lead to increased intercourse and mutual acquaintance;" Mr. J. Philp. "May Co-operation to promote the Interests of our Fellow-men, eventually bring about a perfect Christian Fellowship, by throwing into the shade all distinctions merely temporal and artificial;" Mr. W. Stockwell. "The Power of a Pure Faith, in times of perplexity and distress, directing and animating in life and at death;" Rev. S. Martin of Trowbridge.

The different speakers were listened to with deep interest; and, at the commencement and close, the choir of singers gave their valuable services, which added not a little to the cheerfulness of the meeting; which was finally closed by a short impressive prayer by the Rev. S. Martin; and the company separated, more than ever convinced that such social meetings are productive of much good, tending, as they cannot fail to do, when conducted in a proper manner, to promote a kindly and Christian feeling among all classes of the congregation.

J. P.

The Quarterly Meeting of the South Wales Unitarian Ministers was held at Bridgend, on Thursday, the 15th of April. The service, on the previous evening, was introduced by Rev. O. Evans, of Coed-y-Cymmer. Rev. D. Lloyd, M. A. of Carmarthen, preached, in English, from Gal. vi. 10; and Rev. J. Jones of Aberdare, in Welsh, from Rom. iii. 25.

The weather on Thursday morning was unfavourable, yet several friends from a distance attended the meeting. And notwithstanding the violent prejudice and hostility of the prevailing sects in the place, many of their members came to hear and judge for themselves. One of their ministers, a Calvinistic Baptist, from the neighbourhood, had the courage to be present. In spite of the censure which he was aware he should thereby incur, he attended the services throughout the day, and even took part in the discussion at the conference.

At 11, A. M. the Rev. J. Davies of Neath, introduced the service with reading the Scriptures and prayer. Rev. F. Bishop of Cheltenham preached in English, from Matt. xxii. 42; and Rev. J. James of Gellionnen, in Welsh, from 1 Tim. iv. 8.

After the preaching, as is customary in these meetings, the conference for open discussion immediately followed; in which all present were invited to join. Mr. J. E. Jones, the minister of the place, was appointed to preside. And the subject agreed upon at the last Quarterly Meeting, "What is Saving Faith?" having been proposed, Mr. Lloyd of Carmarthen delivered an address in English, giving his views of the genuine principles of the Christian belief, and pointing out their salutary and *saving* influences. He was followed by Rev. J. Jones of Aberdare; Rev. D. Thomas of Penyvay, a Baptist Minister; Rev. J. Thomas of Pant-y-defaid; and Rev. J. James of Gellionnen, who all spoke in Welsh. In the course of the discussion, the different kinds of faith treated of by theologians were severally stated and examined. The faith by which miracles were wrought was mentioned, just to show that the consideration of it was not within the limits of the present question. The distinction which the Orthodox make between "historical faith," which they say the damned may possess, and what they describe as "saving faith," was shown to be vague and altogether groundless. That the "historical faith" is the only *real* faith that we *can* have. That faith is belief and something more. It is belief in something good and advantageous to us. That "saving faith" is that belief in the facts and genuine doctrines of Christianity, *which saves;* which saves

mankind from the evils they are subject to, from ignorance and error, and vice and misery; which, by removing the disorder, restores the patient to that state of mental and moral health which is requisite to the attainment of that perfection and happiness which is suitable to his nature. The natural influences of Unitarian views were pointed out, and shown to be not only favourable, but directly conducive to virtue and happiness. That the supposition, that contrary views may produce the same effects on the mind and character, is subversive both of the truth and of the efficacy of Christianity, and also contrary to fact and experience. The practice too (too common in Orthodox preaching), of representing a course of vice as for the present pleasurable; and that of religion as both toilsome and depressing, was ably exposed, as being both wrong in principle, and dishonourable and hurtful to religion. That true religion, consisting in the love of God and of our fellow-men, and in right views of God's character and his providence, and of a future state, so far from "making our pleasures less," both alleviates the incidental evils of humanity and enhances our pleasures a thousand fold. The exposition of different opinions, and the discussion arising therefrom, made the conference peculiarly interesting. At a quarter before 3 P. M. the meeting was closed with prayer by Mr. Lloyd of Carmarthen.

In the evening, at 6 o'clock, Mr. Bishop preached, in English, from John xii. 42, 43; and Rev. J. Thomas of Pant-y-defaid, Cardiganshire, in Welsh, from Gal. iii. 13.

The next meeting, which is the Annual Meeting, is to be held at Aberdare, as usual, on the first Thursday after the 21st of June. Mr. J. E. Jones of Bridgend is appointed to preach. The subject for discussion, "Saving Faith."

J. E. J.

Bolton District Unitarian Association.—The Thirtieth Half-yearly Meeting of this Association was held at Bury, on Thursday, April 29. The religious services were conducted by the Rev. J. Ragland and the Rev. F. Knowles. The latter gentleman preached on the trials to which Unitarians are exposed, their uses, and their reward, from 1 Peter i. 7. A numerous attendance of the congregation, increased by many friends from Bolton and other parts of the district, afterwards took place in the school-room under the chapel, where tea was provided. The number amounted to nearly 250. After tea, various sentiments were introduced to the meeting by the Chairman, the Rev. F. Howorth; which called up the following speakers—the Revds. J. Rag-

land, F. Knowles, Hunter, J. Harrison, F. Baker, and Messrs. Bowman, C. J. Darbishire, E. Grundy, and J. Grundy, Jun. These gentlemen addressed the meeting on subjects connected with the objects of the Association and the interests of religion.

The increased attendance of the younger part of our congregations, shows the desirability of bringing them together on occasions like the present, where the duties incumbent upon us, as "a sect everywhere spoken against," are commented upon and enforced, and where the opinions we hold are more familiarly explained than they can be in the pulpit.

The next meeting will take place at Chorley, on the 30th of September, when the Rev. J. Whitehead is expected to preach, and the Rev. J. Ragland to take the introductory part of the service.

F. Baker, *Sec.*

On Tuesday, 11th May, the Annual Tea-Meeting of the Coseley Unitarian Congregation was held in their Chapel, and was attended by about 400 persons. As the surplus of the money collected, after defraying expenses of these meetings, is appropriated to the relief of very extreme cases of poverty in the neighbourhood, without regard to religious connexion, there is always an attendance of persons of different religious persuasions at and around Coseley.

As the congregation has no minister at present, the Rev. William M'Kean of Walsall was called to the chair; who addressed the meeting on the pleasures and advantages of forgetting party differences, and uniting in works of mercy —the real manifestation of pure religion and undefiled. The Rev. Mr. Wright, Calvinistic Baptist Minister, spoke on the particular sufferings of the locality, and the call of the Gospel on the rich to remember the poor. The Rev. Mr. Savage, late of Stourbridge, who, having seen the errors of Calvinism, has adopted our generous and benevolent faith, addressed the meeting on the spirit and power of the Gospel, in their appliance to the alleviation of suffering. Mr. Charles Twamley, of Dudley, exhorted to preparation for even worse times, except there might be some sudden improvement of the iron trade. The meeting was opened and closed by praise and prayer.

On the whole, this was a very delightful meeting, by which the benevolent and harmonious feelings of man were manifested in power to rise above the unnaturalism that is fixed on him in this country of sectarian inventions. The weakness of those, compared with the divine sympathies of the Father's offspring, when they escape even for a tem-

porary space from the corruption that is in the world, was clearly shown, in the perfect union that prevailed on the realities of religion. Party disputes were forgotten or laid down, and the homage of every heart was rendered to the simplicity that is in Christ. The Spirit of God the Father, and sympathy with man, the brother, appeared to be the religion of the soul, when freed from the artificials, which over all Christendom prostrate the power which it was the purpose of God's only begotten Son to establish by the Gospel.

Testimonial to the Rev. Robert E. B. Maclellan.—"At the termination of his engagement as Minister of St. Mark's Chapel, Edinburgh, on the 15th of May, a number of Mr. Maclellan's friends presented him with the sum of *One Hundred Guineas*, as a tribute of their admiration of his talents, esteem for his character, and attachment to his person."

Settlements and Removals of Ministers.

Rev. F. Bishop, from Cheltenham to Warrington.
Rev. L. Lewis, from Shepton-Mallet to Cheltenham.
Rev. J. Owen, from Crediton to Shepton-Mallet.

THE

CHRISTIAN PIONEER.

No. 179. JULY, 1841. Vol. XV.

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from p. 278.)

CHAPTER XV.

VERSES 1, 2: "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Both the word "tradition," and the thing expressed by that word, have exerted great sway over the minds of men, not only in the Jewish but in the Christian church. Among the Jews, tradition signified the *oral*, as contradistinguished from the *written* law. The written law contained the Pentateuch, or five books of Moses; the oral law was comprised in the "traditions of the elders," that is, doctrines and precepts which had descended from Moses to that generation without being committed to writing. The Jews pretend that when God gave Moses the written law from the top of Sinai, he also imparted to him the oral law, by which the other was to be interpreted. They say, that when Moses died, he delivered this oral law to Joshua, and Joshua to the elders that succeeded him; they to the prophets, from whom at length it came to Rabbi Juda Hakkedesh, who committed it to writing, in a book called the *Mishna*. This Mishna, or published collection of the "Traditions of the Elders," was held in such estimation by the Jews, that they preferred it even to the Revelation of God. One of their common sayings on this subject, was,—"The words of the Scribes are lovely beyond the words of the Law; for the words of the Law are *weighty* and *light*, but the words of the Scribes are *all weighty*." Here is a plain and plainly told preference of their human teachers to the inspired instructions of Jehovah, communicated by his chosen prophets and messengers. Well, then, did Jesus upbraid them with "making the word of God of

none effect through their traditions." How much of this unholy exaltation of human authority above the Bible, is to be found in the present day in almost all Christian churches! When those belonging to the "sect every where spoken against," profess to take the New Testament as their only guide and Jesus as their only teacher, the charge made against their ministers, is, not "Why do not your people search the Scriptures?" but "Why do thy disciples transgress the tradition of the elders? why do they transgress the decrees of the Convocation of London? why do they transgress the decrees of the Assembly of Westminster? why do they transgress the decrees of the Council of Trent?" When, however, we see frail human beings, men whose breath is in their nostrils, attempting to mend the perfect work of God; putting a finishing stroke to Divine Revelation; framing Creeds, and Articles, and Confessions, by which alone the Bible is to be interpreted; following after Athanasius and Calvin, Arminius and Knox; it is difficult to avoid supposing *they* are of opinion with the ancient Jews, who said, "The words of the Scribes are lovely beyond the words of the Law!"

The violation of tradition, which the scribes and Pharisees charged upon the disciples of Jesus, was, "that they wash not their hands when they eat bread." These persons, whose religion was all external, whose devotion consisted not in purity of heart but in cleanness of body, placed great stress on this particular observance. They esteemed eating with unwashed hands to be a crime of no ordinary magnitude; they regarded the persons who were guilty of it as no better than heathens, and absolutely excommunicated them from their synagogues. How absurd in themselves are all such corporeal observances; and how frequently do they usurp, in many minds, the place which ought to be occupied by the weightier matters of the law! Great, indeed, must have been both the hypocrisy and the malice of those, who, when they could discover nothing else in the faith or practice of Jesus and his disciples worthy of reprehension, grounded a charge of impiety on a dusty palm! The reply of Jesus to this indictment, displays consummate wisdom.

Verses 3–6: "But he answered and said unto them,

Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me, and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." The scribes and Pharisees had charged the disciples of our Master with transgressing the traditions of the elders; Jesus brings a much more serious charge against them, that of transgressing the commandments of God, and of being led thereto by the strength of their attachment to those same highly valued traditions. This charge he proceeds to prove. "God commanded, saying, Honour thy father and thy mother." By "honouring" their parents, the Jews understood, not only treating them with general respect, obedience, and affection, but also contributing to their support. This is obviously included in the command; for no matter what marks of reverence, what expressions of attachment we bestow upon them, if we see them hungry and feed them not, or naked and clothe them not, or in want of any of the necessaries and comforts of life which we can impart,—we cannot be said, with any propriety of language, to "honour our father and our mother." It was thus a command of God, that children should contribute to the support of their parents. But the scribes had discovered a mode of cancelling this obligation; for they said, "Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me, * * * he shall be free." To use the expression concerning anything, "It is a gift," or, *Be it a gift*, was equivalent to devoting it to the service of God, or to the treasury of the temple. After this devotion, it was considered unlawful to use the thing so devoted, in any other manner or for any other purpose. "Thus," say the Jewish Rabbis, "if a man say, Let all the wine that I shall taste be devoted; and if, notwithstanding, he was afterwards induced to drink wine, he became both sacrilegious and perjured;" sacrilegious, because the wine was no sooner tasted by him than it

became sacred, or dedicated to God for the service of the temple; and perjured, because that proceeding was tantamount to a vow against the use of wine, which vow he had now violated or forsworn. The meaning of the text is now apparent. By saying to his parents, "It is a gift, by whatsoever thou mightest be profited by me," a man said, in other words, "I have devoted to God every portion of my goods which might have contributed to your support." After this, according to the doctrine of the Pharisees, he was bound not to clothe or maintain his father or mother; for, if he did, as in the case already cited, he was guilty of sacrilege and perjury. He had devoted to the service of God all that portion of his substance which would, in other cases, have been appropriated to the maintenance of his parents: if now he made such an appropriation of it, he acted sacrilegiously, he applied to secular purposes that which had become sacred. He had vowed it should go to the temple treasury; if he now gave it to his parents, he broke his vow or oath, and was a perjurer. Thus, by obeying the traditions of the elders, any ungrateful child could relieve himself from the obligation of "honouring his father and mother," by the bestowal of food and raiment. How pertinent, then, the question of Jesus, "Why do ye also transgress the commandment of God by your tradition?" Here was a plain, express injunction of the Deity, obligatory on persons of every church, and age, and nation, yet the Hebrew Scribes had made it of none effect, by preferring before it the inventions of their ancestors. From the whole of this argument, it may be safely concluded, that instead of piety it is impiety, to devote to so-called religious purposes that property which ought to be expended in relieving the wants of our parents, our children, or our poor relations; that it is our first duty to see that they be provided for, and our second, if we have anything to spare, to expend it in the propagation of the Gospel, and the promotion of morality.

We are often astonished at the dulness of comprehension exhibited by the disciples of Jesus; though it is valuable as showing, that as they neither appreciated the character nor the morality of the new Teacher, they were incapable themselves of inventing such a character

or such a morality; and therefore that Jesus *must* have existed such as they describe him, and *must* have delivered a system such as they have recorded. Apparent as it is to modern Christians, they did not see the force of their Master's declaration to the multitude, "Not that which goeth into the mouth defileth the man; but that which cometh out of the mouth;" nor its applicability to the charge of the Pharisees. Jesus, in compassion to their slowness of understanding, dwells more at large on this remark; and adds the farther explanation, verses 19, 20, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: *these* are the things which defile a man." It is a peculiarity which distinguishes the Christian religion from every other system pretending to a divine origin, that in the Gospel *the heart is everything*. If the heart be pure, all the acts are pure, however they may be directed by a misinformed judgment; and if the heart be impure, the life and conversation partake of its foulness. The heart is the fountain from which the hundred diverging streams proceed, and all waters partake of the nature of their origin. The body and its organs are but the servants of the heart, compelled to do its bidding, and obey its commandments. If the heart be vicious, then the eye obeys, and looks wanton or revengeful; the tongue obeys, and speaks blasphemies or reproaches; the hand obeys, and practises dishonesty or murder; the feet obey, and travel in the road of forbidden gratification. But if the heart be virtuous, the eye is upturned in devotion, or bent on men in tenderness; the tongue peals out the hymn of adoration, or speaks the accents of human love; the hand grasps in fervent amity, or is "open as day with melting charity;" the feet are directed to the house of God, or to those thousand spots where there is sorrow to be comforted or misery relieved. The *life* is the only test we can have whereby to judge of the complexion of the heart. It is wrong, therefore, to deny the religious character of that man whose actions are guided by the rules of Gospel morality; and, on the other hand, no matter what a man's pretence to piety may be, he should not be credited so long as he continues uncharitable in his speech, in-

temperate or unchaste in his habits, dishonest in his dealings, a bad husband, a bad father, or a bad neighbour. How important, then, the advice of Solomon, "Keep the heart, for out of it are the issues of life."

After this controversy with the scribes and Pharisees, Jesus departs into the coasts of Tyre and Sidon, when a woman, whom Matthew calls a Canaanite, probably from her descent, and Mark a Syrophenician, from her place of residence, beseeches him, saying (verse 22), "Have mercy on me, O Lord [O Master], thou Son of David; my daughter is grievously vexed with a devil [demon]." By her addressing him as the Son of David, a title equivalent to Messias, it appears she was satisfied that he was the promised Saviour. Jesus returns no answer to her request for the restoration of her lunatic or epileptic child; anxious, in all probability, to afford her an opportunity of manifesting strength of faith and fervour of petition. His followers seemed troubled by her importunity, for they remonstrated with him, "Send her away; for she crieth after us." His answer was, "I am not sent, save to the lost sheep of the house of Israel." The Jews had hitherto been God's chosen people, whom he had selected from among the nations of the earth to be his peculiar worshippers; to whom alone he had communicated a revelation of his entire will; to whom had been foretold, by the lips of his anointed prophets, the coming of Messias, their King. It was meet, therefore, that the glad tidings should be first published to them; that Jesus should make his appearance in Judea, and give its inhabitants full opportunity to judge of his claims to be esteemed the Christ of God, before the Gospel should be proclaimed to the heathen. He had received a peculiar and particular commission, whose bounds were not to be exceeded, unless under extraordinary circumstances: he knew that his miraculous powers were bestowed chiefly for the conversion of his countrymen; and, therefore, he seems to scruple, at the first, whether he should employ them for the benefit of a foreigner. Such is the meaning of the answer, "I am not sent, save to the lost sheep of the house of Israel." The Syrophenician woman was not deterred by this unpropitious declaration; she reiterated her petition:

"Then came she, and worshipped him [or paid him respect as an inspired Teacher], saying, Master, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs." The meaning of Jesus here, is the same as in the previous declaration, that his miraculous powers, of curing diseases, &c. were intended, by their Almighty Bestower, chiefly for the benefit of the Hebrews, and were not unnecessarily to be exercised in direct favour of the Gentiles. The "bread" of miracles was not to be taken from the "children" of the promise, and bestowed on the "dogs," or unclean persons of the heathen. The Gentiles were called "dogs" by the Jewish people; and the Master, here, as elsewhere, adopts the usual phraseology of his countrymen. The reply of the supplicant is exceedingly beautiful, "And she said, Truth, Master: yet the dogs eat of the crumbs which fall from their masters' table." I do not desire what is provided for those highly favoured children; only what remains after their wants are satisfied; a single exertion of thy power in restoring my daughter to sanity, is all that I request; and this the Jews can well spare, without lessening the provision that is made for themselves. How admirably she adopts our Lord's similitude; and how skilfully she extends it so as to be an argument in her favour! Jesus was pleased with her affection for her child, with the earnestness of her petition, with the beauty of her reply, with the fervour of her faith; and answered her, "O woman, great is thy faith: be it unto thee as thou wilt." It must be gratifying to every feeling heart, to read the conclusion of this interesting narrative, "And her daughter was made whole from that very hour."

Verses 32 to end, record the feeding of above four thousand persons, with seven loaves and a few fishes; a miracle similar to that which was considered at the close of the last chapter.

Chapter XVI.

Verse 1: "The Pharisees also, with the Sadducees, came." (See on Chapter iii. 7.)

Verse 19: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind

on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Perhaps no single text of Scripture has been more misunderstood, more misinterpreted, or more perverted to immoral purposes than this one. On this passage, the Church of Rome has founded its claims to the power of forgiving sins, after the confession of the sinner, and the performance of some bodily penance imposed upon him for his transgressions. In a word, this is their Scriptural authority for the doctrine of ABSOLUTION. This censure is not passed upon the Church of Rome exclusively; it falls equally upon other churches calling themselves Protestant. The same power is not only claimed, but also exercised by the clergy of the English Establishment. In the Book of Common Prayer, and in the order for the "Visitation of the Sick," the attending minister is instructed to move the sick person "to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest *shall absolve* him (or give him *absolution*), if he humbly and heartily desire it." The form of absolution which he is to use, is also to be found in the same passage. "Our Lord Jesus Christ, who hath left power to his Church to *absolve* all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed to me, *I absolve thee from all thy sins*, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Here is confession to a priest, and absolution from a priest. Not only the English, but also the Scottish Establishment arrogates to itself this power of forgiving sins. In the Westminster Confession of Faith, chapter xxx. § 2, it is said, To the officers of the Church "the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively *to retain and remit sins*, to *shut that kingdom* against the impenitent both by the word and censures; and *to open it* unto penitent sinners by the ministry of the Gospel, and by *absolution* from censures, as occasion shall require." Thus *the* or *a* doctrine of absolution is maintained not only by the Church of Rome, but also by the Church of England and the Church of Scotland. It would be an act of

supererogation, to show the unreasonableness of that doctrine. Jesus never gave to mere uninspired men the power of forgiving the sins of their fellow-creatures. How can we know who are truly penitent, without ourselves possessing more than human wisdom? The sorrow and alarm of a sinner on his death-bed, are not so much regret for sin, as the dread of punishment: and can man, "whose breath is in his nostrils," cleanse the blood from the soul of the murderer by his words of absolution? This grievous error has arisen from a misunderstanding or a misinterpretation of the language of Jesus to Peter. By a proper exposition of the text, it will appear, that not even Peter himself had the power which is now claimed by the Romish, English, and Scottish Churches. "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." It must always be kept in mind, that Jesus was a native Jew; that his Apostles were native Jews; that he spoke the language in common use among his countrymen; that he alluded to the prevailing customs of Judea. The question then is, how would *a Jew* of that day, understand the language addressed to Peter? Let us strive to ascertain. It was a practice among the Jews, when they made a man Doctor of the Law, to put into his possession the *key* of the closet in the temple, where the Sacred Books, and also tablets to write upon, were deposited. By this symbolical proceeding, they intended to signify that they gave him authority to teach and expound the Scriptures to the people. Jesus makes allusion to this custom; he promises to give Peter "the keys of the kingdom of heaven," or of the Gospel; in other words, to give him the privilege of opening or teaching his doctrines to the world. This promise was fulfilled; for Peter was the first, after the resurrection of Christ, to proclaim Christianity to the Jews, and also to the Gentiles; he had "the keys," and opened to them the gate of the Gospel. "Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." To understand this aright, recourse must again be had to

Jewish forms of speech. In Leviticus xiii. 3, the original Hebrew says, "And the priest shall look on him [the leper], and *pollute him;*" which our translation renders "*pronounce him* unclean;" and in verse 23, when the leper is healed, the original Hebrew says, "And the priest shall *cleanse him,*" which our translation renders "shall *pronounce him* clean." Thus, in the accustomed phraseology of the language, to "pollute him," signified "to *declare him* polluted;" and to "cleanse him," signified "to *declare him* clean." Let this idiom be applied to the words in our text. "Whatsoever thou shalt bind," *i. e.* whatsoever thou shalt *declare to be* bound; "whatsoever thou shalt loose," *i. e.* whatsoever thou shalt declare to be loosed." The words "binding" and "loosing" were in constant use among the Jews to signify "forbidding" or "permitting." They are to be found, with this acceptation, times without number, in the Mishna, or collection of traditions, already spoken of; and from thence are commonly used by the later Rabbis. In these places, "binding" always means a declaration that anything was *unlawful to be done,* and "loosing" always means a declaration that anything *may lawfully be done.* This was the common language of the Jews, at the time when the Master uttered these promises to Peter. Jesus spoke to him in a language with which he and his brother Apostles were familiar from their childhood, and which they must necessarily have understood in its ordinary signification. Such language being, at this distance of time, a little difficult of comprehension to us, is no valid ground for concluding that it was at all difficult of comprehension to them. They, as well as Peter, were no doubt certain that this power committed to the latter, of "binding and loosing," was simply a power of declaring what things were "bound," or *not to be done,* and what things were "loosed," or *might be done,* under the Gospel dispensation. In thus addressing his followers, Jesus, as in the case of "the keys," alluded to the practice of the Jews when they set any person apart to the office of religious instructor: on such occasions, they used the words, "Take thou liberty to teach what is *bound,* and what is *loose.*" In the Acts of the Apostles, occur some in-

stances of this "binding and loosing," or declaring what was lawful and what unlawful. Thus, the Apostles "bound," or forbade, circumcision to the Jewish converts, and eating of meat offered to idols to the Gentile converts. Thus, they "loosed," or permitted, purifications after the Mosaic form, to Paul and four of his companions. It is also said, "Whatsoever thou shalt bind on earth, shall be bound *in heaven;* and whatsoever thou shalt loose on earth, shall be loosed *in heaven.*" This is but expressing, in other words, that Peter had authority from on high for everything which he enjoined or permitted. This was necessarily the case, not only with him, but (as will appear in Chapter xviii.) with all the Apostles; for, first, they were instructed personally by Jesus as to what was right and what was wrong; and, secondly, they were guided, or rather overruled, by the Spirit, in their various teachings. In this, the obvious sense of the passage, every Christian minister, who takes the New Testament for his guide, may say, "Whatsoever I loose and bind on earth, is loosed and bound in heaven;" whatever I, from the express and unequivocal declarations of the Gospel, declare to be lawful or unlawful, has with it the weight of Divine authority; for the Gospel came from God. To recapitulate what has been written:—To Peter alone, on account of his confession of the Messiahship of Jesus, was committed "the keys of the kingdom of heaven," the honour of being the first to *open*, both to Jews and Gentiles, the gate of admission to Gospel privileges. To him, and to all the Apostles, (Matt. xviii. 18,) was committed the power of "binding and loosing," of declaring what was permitted and what forbidden, what was lawful and what unlawful, what was right and what was wrong, under the Christian revelation.

Verses 21–23: "From that time forth began Jesus to show unto his disciples, how he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me: for

thou savourest not of the things that be of God, but those that be of men." Although this occurrence has already been noticed incidentally (see on Chap. iv. 10), it seems to merit additional attention. Jesus was detailing unto his Apostles, the many sufferings which should be crowded into the closing scene of his ministry. They listened to his recital with emotions of regret and sympathy; till at length Peter, the boldest of the twelve, "took him up," [or interrupted him,] "and rebuked," [or remonstrated with him,] "saying, Be it far from thee, Lord:" [take pity on thyself, Sir; avoid these calamities; or, God be merciful to thee; God defend thee from them.] This conduct of Peter was prompted by the fervour of his attachment to Jesus, and by his anxiety that these calamities should not befall him; it was prompted by kind but perhaps mistaken friendship. What was the answer of Jesus to this display of earnest solicitude? "Get thee behind me, Satan." Get thee behind me, *Devil.* Who would have expected such an answer from the considerate and compassionating Master? It exhibits a severity of rebuke, and a harshness of phraseology, which were alien from the character of the Saviour. All this discrepancy will be removed by remembering what is the actual meaning of the word "Satan." It originally signified an adversary; one who opposed us in any design, good or bad, in which we were engaged. It is applied not only to men, but to the angels of God. The following instances of this application, are cited in addition to those from 1 Kings xi. 14, 23, and 25, given in a former part of this Exposition. The title "Satan," is given to *men* in the Old Testament. Thus, in 1 Samuel xxix. 4, the princes of the Philistines say, "Let him [David] not go down with us to battle, lest in the battle he be an adversary (or *Satan*) to us." Then, in 2 Sam. xix. 22, David says, "What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries (or *Satans*) unto me?" Thus, in 1 Kings v. 4, Solomon says to King Hiram of Tyre, "But now, Jehovah my God hath given me rest on every side, so that there is neither adversary (*Satan*) nor evil occurrent." The title "Satan" is also given to *good angels*, messengers of God, both in the Jewish and Christian Scriptures.

Thus, in Numbers xxii. 22: "God's anger was kindled against him [Balaam] because he went; and the angel of the Lord stood in the way for an adversary (or *Satan*) against him." And in the 32d verse of the same chapter, the angel is represented as saying, "I went out to withstand thee;" which is, in the original, "to be a *Satan* unto thee." In 2 Corinthians xii. 7, Paul says, "Lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, [some bodily disease which detracted from the perfectness of his elocution or the gracefulness of his gesture, probably a paralytic affection,] the messenger of Satan, to buffet me." When our received version says "the messenger of Satan," the Greek means "an angel Satan," a messenger of God, which was an adversary to Paul in his boasting. From all these examples, it appears that "Satan" is perfectly synonymous with "adversary," and was applied equally to angelic or human beings, who were opposed to our present designs, be these designs good or evil. The abiding knowledge of this fact, removes the harshness from the reply of Jesus to the affectionate remonstrance of Peter: "Get thee behind me, thou adversary;" thou who unwittingly opposest my designs after the salvation of mankind; "thou savourest more of the things that be of men, than of those that be of God;" thou wouldst rather have me spared the coming sorrow, and ever present in thy society, than doing that good for the whole human race, which as yet thou comprehendest not.

Verses 27, 28: "For the Son of Man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works. Verily, I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." Insuperable difficulties encompass this passage, if we refer it, as is generally done, to the last day and the final judgment. One is so strong, as completely to overthrow that explanation. Jesus had prophesied that the occurrence of which he spake, should happen during the life-time of some of his auditors. Now, the Apostles and primitive disciples are dead and buried for eighteen centuries, and the final judgment has

not yet arrived. We are disposed to interpret this prediction of the triumph of Christianity over Judaism, through the overthrow of the Jewish temple-worship by the conquest of Jerusalem. The "coming of the Son of Man with his angels," means the spread of the Gospel through all the nations of the earth, consequent on the dispersion of the Christians who fled from Jerusalem during the siege. These are the "angels," or messengers of Jesus; and he, or his Gospel, is said to come "in the glory of the Father," because the Gospel had its origin with the Father, because the preaching of the Apostles was accompanied by the blessing of the Father, or by the "spirit" of the Father enabling them to perform miracles, and imparting to them a more than human eloquence. When the Jewish system of ecclesiastical polity was overthrown by the destruction of the temple by Titus, then Christianity achieved a triumph, and was erected on the ruins of the Mosaic economy. This victory was the "coming of Christ to his kingdom:" henceforth he may be said to rule over the whole world; for numbers in every country of the ancient world speedily embraced the Gospel. This event was accomplished before some then standing around Jesus tasted of death; for the capture of Jerusalem, the destruction of the temple, the eradication of the Jewish polity, the triumph of the Christian faith, took place about forty-three years posterior to the time at which the Master addressed these words to his followers. Of the Apostles, John at least is admitted to have survived even beyond the period of these catastrophies. May not the question of Jesus to Peter, (John xxi. 22)—"If I will that he [John] tarry *till I come*, what is that to thee?"—have a predictive reference to this fact?

THE MISSING STEAMER.

FULL many an anxious eye is bent
Across the Atlantic main,
Full many a prayer to Heaven is sent
Lest all beside prove vain.
The ship that left the distant land
Returns not to its native strand,
Nor may return again—

Yet would we still our vigil keep,
By the margin of the mighty deep!

No tidings yet—we only see
The white-wing'd billows rise,
As if they mutin'd to be free,
And soar into the skies!
But lo! on the horizon's brink
A bark, that seems 'twixt time a link
And far eternity,
Comes looming slowly into sight
With its sunny sails all silver-white!

Gaily she comes—but where is she
Of stronger, statelier form,
For whom we gaze across the sea
With beating hearts and warm?
We cannot—will not deem her lost,
Since that small bark, though tempest-toss'd,
Has weather'd out the storm!
And yet before the storm that rends
The oak, the sapling only bends!

The wind is hush'd, the sky serene—
The ocean lies at rest—
So calm, the trusting heavens are seen
Reposing in its breast!
Afar the sea-gull wings its flight,
The sun is hastening with his light
Towards the hopeful west!—
Go, sun! for we can spare thy ray—
Go, cheer the lonely cast-away!

Time comes and goes, but ne'er may bring
That gallant ship and crew!
The hopes to which we fondly cling,
Are waxing dim and few!
Though calm and bright the sea appears,
As if it sought to soothe our fears,
Sad fancies rise to view,—
A storm—a farewell shriek—a wreck—
On the dark wave, a drifting speck!

The sea hath mighty secrets! deep
Within its cavern'd breast,
How many noble victims sleep!
What deeds lie unconfess'd!
Oft will the mourner's fancy strive
To keep a painful hope alive;
To know the worst were best!
But ah! the worst, when all is gone,
Is this—that nothing more is known!

Ne'er of that ocean wanderer
May we the story learn—
The waves alone could speak of her,
With their voices harsh and stern;—
Whether her wretched sons went down,
Or on some far off shore were thrown,
For home and hope to yearn—
Is fancy all—we only know
A vague reality of wo!

And now by many a dreary hearth,
A vacant seat appears—
And sireless children cease their mirth,
To see their mothers' tears—
And deep on many a heart is traced
Griefs that may never be effaced
Through all life's after years!—
Do thou, O God! the widow bless!
Be Father to the fatherless!

Edinburgh, *May*, 1841. J. H. Jun.

THE AGENTS OF CIVILIZATION.

A Series of Lectures.—Lecture Second.

THE HERO.

The agencies which have most powerfully assisted the progress of an early civilization, are often those with which a subsequent and more enlightened civilization is called on to contend. Truth remains eternal and unchangeable, like its Author, the eternal and unchangeable God; but social institutions and social instrumentalities vary with the varying wants of humanity. No such in-

strumentality, or such institution, can be wholly a falsehood at any period of its career. It is destroyed, and deserves destruction, only when its falsehood predominates over its usefulness and applicability; or when some other instrumentality or institution takes its place. Every age lives in the midst of a mass of decaying falsehoods and of nascent truths; of falsehoods whence the vital hath nearly evaporated, but where the semblance of life remains; of truths which are freshly and vigorously vital, but which have not yet assumed the semblances of vitality. The truths exist long as powers, before assuming the perfect garb of presences; and the falsehoods exist as presences, long after having ceased to exist as powers. And this is the cause of all violent political changes. The enemies of truth are not sufficiently acquainted with the growing energies of truth; and they are equally ignorant of the gradual decay that has been undermining the falsehoods of which they are the interested champions. They lean on an apparent aid, which is shivered into atoms at the first touch of opposition; and they have to grapple with a foe, whose stalwart force they despised, because that force was not clothed with a brilliant array of outward appliances. Such violent changes, however, will always become more rare in the onward course of the world; for this reason, among others,—that each successive transformation of society will embody less of falsehood than the preceding—that thus it will gather round it less of selfish adherence—that, consequently, as well from diminished numbers as from diminished zeal and diminished strength, the conservative minority will be less disposed to risk a physical struggle with the democracy. Yet all changes, whether violent or peaceful, will bring the result which I have commenced by indicating—the destruction, as bad, of agencies that have formerly been blissful. And we must understand this fact, we must imbue our whole thinkings with it, if we wish to read the history of man with purpose and with profit. It is little that we admit the mere circumstance of human progress, unless we are able to grasp those high philosophical principles by which that progress is guided, and which can always calculate, amid the darkest gloom of the political horizon, the transitions through which redemption is to be evolved.

Among agencies of civilization, formerly salutary, but which have now become bad, war may be prominently named. Of war I have ever been the uncompromising opponent. No words can express my disgust and horror at the wholesale murder of man by his fellow-man; and it will ever be one of the dearest objects of my mission to aid in banishing war from the face of the earth. Yet war, that hideous monster that slakes his fierce thirst with the hot blood of human bosoms, has been one of God's potencies for stimulating social improvement. I cannot enumerate the various ways in which this effect has been accomplished; but it is evident, that one of those ways is the impulse that war has given to the mechanical ingenuity of man. The first employments of the human race were agricultural. Keepers of sheep and tillers of the ground shared for a time between them the range of human occupation. Simple were the modes of life, and few were its wants. In this simplicity, however, man was not meant by his Creator to remain. It afforded him the pleasure of the animal, but not the happiness of the man. It was destroyed by strife,—that strife through the wretchedness of long centuries preparing the blessedness of centuries more: and strife did what labour alone could not have done. Primeval man, working for his daily bread, had no inducement to enterprise. The fertile land on which he dwelt, yielded almost spontaneously a sufficiency for his humble needs; and he had only to cast the seed with a careless hand into the soil, and it rose up in thousandfold abundance to reward him. His dwelling—his implements of industry—the whole texture of his existence, would be of the rudest description, because there was no motive to amelioration. Man felt no higher desire than the desire of food and of clothing, and these were supplied by an exertion so slight as to call forth almost no activity of the intellect. War, by multiplying human relations, roused this activity; and one of the first tendencies of mental activity was evidenced in mechanical skill. When two tribes assumed a hostile position towards each other, one, of course, would be the inferior as to strength. How was it to remedy this inferiority? Manifestly by the fruitfulness of its invention; by constructing weapons and

means of attack and of defence, to counterbalance the superiority of its enemy's numbers. It would discover instruments that would fly to a greater distance—that would be more easily wielded—that would strike more inevitably, and kill more rapidly than the instruments of the foe; and in order to guard against any surprise, and more quickly to take advantage of any fortunate incident, it would learn to fortify every natural fortress, whether found in the depths of the forest gloom, or on the steep and rugged cliffs of the mountain. Here, then, was progress, though the immediate object of that progress was unsparing havoc; for the weapons of war, and the modes of fortification, would insensibly extend their influence to the improvement of the implements of agriculture, and of the different species of habitation.

War, while thus giving an impulse to the mechanical ingenuity of man, had also a social power. Agriculture is, from its nature, an isolated employment. It continues so even now in countries as thickly populated as our own; and in primeval times this feature must have been still more notable,—times when whole continents lay almost untrodden by a human tread. War dispelled this isolation; it congregated into places of safety larger or smaller portions of human beings for purposes of common protection. The occasional fortifications erected in the forest or on the mountain, were found to be less convenient and effectual than the hamlet, which offered unceasing facilities of defence without interrupting agricultural occupations. Such hamlets could be nothing but clusters of miserable huts; but they contained the great and abiding germs of social developement. They contained the germs of all art and science—of all manufactures—of all commerce—and of all government. The object for which these homes were grouped together soon became a secondary one. Their inhabitants by degrees came to think less of the enemy, than of the materials which their united experience afforded for adding to the comfort and abundance of the tiny community. Their wants having increased beyond those which shepherds or peasants alone could supply, it was perceived that the readiest mode of supplying them, was by allotting to each person the duty for which he seemed

most peculiarly fit. Diversified modes of industry, and the interchange of the products of those modes, would consequently be contemporaneous in their origin: and the disputes that would necessarily arise, even in such an imperfect form of social existence, respecting the accumulation and the distribution of wealth, would, along with other causes, evince the propriety of some authority constituted by the general voice, for the determination of all controversies, whatever their source might be. So that war, which originated in the spirit of disunion, was thus converted by a benignant Providence into an element of concord; developing sympathy, softening rudeness, and awakening in the heart the first traces of moral elevation.

But war did more than this; war peopled the world. If man had remained in his simple agricultural state, population would never have extended with any rapidity. The peasants and the shepherds would have clung as long as they could cling to the home of their fathers, both from traditional attachment and from the indolence of their habits. But when hostile tribes carried their contentions to the last extremities, and when one vanquished the other, the one that was conquered was compelled either to submit to the dominion of the conqueror, or to desert its native scenes, and flee to some new spot, where no mortal had yet pierced, and where it could dwell in peace. This was the alternative generally adopted; and thus, by successive expulsions, was earth covered with its countless myriads.

Then, again, war gives the most picturesque and pathetic aspects to the poetry of the past. The history of all nations is made interesting chiefly by their warlike exploits. And though, in reading an account of those exploits, we have often to weep for the folly, the madness, the cruelty of our fellow-creatures, yet our imagination fastens not permanently on such harsh and painful features, but selects what may best harmonise with its habitual musings—with its dreams of freedom, and of the manly assertion, even unto blood, of a divine idea. And what more energetically than this poetry of war, has been the inspirer of artistical genius? The painter and the sculptor have found some of their most inspiring

scenes where the gore of thousands had gushed; and the truest artist of all—the poet—has oftenest gathered his laurels where the warrior had gathered his. War derives its suggestiveness for every mind, and especially for the poet's mind, from the variety of objects that it presents; but also, in no ordinary measure, from the contrasts that accompany that variety. As in nature, the smile of summer is made sweeter by the frowns of winter,—the calm of ocean more delightfully placid by the tempest that has preceded it,—the sunny sky more gorgeously attractive by the previous presence of the giants of the storm, of whose combat it has been the theatre;—so it is in life. Affection, in all its countless and beautiful forms,—home, with its harvest of ever outgushing gladness,—all social relations,—all industrial employments, derive their dearest charm from the possibility of interruption,—from the thought that loss, and separation, and death, may traverse what is so cherished and so fair. And this is what makes war a source of limitless inspiration for the poet's soul.

And do not doubt, also, that war has had an immense effect in encouraging the love of freedom, and in promoting the feeling of manliness and the consciousness of strength. And if tyrants have generally used this love—this feeling—this consciousness—for their own bad and selfish ends, yet they will ultimately be employed for the destruction of all tyrannies; and then war, as an actuality, shall for ever pass away, and its good influences alone will survive—influences which I have been able but imperfectly to delineate.

Many of the remarks that I have applied to war, are applicable to the Hero. He is the earliest and least refined form of the agents of civilization; but still not less an agent meriting our study, and in some degree our reverence. Tribes, when they took something like a social organization, probably chose their governors from the old, and less from a regard to any peculiar qualities that they possessed, as on account of their patriarchal standing: and the duties of government were so few, and the temptations to despotism so rare, that there could scarcely be any misuse of this delegated authority. But not thus would they choose their military leader. He

that had proved his powers by a contest with peril in all its diversified forms; he whose heart had a crushless daring, and whose limbs had an iron strength; he who was now found slaughtering the monsters of the forest that desolated the shepherds' flocks—now mingling in the hottest of the fight, the foremost and the most undaunted —now breasting the foaming, furious waves of the river or the lake—now roaming, as a hunter or as a foeman, amid rugged peaks mantled with eternal snow: he would be selected, by the unanimous voice of his admiring tribe, to be thenceforth their conductor and inspirer in the storm of battle. There was here a great fact—the recognition of a great right—the fact of strength: the only strength then known, obtaining its legitimate influence, and the right of freemen freely to testify submission to their strongest and their best. We talk somewhat loosely and disparagingly about barbarism; but I wish we had this remnant of barbarism back. Earth would be happier, and happier would be the rulers of earth.

The Hero had an immediate influence as a civilizer of his race, and he had an influence more remote. His immediate influence was chiefly felt in the creation of patriotic sentiment and patriotic courage. The mere circumstance of residence in a certain locality could never have created patriotism. It might have created a vague, passive affection for objects which from childhood had been familiar. But such a locality needed something notable, to which memory could cling, in order to make it a source of patriotic attachment. And the first notabilities that arose, and could be moulded into recollections, were the hero's deeds. The glory that those deeds shed, made the native soil more dear; and then, by a reflex tendency, the love of the native soil made the glory more radiant. And whatever a perverted nationality may have since become, yet the first appearance of nationality was an immense step in human progress; for it raised the aim and scope of man's sympathies beyond the family circle, to the interests and undertakings of the tribe. No very elevated conception might thus be communicated; but narrow and exclusive selfishness received a fatal blow: and the destruction of selfishness in any of its phases is a march towards a brighter and a better.

The more remote influence of the Hero was a religious influence. The reverence that flowed round the Hero's actions and the Hero's memory, insensibly yielded to the persuasion that regarded him as a divinity. As time flowed on, the magnitude of his actions would be aggrandised in the praises of his countrymen. Something supernatural, something beyond and above the strength of man, would be attributed to his energies. Grander than man, stronger than man, what then could he be? By an easy belief of their untutored fancy—a visitor from some region unknown, perhaps a wanderer from some starry palace in the skies. And since, as they had come to imagine through the augmenting traditions of ages, he had performed feats so miraculous—feats so utterly removed from the grasp of human capability—what readier supposition than to couclude, that he was the creator of those agencies of nature whose operations they daily witnessed? To testify their veneration for him alike as a Hero and as a god, they coarsely carved some image of wood or stone, and brought to the ungraceful idol their choicest offerings, under the natural impression that it was filled with the presence of him whom they adored. This was their religion—simple and sensuous—but yet proceeding from a noble motive. They had no conception of the spiritual in man; they could not therefore have any conception of the spiritual in Deity: nor could they have any conception of the Deity at all beyond his manifestation in some material form. And if we consider that Providence designed to conduct our species gradually by means of material emblems up to the plenitude of spiritual truth, perhaps religion could not have had a more beautiful commencement. It was the outburst of gratitude, though it might afterwards degenerate into the gloom of fear. And now that, in a more advanced age, we are able to see the good that lurks in much apparent evil, and the evil that lurks in much apparent good, we turn towards this consecration of the first temple to the infinite Father, by means of hero-worship, as to one of the loveliest incidents in the history of mankind.

In the past of the world, we are chiefly occupied with facts; in the future of the world, we are chiefly occupied with ideas. And so is it with our own individual exist-

ence. Our memory brings before us the notable circumstances of our life; our hope brings before us the possible realization of some sublime idea, into which we have poured the entire substance of our philosophy. The future, then, must always be a grander thing, both for the world and for individuals, inasmuch as ideas are greater than facts. But whenever we wander into the past—whenever we ponder on the region of facts—let us honour the Hero, and let us see the significance of hero-worship. And as the Hero was the embodiment of God's strength, and was revered as the strong, let us learn this lesson among others, that though heroes and hero-worship may perish, yet that God, the strong, never fails to raise up strengths to work the needed work of human salvation.

ON THE ORIGIN OF SUNDAY SCHOOLS.

"AUDI ALTERAM PARTEM."

To the Editor of the Christian Pioneer.

SIR,—The establishment of Sunday Schools forms a remarkable era in the annals of our country, inasmuch as we are enabled to trace from the period of their introduction a decided and progressive improvement in the character and conduct of the mass of the people, especially in those districts where all the advantages pertaining to that admirable institution have been fully developed and extensively called into action.

It has long been the prevailing opinion, that we were indebted to Mr. Raikes, of Gloucester, for the idea of Sunday School instruction, and that he, in fact, was the *Founder* of the system. This, until recently, was my own decided conviction; but having introduced his name, as such, in an article on Mr. Hill's Postage plan, which appeared in the Midland Counties Herald of the 8th of April last, a clergyman of Gloucester, far advanced in years, stepped forward in the next week's paper to dispute the point, and to put in a claim in behalf of his deceased tutor and fellow-citizen, the Rev. Thomas Stock.

The statement thus put forth in that most respectable

journal, was accompanied by a private communication to myself, in which the writer entered into a minute and very interesting detail of the circumstances attending the introduction of Sunday School teaching, and which appeared, in my judgment, to substantiate very satisfactorily his previous assertion. The leading facts of his narrative were subsequently confirmed, in a most remarkable manner, by a venerable and talented individual, who was the contemporary and personal friend of Mr. Stock, and who was also intimately acquainted with Mr. Raikes; and I then no longer hesitated to avow my belief, that to these two gentlemen, *conjointly*, were the public indebted for the establishment of Sunday Schools.

This conviction, together with the evidence on which it was founded, I recorded in two letters to the editor of the before-mentioned journal; but, in the meantime, two or three other claimants were publicly announced through the same medium, and a farther investigation, on my own part, subsequently elicited the fact, that by *none* of the parties previously named, either by myself or the other writers on the subject, was the first Sunday School established in this country.

This very unexpected discovery, induced me to send a third letter to the Herald, giving therein all the particulars of the case, as I had gleaned them from sources of the most unexceptionable character; and as no one has since come forward either to question the accuracy of my information, or to claim precedence for any other person, I consider the Rev. Theophilus Lindsey (who was then settled at a village in the North Riding of Yorkshire) to be the tacitly acknowledged Founder of the First Sunday School on record.

As the character of the venerable Lindsey is deservedly held in the highest estimation by the entire Unitarian body, perhaps I cannot render the readers of the *Pioneer* a more acceptable service, than by transcribing the letter containing the interesting details connected with Sunday School teaching, as practised by that great and good man. I will therefore, with your permission, annex it to the present communication,—and am,

Sir, yours respectfully,

BIRMINGHAM, *June* 1, 1841. THOMAS CLARK, Jun.

To the Editor of the Midland Counties Herald.

Sir,—I owe you many thanks for your kind indulgence in having already allowed me to occupy so large a portion of your valuable space in the discussion of the above subject; and I should not, probably, have troubled you with any further remarks, but for the letters of Mr. Havergal and Mr. Turner, in the *Herald*, of the 6th and 13th instant. I am by no means surprised to learn therefrom, that the plan of Sunday School teaching did not originate either with Mr. Stock or Mr. Raikes; but the researches which I have since made, however, have convinced me, that it did not originate with the parties named by your correspondents as having preceded Messrs. Stock and Raikes in their philanthropic labours. On the contrary, I have ascertained that the Rev. Theophilus Lindsey, of Catterick, in Yorkshire, (and afterwards of Essex-Street Chapel, London,) took the lead in this benevolent work, as the following extracts from Belsham's Memoirs of Lindsey, and from the Memoirs of Mrs. Catharine Cappe, written by herself, incontestibly prove:—

"In the month of November, 1763," says Mr. Belsham (page 25), "Mr. Lindsey took possession of his vicarage of Catterick, fully determined to seek out and accept of no other preferment, and expecting here quietly to have ended his days, though it pleased God in his providence to order it otherwise. No sooner was he settled in his new situation, than he applied himself with great assiduity, in his extensive and populous parish, to perform the duties of a parochial minister. He regularly officiated twice on the Sunday in his parish church, and in the interval between the services he catechised the young people." Mrs. Cappe, in her very interesting autobiography, gives some very pleasing details on this subject; and as she was a frequent visitor at the reverend gentleman's house, at the period referred to, the accuracy of her statement may be relied on. "At two o'clock," says she, "before the commencement of the afternoon service, Mr. Lindsey devoted an hour in the church every Sunday, alternately to catechising the children of the parish, and to expounding the Bible to the boys of a large school, which was at that time kept in the village.

The number of the boys generally amounted to about one hundred, who formed a large circle round him; himself holding a Bible open in his hand, with which he walked slowly round, giving it regularly in succession to the boys, each reading, in his turn, the passage about to be explained: this method, accompanied by frequently recapitulating what had been said, and by asking them questions relating to it, kept them very attentive, and the good effects of these labours proved, in many cases, very apparent in after life; Mr. Lindsey having frequently been recognised in the streets of London, by some of his former Sunday pupils, who gratefully acknowledged their obligations to him. After evening service, Mr. Lindsey received *different classes of young men and women, on alternate Sundays*, in his study, *for the purpose of instruction;* and Mrs. Lindsey, in like manner, in another apartment, had two classes of children, boys and girls alternately."

In justice to Mrs. Cappe, it ought to be mentioned, that she also was one of those who honourably distinguished themselves in this career of usefulness, long before either Mr. Stock or Mr. Raikes took the field; and perhaps I cannot do better than transcribe her own simple relation of the circumstances:—"Desirous of being useful," she remarks, "I endeavoured to imitate at Bedale, in a manner however imperfect, the example which I so much admired at Catterick. I established a sort of Sunday School there; collecting together a number of poor children, whom I assisted in learning to read, giving them books, &c.; teaching them Dr. Watts's shorter catechism, together with his devotional hymns, and endeavouring to give them such general instruction as might enable them to read their Bible with more intelligence. I had no place in which to receive them but the back kitchen, which being small, we were exceedingly crowded; but they grew attached to me, and liked to attend; and in order to prevent confusion, I divided them into classes, which succeeded each other; so that on the Sunday I was occupied by a succession of children nearly the whole day, except the time which was spent at church." "I must here mention," continues Mrs. Cappe, "that I could not prevail upon any of the young

people in the town, the daughters of the tradesmen and others, to contribute in any manner towards my Sunday School. The experiment was *quite new*, and far from being popular, as these institutions have since happily become; first, by the benevolent exertions of Mr. Raikes, and afterwards, by the countenance and support of many worthy persons, of all sects and parties, throughout the kingdom."—(*Vide Mrs. Cappe's Memoirs*, p. 100.)

I have thus, Sir, endeavoured to show, that if the idea of Sunday School instruction did not originate with Messrs. Stock and Raikes, as I had myself previously imagined, neither are we indebted for its introduction to Miss Ball, of High Wycombe, as your correspondent, the worthy rector of Astley, supposes. Laudable as were the efforts of these individuals, they were preceded in their labours by the virtuous and benevolent Lindsey, who, conjointly with his estimable and accomplished lady, would *appear* to have established the first Sunday School on record. But, as the Rev. Mr. Havergal emphatically and very justly observes, "Could we see as our Heavenly Father seeth, it is not unlikely that we should discover even *other* originators of a system which has done so much for our country," by enlightening the minds of the poor, and thereby enabling them to see in what their truest interest and happiness consists.

I have shown that Mrs. Cappe, of Bedale, in Yorkshire, was not long in following the example of her beloved friends, the Lindseys of Catterick, in the same county, who commenced their labours in 1764: to her succeeded, in 1769, the pious Miss Hannah Ball, of High Wycombe; the latter being followed, in 1775, according to Mr. Turner's statement, by the "humble individual named James Heys," of Little Lever, near Bolton, in Lancashire; then came, in 1780, the Rev. Thomas Stock, of Gloucester, and his friend and coadjutor, Mr. Robert Raikes, the proprietor and editor of the *Gloucester Journal*. It was reserved for the two latter gentlemen to give that *eclat* to the scheme, through the medium of the press, which was quickly the means of spreading its benign and salutary influence over the whole kingdom, and which, under the Divine blessing, will "go on conquering and to conquer," till, having

achieved the victory over ignorance, and vice, and misery, a new and brighter era will dawn upon the world, and knowledge, virtue, and happiness, "will cover the earth as the waters cover the sea."

I am, Sir, yours, respectfully,

THOMAS CLARK, Jun.

BIRMINGHAM, *May* 17, 1841.

PROTESTANT POPERY.

DEPOSITION OF MR. WRIGHT OF BORTHWICK.

"THE General Assembly has deposed Mr. Wright of Borthwick; and, according to their principles, there can be no question they have done rightly. An owl passes an interdict upon light wisely, and a bat upon the noon-tide joy; so a congregation of bigots, upon freedom of thought, wisely also (as the fox and the serpent are wise), but not nobly. We undertake no advocacy of Mr. Wright's theological opinions; we only see clearly, from the fact of his deposition, that it is an avowed principle of the Presbyterian Church of Scotland—or at least of the party which now represents the Church—that there shall be no freedom of thought, no private judgment, no PROTESTANTISM, within its precincts. This is enough. It is well that all men should know how this matter stands. The Church of Scotland has publicly renounced Protestantism—Presbyterian Puseyites, blindly sworn to the tradition of the elders and to the fossil theology of an age distinguished for energy certainly in no small degree, but also for narrow-mindedness and intolerance. We have been taught once more a great lesson; we now see what sort of machines, calling themselves men, we have to do with, when we so abuse reason, and nature, and common sense, as to bring them into the field of argument against Scottish Churchmen (as Churchmen now are). These men are sworn to the frozen formula, to the bloodless mummy of what *was* Christianity—from the life and intellectuality of the thing, they are utterly strangers; *think* they *dare* not (at least not speak what they think), and many of them *can*not. *Et sentire quæ velim et quæ sentiam dicere*, might be a very good motto for an old heathen Roman; but that old spirit of Tacitus

is too deep for the shallow classicality of modern Churchmen. *Vir sapit qui pauca loquitur* (he is a wise man who *prints* nothing) is the beginning and the end of their scholarship. Let every philosopher within the Presbyterian Church of Scotland know now on what ground he stands—philosophy is the unpardonable sin against the infallibility of the Confession of Faith! A man may do many things in the Church of Scotland, and yet live comfortably, keeping on friendly terms both with tithes and theology,—he may drivel by the yard, dote by the hour, and be drunk by the day—he may nod and fall utterly asleep,—all this is perfectly correct, the peace of the Church is not disturbed by such doings; but let him only venture to *think*—to read the face of nature and the page of the Bible with his own eyes, to use that reason freely which God freely gave, to *philosophise* after Greek or German masters, or that grand master which is God, speaking audibly in us and around us: in this case, there is nothing for him but to fall on his knees, and pray with the pensive fellow in the play, 'Oh that I were a fool! I am ambitious for a motley coat!' Truly, for a Churchman, in these latter days of bigotry rejuvenescent, 'motley's the only wear'—such miserable, motley, and fanciful piecework as creeds and catechisms are for the most part composed of!

"For Mr. Wright's own sake, we are heartily glad that he has been cast out of the Kirk. We do not say whether we think him right or wrong in many of those beautiful and ingenious speculations with which he has interwoven so many works of great piety and popularity: but he had no business to speculate at all after he had signed the Confession; that is, according to the principles of the men with whom he has been associated; and in such company he never could have felt comfortable. He is now at large; the caged eagle may revisit Lochnagar; although there be sometimes more frost there than food, there is *liberty*, which, to noble souls, is *life;* and there is a God also who fed the prophets in olden times, and who will not desert them now. Silly women, heavily laden with sins, and lightly laden with sense, will eschew him jealously as a heretic, and one that hath a devil; but open-hearted men, and men that see with no

patent spectacles, will receive him into their homes as a brother, and give him bread to nourish his body, and the Bible to nourish his soul, without reason asked from the General Assembly, or question answered by the Shorter Catechism. And so things will go on for a season—others paying the penalty of private judgment as bravely as Mr. Wright, while God shall permit, till bigotry have worked her perfect work; and then the Church of Scotland shall either be utterly annihilated (as to moral influence), or radically reformed."

The preceding paragraphs appeared in the *Aberdeen Herald*, May 27th. They contain strong expressions; but not more strong than the case warrants. They were written, we believe, by an individual who has himself experienced some of the tender mercies of Presbyterian inquisition; they express convictions which are growing ones even among members of the Church of Scotland, and which, assuredly, the sayings and doings of her Church Courts have impressed most vividly on the minds of all consistent dissentients from her pale.

The proceedings of the General Assembly, in the case of the Rev. Thomas Wright, of Borthwick, would be ridiculous were they not disgusting. He is no novice, propounding vain theories to excite the wonderment of the ignorant, or to bewilder the understandings of the thoughtful. He is no aspirant after theological notoriety, exciting the country to deeds of fanaticism, and accompanying his progress through the land by the groans and swoons and midnight howlings of deluded votaries. He is no rampant preacher, emulous of the coarseness and brutality of speech which disfigured and disgraced bygone times, dealing out damnation in the plenitude of his wrathfulness, and cursing his fellow-creatures in the name of the Lord. Had he been characterised by any of these qualities, he had been safe; no charge of heresy would have disturbed his mind: he might have brandished "the keys of the kingdom of heaven," opening or shutting its portals as he listed. But being of a calm and philosophic turn of mind, deeply imbued with a love of the loveliness of this glorious world, and of that Father who made the creation the mirror of his benignity; animated by the spirit of Christianity, and anxious that

human nature should be lifted up from its actual sinfulness, to the imitation and fellowship of its holy and unspotted Redeemer; feeling, too, within himself the symptoms of decay and illness, and that this world might not be long his dwelling-place,—he sketched the plan of a series of works, which he hoped, if enabled to fill up, might be instrumental in exciting his fellow-creatures thus practically to follow Christ, and make of earth a present heaven, by rendering it the abode of individual and personal righteousness, peace, and joy. With these sentiments and feelings, Mr. Wright has published the following works, which we give in the order in which he wishes them to be read:—"First, The Living Temple, as a guide to active and social duty; next, The Morning and Evening Sacrifice, for daily devotions; then, The Last Supper, for assisting those who are preparing to celebrate the most interesting solemnity of the Christian faith; and, lastly, The Farewell to Time, for the use of those who either have the near prospect of leaving this world, or who may wish to be useful to persons in that situation."

The object and intention of these publications, Mr. Wright states, in the preface to "The True Plan of a Living Temple:"—"The entire series of treatises are thus intended to afford a view of all the duties incumbent on man, as a being who must busy himself amidst labours and cares that sometimes seem to him to have but little relation to his future and greater destiny; a being, however, who is fitted by his *religious nature*, not only for making all ordinary occupations a service done to God, and instrumental in promoting the advancement of his kingdom, but who, by means of the same religious endowment of his nature, is permitted to hold, amidst all the variety of his circumstances, devout intercourse with the Father of his spirit, his acts of devout communion being sometimes more common, and sometimes more solemn and extraordinary; and lastly, as a being who is destined to pass from all the loveliness and all the cares of this world, often, too, amidst circumstances of great humiliation and trial, to the more enduring interests of that far greater portion of the Divine kingdom which eternity is to unveil."

The last of these works was published ten years ago; the first, we understand, about twenty years since. Their sale, it is supposed, has been extensive: we hope the supposition may be true, as it would prove the growing intelligence of the people of this creed-worn country. The asserted popularity of these works, or their presumed author's unwillingness to sanction the Non-intrusion farce, at length led one of the wildest of that fraternity to move a charge of heresy in the General Assembly. At its recent meeting, that charge was finally decided on. Both the Moderates and Immoderates united in denouncing the author. Dr. Hill, the Professor of Divinity in Glasgow College, affirming, "that no one in the house could be more satisfied than himself, and those who sat around him, of the errors contained in those works;" but proposing a committee to confer with Mr. Wright, "as a means of bringing him to a conviction of his errors." This motion being rejected by 195 to 85, the Moderator called on the ex-Moderator, as is usual in such cases, to pray; which being done, he proceeded to pass this sentence:—"The General Assembly hereby do, in the name and by the authority of the Lord Jesus Christ, the sole King and Head of this Church, depose Thomas Wright from the office of the holy ministry, prohibiting and discharging him from exercising the same, or any part thereof, under the pain of the highest censures of the Church; they appoint intimation of this sentence to be made from the pulpits of the parishes within the presbytery of Dalkeith—then declare the parish of Borthwick vacant, and appoint the Moderator to intimate the vacancy of the said church and parish to the patron, that it may be in due time supplied."

By this act of deposition, the General Assembly have again sealed their condemnation in the minds of every consistent Protestant—of every faithful disciple of Christ Jesus. What intolerable assumption and presumption do not the words of the Moderator exhibit! "*By the authority of the Lord Jesus Christ*"! When, and where, and to whom was that authority given? To John Knox, to Dr. Chalmers, to the heresy-hunter, Mr. Candlish, or to the combined elders and preachers as a body? Talk of Popery, truly!—the asserted infallibility of the Rom-

ish Church is not one whit more preposterous than the "authority" of this self-styled "only true Kirk of God"! Right of the Christian people to choose their ministers, forsooth! what is this compared with the right of individual thought? Abomination of patronage truly!—what is that compared to the abomination of punishing an enlightened and virtuous man for striving to induce his fellow-Christians to believe that "he who doeth righteousness is righteous"? Against this abomination not one man in the General Assembly protested; in vindication of the hallowed privilege of free thought, there was not one found therein to uplift his testimony! The facts are only additional proofs of the utter worthlessness of Church Courts—the tyrannous and unchristian influence of Church Establishments.

The following lines, occasioned by the deposition of Mr. Wright, excellently illustrate this violation of Christian privilege and Protestant principle. If they do not exhibit the purest poetry, they possess at any rate both rhyme and reason:—

"Truth's in a well," the sage declares,
"Imbedded deep beneath the ground:
No vulgar skill may seek it there;
By Science only is it found."

"Truth's on the surface," others say;
"And yet, the gem we seldom find;
We stumble o'er it every day,
For Prejudice is ever blind."

"Truth sits aloft, enthroned within
The precincts of imperial Rome,
Encircled with a triple crown:"
So says the monk; so echo some.

"Truth's in the Word of God himself,
If it be read without a bias;
If no presumptuous Popish priest
Enforce conclusions on the pious."

So says the Protestant; and adds,
"Think for yourselves; for 'tis absurd
That erring men should fix for you
The sense of the unerring Word."

Such are his *principles;* but man
Is a most inconsistent creature;
Hence Protestant Establishments
Differ from those in every feature.

Three centuries have glided past
Since a divine, most grave and sage,
Decided all the points of Faith
For that and each succeeding age.

To all the learn'd of Albion's realm—
To hoary age—to beardless youth,—
His mandates were a final rule,
Fixing the bounds of sacred truth.

And even in these days of light,
King Harry's truth is still the law;
They doff the surplice who presume
To find in it the slightest flaw.

But there's a part of Britain's Isle
Where surplices produced confusion,
And where the truth is now secured
By *Veto Acts* and *Non-Intrusion.*

The Church of ancient Scotia's land
No other head but Christ admits;
And to decide the "mind of Christ,"
A certain grave Assembly sits.

Jesus is ever on their lips,
The Bible ever their *profession;*
But truth divine is tested by
Their "Standard," which is the "Confession."

Think your own thoughts, and speak them too,
And you must answer to a libel;
Nor will it serve you to appeal
To ought that's written in the Bible.

If from our Saviour's sacred words,
You show that e'er the Kirk has wander'd,
Its Orthodoxy's always proved,
Not by the Bible, but the Standard!

Blind leaders of a blinded race—
Inquisitors who ne'er inquire,—
Hear how your doings are denounced
By that Confession ye admire:—

"Synods and Councils often err,
And therefore should not be *the rule*
Of faith or practice, but *a help*,
Within our Presbyterian School."

"Requiring an implicit faith,
An absolute and blind submission,
Is sacrificing Reason's light
And liberty to Superstition." *

POPULAR OBJECTIONS TO TOTAL ABSTINENCE.

No. II.

THE following correspondence has lately taken place between Mr. Buckingham, formerly M. P. for Sheffield, and the Rev. Dr. Edgar of Belfast, formerly an advocate of the Temperance Reformation. Whether it be that that Reformation, being so ably advocated by a Catholic Priest, has stirred up Dr. Edgar's Protestant antipathies and fears, that, through Temperance, Catholicism may spread in the land, to the disparagement and condemnation of Orange inebriety, we know not; but the terms in which he has vented his pious indignation at sobriety, are curious as well as melancholy. In similar terms, Dr. Edgar lately denounced Unitarian Christianity! The two causes against which he has vainly endeavoured to do despite, are above his intemperance.—EDITOR.

From Mr. Buckingham to the Rev. Dr. Edgar, enclosing a Prospectus of his Work on America, now in the Press.

LONDON, *April* 3, 1841.

DEAR SIR,—Recollections of our former intercourse induce me to hope that you will not be unwilling to know something of my wanderings in the Western World; and should this be the case, I shall be both honoured and obliged by the addition of your name to the enclosed list—in the extent and respectability of which I have the deepest interest at stake. Awaiting the favour of your reply, I remain, dear sir, yours faithfully,

J. S. BUCKINGHAM.

* The passages of the Westminster Confession which are paraphrased in the last two stanzas are as follows:—"All Synods and Councils, since the Apostles' time, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both." "The requiring an implicit faith and an absolute and blind obedience, is to destroy liberty of conscience and reason also."

The Rev. Dr. Edgar to Mr. Buckingham.

BELFAST, *April* 6, 1841.

MY DEAR SIR,—If it were a matter of friendship, or even cold civility, I would be happy to have my name on the list of your subscribers; but as I entertain the most confirmed abhorrence of teetotalism, as insulting to God and disgraceful to man,—and as the public press attributes to you teetotalism in its worst form, it grieves me much to be compelled to say, that I could not, with my present views and feelings, give your Work my countenance.—Yours truly, JOHN EDGAR.

Mr. Buckingham to the Rev. Dr. Edgar.

LONDON, *April* 12, 1841.

MY DEAR SIR,—If I thought that by subscribing to any book of mine, descriptive of my travels in America, persons were bound to participate in all my opinions, in matters of religion, politics, or morals, I should never have ventured to issue a circular for the purpose of asking any one, either acquaintances or strangers, to favour me by placing their names on the list of its subscribers: and most certainly, if you were about to publish a book descriptive of Ireland, I should never think of being restrained from taking a copy of it, lest I should be thought to adopt your views respecting teetotalism.

However, as you think differently, I have too much regard for liberty of thought and action, to complain of your shaping your own conduct to your own convictions.

When you say, that you "entertain the most confirmed abhorrence of teetotalism," I can only comprehend by this, the existence in your mind of some morbid feeling of strong dislike to what millions of others as highly approve; and considering this to be an unfortunate and misdirected taste, I can only lament it, and wish it a speedy correction.

But when you add, that you consider teetotalism as "insulting to God and disgraceful to man," I really do not understand you; and begin to feel compassion towards a brother who cannot be "in his right mind." As teetotalism consists only in "totally abstaining from the use of all intoxicating drinks, and using the means of advice and persuasion to induce others to do the same,"

I will venture to affirm, that there is no really sane person in all her Majesty's dominions, who would pronounce *this* to be "insulting to God and disgraceful to man!" and the very fact of your so expressing yourself is, to me at least, the clearest evidence of some unfortunate aberration of your reasoning powers.

If the Deity is "insulted" by all his creatures who confine themselves to water as their usual beverage, it would lead one to infer, that the all-wise Creator had committed a great error in providing this pure and healthy fluid in such abundance everywhere for their use, while no other beverage is supplied in the natural state, by his divine wisdom, except this; as all others require the aid of manufacture by the hand of man.

If it be "insulting" to the beneficent Architect of the beautiful globe we inhabit, to drink only of the limpid streams which his gushing springs and sparkling fountains yield—alas! for the myriads of innocent beings to whom this is more grateful than all the intoxicating drinks that art can produce.

But though the language of a mind thus bewildered, or obscured—on this subject at least—may be pitied, it cannot be reasoned with; and it is vain, therefore, to pursue the argument.

You add, however, that "the public press" attributes to me "teetotalism in its worst form;" by which I presume you mean, that I am not content to abstain from the use of all intoxicating drinks myself, but that I employ whatever powers of persuasion and whatever influence Providence may permit me to enjoy, to prevail on others to follow my example.

If this be your meaning, I am not ashamed to bear whatever reproach it may be supposed to convey; and while I remember with pleasure, that, during the many years which I have now devoted to this cause, I have been the humble means of persuading thousands of my fellow-beings to adopt my views, and carry them out into practice,—including ministers of the Gospel, members of the legal and medical professions, merchants, manufacturers, ship-owners, sea-captains, officers of the navy and army, sailors and soldiers, farmers, tradesmen, and labourers of all classes;—while I have personally assisted

at the formation of more than a hundred new associations, juvenile as well as adult, at the raising of several thousand pounds for promoting of temperance halls and temperance asylums, erecting sailors' homes and establishing temperance journals,—I should indeed have "a fearful looking forward to the day of judgment," if I could be brought to think, with you, that this "teetotalism in its worst form" were really "insulting to God and disgraceful to man," as you pronounce it to be.

But, believing, as I do, that the Deity is "honoured," and not "insulted," by the physical, moral, and intellectual improvement of his creatures—which total abstinence from all intoxicating drinks is so well calculated to produce; and believing also, that man is "elevated," and not "disgraced," by the changes thus wrought in his conduct —I shall continue to persevere in the course which has obtained me the reprobation of your "anathema maranatha," and still strive to maintain "a conscience void of offence."

In return, however, for the epithets by which you are pleased to characterise my labours for the benefit of my fellow-men, permit me to assure you of my sincere and earnest prayers that the mental delusion under which you appear to me to be labouring, may soon pass away; and that you may be brought to a clearer perception of what is likely to be acceptable to God and beneficial to man, than at present you seem to enjoy.

With every good wish, mingled with the deepest sorrow and regret,—I remain, my very dear sir, very truly yours,

J. S. Buckingham.

4, Cambden Terrace West, Cambden New Town.

ON WAR.

"One murder makes a villain, millions a hero."—Porteous.

When first with youthful ardour glows
The heart that pants for fame,
It hails the light which glory throws
Around the soldier's name;
Then rises to the eager eye
The tented plain and banner'd host,
With all the pomp that War can boast
And all the pride of victory.

Oh, follow not the treacherous beam
By martial glory shed,—
Though bright may be its morning gleam,
It sets among the dead.
The crested helm and glittering spear
Shall be bathed in the hero's blood,
And the pennon by which he proudly stood
Shall droop o'er the soldier's bier!

"But the brave can every fear forget,
The coward from death may fly—
The battle charge is stoutly met
By him who dares to die."
Yes, death may be sweet in Virtue's cause;
But the soldier tramples on Virtue's laws:
The life of man is on his sword,
His soul the guilt of blood has known,
Justice severe demands his own,
For God has pass'd the awful word.*

"But his country claims the hero's life—
'Tis Duty obeys the call;
'Tis virtue to rush to the noble strife,
And there unblenching fall."
Few are the spirits thus engaged
By the patriot's holy vow;
Few are the righteous battles waged,
From War's first birth till now.
Thousands for lucre daily brave
The awful secrets of the grave;
Transgress the laws of God for pay;
Their tens of thousands coolly slay,
And send them to the judgment dread,
With all their sins upon their head!
By Pride, Ambition, Interest, led,
See nations whet the murderous steel;
To Justice, then, and Heaven appeal,
To sanctify the blood they shed!

* Gen. ix. 6: "Whoso sheddeth man's blood," &c.—Matt. xxvi. 52: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword."

By Him whose name they thus profane
The impious prayer is heard in vain.*

To save a country's cherish'd soil,
Her freedom and her laws;
To shield her sons from death and spoil,
May be a righteous cause;
This, only this, can bless the hand
Of him who grasps the warrior's brand;
This, only this, can justly claim
The meed of glory for his name,
And gild the sword he wears;
But even *he* will mourn the fate
Which made his name by carnage great,
And bought his fame with tears.

"Yet, where does honour bloom so well
As on the soldier's crest?
Where pity better love to dwell
Than in his manly breast?"—
Ye sacred titles! thus misused,
Let ransack'd cities tell;
Let the ravaged field and smoking plain,
Where lately waved the golden grain;
Let innocence and age abused;
Let widows, mothers, orphans say,
How ye the soldier's actions sway!

No, War can never be the scene
Where Virtue holds her court;
To terror changed her look serene,
She shuns the horrid sport.
Far from the maddening earth she flies,
And seeks again her peaceful skies.
Religion there, her sister meet,
She sues from Heaven once more to speak,
And with the law of kindness bind
The headlong passions of mankind.

Souls of the generous and humane!
Let not her language plead in vain!

* James iv. 1: "From whence come wars and fightings among you?" &c.

Oh, harbour not the guilty thought,
That honour may with blood be bought!
Will ye, whose hearts, of worth the seat,
With every soft affection beat;
Will ye the monster's trade profess,
And live by human wretchedness;
Can ye a mother's kiss receive,
Then rush a mother to bereave;
Dote on the lisping babe's caress,
Then make such cherubs fatherless?
Oh, if a sister's love ye prize,
Pity the sister's agonies!
And, when the wreath of victory
Is blasted by the virgin's sigh,
Oh, think of those, whose bosoms true,
Burst with the death-blows aim'd at you!

Too oft, alas! to woman's shame,
Her breath has fann'd the raging flame;
She, trait'ress to each tender tie,
And deaf to mercy's melting cry,
  Applauds the savage game,
And in the tinsell'd garb of war,
Forgets its savage character!
Oh, if there be who dare disown
The folly which your sex hath shown,
Rise—in your sex's softness rise!
Be to your interest *truly* wise;
And urge, by every sacred plea,
By earth's best joys, by Heaven's decree,
That man no more in martial strife
Would quench the charities of life:
Those rays which in the realms above
Shall brighten to celestial love!
Does earth no path to glory yield,
Save o'er the corse-piled battle-field?
Does Youth—does Genius pant for fame,—
Oh, bid them seek some nobler aim!
Let Learning spread her classic store;
Let Art her peaceful triumphs bring;
And Science plume her eagle wing
For regions never view'd before.

Whilst some the Muses' gifts inspire,
Let others glow with patriot fire;—
Let these their country's counsels guide,
Whilst others o'er her laws preside.
Let Commerce watch the favouring gale,
And boldly hoist the distant sail,
The wealth of many a clime explore,
And bear it to her native shore.
Or let the daring spirit brave
The terrors of the mountain-wave,
Each fierce extreme of danger try,
Each hydra-form of death defy;
With PARK, at earth's remotest bound,
In search of knowledge still be found;
With HOWARD, borne on angels' wings,
To ease the wretches' sufferings;
Let some with sovereign skill appease
The lingering tortures of disease,
Delight with mercy's balm to heal
Each various woe our race can feel;
Or make it their divine employ
To swell the tide of human joy.
And, far beyond each meaner goal,
Let some the reign of vice control,
With floods of intellectual light
Dispel the gloom of mental night,
And back from ignorance and sin
The soul to truth and virtue win.
Let all with equal ardour strive
At fame's proud summit to arrive;
But be their energies combined
To bless, and not to curse mankind.

M.

MONTHLY RECORD.

JULY 1, 1841.

ABOLITION OF CHURCH RATES.—A meeting of the subscribers and other persons connected with the Old Meeting-House, Birmingham, was held in the chapel, at the close of the morning service, on Sunday, May 23d. The chair having been taken by Mr. Samuel Brown, the senior warden,

the Rev. Hugh Hutton, the talented and much respected minister of the chapel, rose, and expressed his satisfaction that the petition for the entire abolition of Church Rates, which he had understood was about to be proposed to the meeting, had emanated solely from the congregation, without his previous knowledge; and he begged to assure the gentlemen with whom it originated, that it had his most hearty concurrence and approval. At the request of the Chairman, the Rev. Gentleman then read the petition to the meeting, after which its adoption was formally proposed by Mr. Martin, and seconded by Mr. Thomas Clark, Jun. Before it was put to the vote, Mr. T. Eyre Lee rose and said, that as he did not intend to *sign* the petition, he would briefly state, that he was not prepared to go the length of petitioning for the *entire abolition* of Church Rates, for he thought that the nation at large was bound to keep the parish churches in repair, since they were commonly used for parochial meetings unconnected with religion. Mr. G. E. Lee also followed on the same side, stating, that since it was the law of the land, we were in some measure bound to obey it; and besides, he thought the present time was ill chosen. The Rev. H. Hutton answered the two last speakers in his usual masterly style, and the resolution having been put to the vote, was carried unanimously. Mr. Thomas Clark, Jun. afterwards moved, and Mr. Tyndal seconded, a resolution to the effect, that the petition, after being handed round for signatures, should be forwarded to Joshua Scholefield, Esq. and G. F. Muntz, Esq. the two Honourable Members for the Borough, for presentation. A vote of thanks to the Committee was afterwards passed, for the trouble they had taken in preparing the petition, and for having brought the subject under the notice of the congregation; and a hope was expressed by Mr. Weston, that the same efforts would be renewed during every succeeding session of Parliament, until the Dissenters of Great Britain were freed from this obnoxious impost, and placed on the same footing with their brethren in Ireland, in respect of the Church Rate question.

BIRMINGHAM, *May* 27, 1841.

MONUMENT TO THE LATE DR. PRICE, IN NEWINGTON-GREEN CHAPEL, LONDON.—We had the satisfaction to record, a few months back, that a monument had been erected in this very pleasingly restored chapel, to the memory of a distinguished *lady*, the wife of a former minister there, MRS. BARBAULD. We have now not less pleasure in communicating to our readers, that a companion monument has been placed

in the same chapel, as a memorial of the talents and virtues of a yet more celebrated literary character in his day, the late Dr. Price. We could wish the custom of decorating the walls of Dissenting places of worship with such testimonies to departed worth, were more prevalent. There are few such, of any standing, we imagine, with which names of sufficient eminence might not be thus associated. At any rate, there can be few congregations, to whom the memory of some deceased *minister* must not be so dear, as to justify, to themselves at least, the rearing of a tribute to his praise in the scene of his labours; and we recommend all such to follow the example set in the case before us. The inscription, in this instance, is as follows; being from the pen of the Rev. Thomas Cromwell, F. S. A. the present minister at Newington-Green:—

TO THE MEMORY OF
RICHARD PRICE, D. D., F. R. S.
Twenty-six Years Minister of this Chapel:
Born at Tynton, Glamorganshire, February 23d, 1723;
Died at Hackney, Middlesex, April 19th, 1791.

Theologian, Philosopher, Mathematician;
Friend to Freedom as to Virtue;
Brother of Man;
Lover of Truth as of God;
His Eminent Talents were matched by his Integrity,
Simplicity, and Goodness of Heart;
His Moral Dignity by his Profound Humility.

Few have been more useful in their generation,
Or more valued by the wise and good;
None more pure and disinterested.
Honoured be his Name!
Imitated his Example!

Birmingham Unitarian Domestic Mission.—On Friday, June 4th, the pupils of the Sunday-Schools connected with the above-named Mission, were assembled in the Society's Chapel, Thorp-Street, and addressed by their minister. Their clean and very respectable appearance was in the highest degree creditable to their parents, and gave great satisfaction to the teachers and several friends who came to witness and countenance the proceedings. At the beginning of last year, there were but thirty children in these Schools; on this day, nearly two hundred and twenty were present. Prizes, consisting of books, the kind gifts of persons interested in the prosperity of this humble institution, were, after the address, distributed to the most deserving of

the scholars, each child present receiving also a plum-cake. All retired delighted with the events of the day, and with, as may be hoped, hearts full of gratitude towards their kind instructors, who, although very closely engaged during the week, devote their time and energies on the Lord's day, to the fulfilment of the Saviour's command addressed to Peter, "Feed my lambs."

In the afternoon, about one hundred and eighty persons, of both sexes, sat down to a plain, substantial tea-repast. Of these, more than two-thirds were constant or occasional attendants on the Mission Chapel services. Owing to the want of a room contiguous and large enough to contain so many individuals, the chapel itself was used for this purpose; but to this no objection was or could be made. The meeting was strictly religious, and felt to be in entire accordance with, not only the social and benevolent spirit of the Gospel, but the more formal uses even to which the building is set apart. The tickets were sold at sixpence, that the price might as little as possible interfere with a desire to be present; and the whole of the arrangements appeared to give satisfaction. After tea, on the motion of the Rev. Hugh Hutton, the Rev. T. Bowring was called to the chair, who commenced the business of the evening by giving out a hymn, and then proceeded to congratulate the meeting on the numbers then assembled beneath the lowly roof of their house of prayer. They were met to rejoice and give thanks, and to strengthen each other's hands in the good, the great work of aiming to raise and improve the moral and social condition of their fellow-men: to be engaged in this cause was a high honour, and to its furtherance and success their most strenuous and persevering efforts should be directed. A number of sentiments were given from the Chair, which were responded to with great power and feeling by Revs. H. Hutton and William M'Kean, and by Messrs. T. Clark, Jun., Earl, Worsey, Godfrey, Martin, Towers, Rose, and Lowe. The several speakers dwelt with much force on subjects connected with the purposes of the Domestic Mission —the moral and spiritual regeneration of man—religious and general education—and the importance of Sunday Schools. Some very interesting statistics were given, relative to the progress and prospects of the Thorp-Street Sunday Schools; and a unanimous feeling appeared to pervade the meeting, that on the prosperity of these Schools the success of the Mission must mainly depend.

The meeting was concluded by singing another hymn, and a most impressive prayer offered up by the Rev. Hugh Hutton. The company separated, pleased with each other

and all they had witnessed, carrying away with them, it is hoped, the spirit of the Scriptural declaration, beautifully alluded to by one of the speakers, "One is your Master, even Christ, and ye all are brethren." B.

Manchester Unitarian Village Missionary Society.—On Wednesday, May 12, the annual meeting of this Society took place in the School-room, Lower Mosley-Street, Manchester—the Rev. J. R. Beard, minister of Greengate Chapel, Salford, in the chair.—Mr. R. Aspden, Hon. Sec., read the report of the proceedings of the past year, by which it appeared that the most important stations connected with the Society were in a promising condition and afforded much ground for future hope. At Swinton, the endeavours of the Society, owing to the continued active and persevering exertions of Mr. Boardman, were highly successful. Mr. Boardman was frequently called upon to administer the rite of baptism and to afford consolation to the sick and dying, and recently the marriage ceremony had taken place in the little chapel attached to the station, being the first that had ever been performed in a Dissenting place of worship in the township of Worsley, in which Swinton is situated, though containing upwards of 30,000 inhabitants. There is a Sunday-school attached to this chapel, at which about ninety children attend for instruction, and in connexion therewith is a Clothing Fund and a Savings Bank. At Oldham, the chapel for Unitarian worship had been re-opened, attached to which was a Sunday-school, with sixty or seventy scholars belonging to it, who assemble in the chapel, which being found inconvenient, endeavours were making to erect a school-room on some vacant ground belonging to the chapel. From Padiham, Newchurch, and Rawtenstall, accounts were favourable, owing to the indefatigable exertions of Mr. John Ashworth, missionary, who visited them on alternate Sundays. Favourable mention was also made of the services of Messrs. Pollard and Robinson, who, for a series of years, have, without any temporal reward, laboured in preaching the glad tidings of salvation to the poor of these neighbourhoods. Two letters were read from Mr. John Ashworth, giving an account of his proceedings in these parts, which appeared to give great satisfaction to the meeting. The Committee regretted their inability to give more assistance to this promising field of their exertions, feeling convinced that it would be well bestowed and gratefully received. The Derbyshire stations continued the scene of Mr. Shenton's highly useful and important services. Owing to the age and infirmities of the Rev. Richard Nayler, arrangements were

in progress for placing the four chapels of Bradwell, Great Hucklowe, Stony Middleton, Sheldon, and Flagg, under the superintendence of Mr. Shenton, who will be assisted by Mr. Hammersley. An extract of a letter from Mr. Shenton was read, which showed the nature and extent of his services, and which elicited the approbation of the meeting. Two other letters were read from members of the congregations in these parts, corroborative and highly commending Mr. Shenton's line of conduct. The report expressed the thanks of the Committee to the Senior Students of the Manchester New College, for the valuable assistance they afforded to the Society during the past year. In conclusion, the report called upon all those whom God had made stewards of his bounty, to come forward and support a Society which was doing and calculated to do so much good, and which was only prevented from extending its beneficial services, by the want of funds. The different stations did much towards their own support, but yet there were several districts where the Society could do much good, but were prevented by the want of means.—*Christian Reformer*.

We have great pleasure in saying, that the Rev. W. A. Jones, having passed through the prescribed course of study at the Carmarthen College, and likewise completed that of Glasgow, by taking with honourable distinction the title of M. A. at this University, has since received and accepted an unanimous invitation from the Unitarian Congregation of Northampton, to settle amongst them as their Pastor.

The Anniversary of the Kent and Sussex Christian Unitarian Association, will be held at Tenterden, on Wednesday, July 28, when the Rev. George Harris will preach.

THE

CHRISTIAN PIONEER.

No. 180. AUGUST, 1841. Vol. XV.

THE AGENTS OF CIVILIZATION.

A SERIES OF LECTURES.—LECTURE THIRD.

THE POET.

POETRY is composed of two things;—of the natural perception of the beautiful, and of the artistic developement of this perception. In the former sense, we are all poets; in the latter sense, only a few possess the divine gift, and merit the distinguished name. We are all poets; for we are all capable of seizing, among the aspects of the actual, that harmony of proportions which constitutes beauty, and of finding, in the field of the possible and the spiritual, that image of perfection of which external grace and sublimity are simply the embodiments. The meanest event, the most insignificant object, if suggestive to us of brighter thoughts and deeper feelings than those that people the range of our ordinary musings, become for us a poetical event—a poetical object. Poetry, like religion, lies not in the outward universe, but in the inward soul. We take no glory from the region of being without us, which we have not first given from the region of being within. The circumstances that surround us may excite a particular series of contemplations, or stimulate to a particular series of actions; but they cannot in any sense be called the creators of such contemplations or of such actions; for it was our own brain or heart that had previously clothed the circumstances with their suggestiveness. There must, therefore, be in all minds the tendency to idealise the common, and to rise above the habitual, from the plastic energy which is the natural endowment of all minds, which moulds and colours the whole mass of existence, and which can modify everything, indeed, but individual identity. If the process by which we receive ordinary revealings from creation be itself a species of creation, that process guarantees a further process, by which we are made the recipients of extraordinary revealings from the same source. To take a familiar in-

stance. When we gaze on some picturesque landscape, the impressions that it produces, which differ not from our customary impressions, we are not entitled to denominate poetical; its poetry consists in the nobler and newer impressions that it bestows. But both the old and the fresh impressions are emanations from ourselves; they are not peculiarities of the landscape. And the extraordinary impressions are the necessary offspring of the ordinary, because the ordinary were once extraordinary: the whole of our career is a train of transitions by which the uncommon becomes the common; and the susceptibility to former extraordinariness and uncommonness, must be of course identical with the susceptibility of wonder and admiration at present novelty. The entire life of every man may thus be proved to be poetical, however mechanical and prosaic in the texture of its incidents. If every man has the natural perception of the beautiful, and the natural perception of the harmonious, and if this perception lies at the foundation of poetry; if the relation of every man to the universe is a plastic and spiritualizing relation, and if this relation is the first evolvement of poetry; if every man has the susceptibility of the uncommon and the extraordinary, and if the interweavement of this susceptibility with his activities is the continued progress of poetry;—then must every man be poetical. It does not alter the case to say, that few are conscious of all this from an analysis of their faculties. Multitudes of men are ignorant of the facts of human physiology; but that does not stop, in those who are ignorant, the play of the lungs, or the circulation of the blood. From the artificial notions that prevail in the world on all subjects, many suppose that poetry is only a special mode of composition, in contradistinction to prose. When told, what I have just been propounding, that poetry is an essential and unpausing vitality of every rational intelligence, they would immediately conclude that such a doctrine is a monstrous paradox. But it is a paradox to them, only because their literary associations are as conventional as their social life. Let them forget their literary conventionalism, and give themselves up to the fresh impulses of nature, and they will quickly discover that what I have

been declaring is an eternal truth. Suppose each person now before me, were to furnish me with his autobiography, what would be its most striking and interesting features? Not the outward facts; but the successive steps of mental growth: and one of the prime movers in that mental growth must have been imagination. The aim to construct a world of unspeakable splendours beyond and above the tangible, must ever have been present, though it might seldom clothe itself with utterances that could convey to others any accurate picture of its aspirings. Yet what were its various phases but so many poetical unfoldings,—unfoldings which, if incorporated into the symmetry of an artistic form, would have constituted poems such as those that have made the Miltons and the Shakspeares famous? When we group vividly before our fancy, the past, the present, the future of our being—our doubts, our temptations, our hopes, our plans, our deeds—what we have vanquished, what we have yet to vanquish—the knowledge that we have gained, the knowledge that we seek—the mysteries that we have pierced, the mysteries whose meaning still evades the grasp of our researches,—and when we give to this contemplation the continuity and the comprehension of a whole, are we not thus doing the highest labour of the poet, though our epic poem is written only on the tablets of our brain? When we select a portion of this epic poem of our life, and dwell less on its relation to ourselves than on its positive constituents, and crowd it with the human creatures who gave it its animation, and with their words, and acts, and manners, and garb, and character, and place ourselves as co-agents among them, as co-agents fulfilling a part prominent or subordinate with them, but still only fulfilling a part,—we have unconsciously created, in what seemed merely a reverie, the whole of a dramatic poem. When we select another portion of this epic poem of our life, and cluster round it our burning sympathies for some object of affection or of patriotism, no whisper of emotion may flow from our lips, yet this process, forgotten almost as soon as finished, was the rapid and unwitting engraving of a lyrical inspiration upon our heart. We all live, and think, and dream, more poetry than the greatest Poet has ever

written. This does not lessen the merit of those to whom the name of Poet is more peculiarly applied. Their merit remains the same, whether or not we admit that all men are poets in the sense of poetical feeling, and conception, and aspiring. The power to give an artistic incorporation to an idea must always be an additional power to that which simply conceives the idea; a power therefore to be venerated and admired by those who possess it not. If it had no higher title to praise, it would at least have that of spontaneous and conscientious employment in the elaboration of something definite; whereas the involuntary poetry that traverses our mind is no more worthy either of approval or of blame than the involuntary working, in health or sickness, of our material mechanism. But the Poet is more than a worker, as distinguished from the recipient of unspontaneous musings. He does what God did at creation; he communicates to an idea a permanent form, and makes an evanescent phantasy a visible, substantial, symmetrical reality. Few hath the Great Spirit endowed with this noble prerogative—the prerogative of garbing an idea in a drapery of sublimity or of grace; and therefore those few should be more willingly and fervently honoured by the sons of men.

I have prefixed these remarks on the nature of poetry, in order that you might more accurately perceive the influence of the Poet as an agent of civilization. All men possessing the poetical faculty, it is the province of the Poet to nourish, to excite, to enlighten that faculty. This is his province; whether he employ prose or verse, truth or fiction, the simplest artistic exhibitions, or the most complicated. The value of his agency must therefore be ascertained from the value of that universal faculty in human beings to which he speaks. And what is the distinguishing value of that faculty? To give an interest and an attraction to duty which no other influence could present. Sympathy might occasionally urge us to generous deeds; a conviction of conscience might make us scrupulously perform what we conceived to be right; the deep motives of religion might support amid trial and struggle, and hallow the peril that they could not dispel: but man needs more than this—pro-

found and perennial as are these and divers other sustainments. He needs something which, on the hardest sphere of the practical—on the dullest aspect of the commonplace—on the meagrest detail of the habitual—may cast the rich lavishment of an impalpable glory, and visions of the supernatural, and revealings of the miraculous. He needs something which may tell him at every step, that what environs him, however fair, and brilliant, and happy, is but a diminutive fragment of his being. He needs not only to be pervaded by the thought that he belongs to the immortal and the infinite, and that his mind is endowed with powers that can march with an archangel's boldness on the verge of eternal mysteries. This thought gives him the persuasion of his mental strength; of the magnitude and manifoldness of the objects that he can embrace, and of his destiny as a child of the everlasting God. But he needs something also, which, while softening and irradiating the actual, and making it eloquent with multiplied meanings, yet does so without that feeling of awfulness and of stringent consciousness which the metaphysical, the spiritual, the religious are apt to occasion. Even those whose worldly circumstances are the most satisfactory, would scarcely be content to smile responsively to their smiling fortune, if they could not make their position radiant with hues and glad with melodies borrowed from the fairyland of their fancy. We never meet with a bliss, but we imagine a greater; we never meet with a success, but we imagine a more triumphant; we never gather a harvest on the field of truth, but we imagine a more abundant; we never gaze on a scene of nature, but we imagine a lovelier; we never contemplate a work of art, but we imagine a more sublimely conceived and a more elaborately finished. In these various cases, it is the poetical faculty within us that speaks; and which speaks thus, not, as might at first sight appear, to fill us with useless discontentment, but to pervade us with higher pleasures than what could have fallen to our lot, if what we saw and attained perfectly succeeded in satisfying the yearnings of our bosom. If there was a definite attainable goodness, or a definite attainable truth, or a definite attainable beauty, our life would cease to be life,

and our mind to be mind. It is in the search for the unattainable that our attainable felicity is placed. In our wanderings through heaven and earth, through space and time, our heart bounds rapturously at every renewed rush of our daring footsteps, not on account of the conquests that we have already gained, or the path of progress over which we have rapidly swept, but on account of the heights that are still above us, and the wonders that are still before us. And all poetry, by whatever name it may name itself, is a picture of our wondrous march towards the unattainable. Let it not be said that this poetical faculty in man requires rather to be checked than to be indulged, or that duty can best be performed where it is only moderately active. There are some isolated cases, in which imagination, unchecked, unregulated, becomes prejudicial, and conducts to a prostration of vigour and resolution. But such cases are few, and their very fewness makes them the more observed. One of the greatest defects in the majority of men is unquestionably the undevelopement of the poetical faculty. This is specially notable in this country. The English are remarkable for the weakness of the poetical faculty. It is a singular fact, that England, which has produced the greatest poets that the world has ever seen, is the least poetical of countries in the character of its inhabitants. The effect of this unpoetical character is, that the English, who have many noble qualities, have a less continued and a less elevated range of happiness than other nations in many respects far inferior. Everything here is done too much as a matter of business. Religion is mechanical; morality a catalogue of details, instead of a fortress of principles; social relations hard and angular; friendship a habit instead of a sympathy; conversation a petty gossip about the news of the day, instead of a discursive grasp of the most suggestive and instructive topics of human thought: and this is what renders the education of the English people so difficult. They are quick enough in comprehension, disposed enough to receive information; but then it is a comprehension that is exercised not many-sidedly, but one-sidedly. Religious people read only religious books, and political reformers read only political productions, and scientific investiga-

tors read only scientific treatises. So that if the country were not divided into hostile parties and hostile sects, whose mutual hatred prevents any measure for the common benefit from being passed, there would still exist the obstacle that I have mentioned—the miserable one-sidedness in the popular search for knowledge, and which would seriously interfere with the operations of any extensive plan for harmonising the intelligence of the general mind. One of the first and most unceasing attempts of every true friend of the people, should therefore be, to show them that all truth is not embraced in religious or political truth; that even admitting the justice of every political dogma for which they contend, still every such dogma has but a limited connection with the boundless world of literature from which the main elements of their intellectual strength, and moral stability, and introspective wellbeing, and fulness must be drawn; and that the pursuit of any object, however excellent in itself, becomes the absurdest of monomanias and the narrowest of sectarianisms, unless it has an excursive and electrical contact with numberless points of contemplation far remote from the immediate aim. The people would become to a considerable extent their own educators, if more of the poetical were thrown round the aspects of their life. They would see that they are not merely members of the commonwealth of England, but members of the commonwealth of enlightened and enlightening minds, to whom, in all periods of history, poetry has been a harmonizing principle. It is not mere change in its institutions that this country wants, though these have become obviously and imperatively necessary; it wants far more the culture of a humanizing spirit, which would refine the feelings, call forth the affections, purify and expand the reflective faculties, and which, ever aiming towards catholicity of sentiment, of perception, and of aspiring, would evolve the good from the husk of error and sin—would transmute antipathy into love, and evil into excellence—and would teach men to gaze, not on the changeable in each other, which they hate or despise, but on the unchangeable, which is the glory of their common nature, and which makes them one with their Father in heaven. Ministers of the Gospel might do much to-

wards this; but they do not. They speak of the transcendant worth of the Christian religion, of the benevolence that it inculcates, and of the doctrine of equality which it proclaims,—yet, in the same breath, they urge their flocks judaisingly to shun the Samaritan touch of all beyond the pale of their sect; and while, with the one hand they point to the blood-stained cross of Jesus, as a symbol of the universality of human redemption, with the other they point to the mansions in the skies that are reserved for the aristocracy of the elect. Political agitators might also do much in this holy cause; but they do not. They address themselves to the inflamed passions and the insane prejudices of their adherents, instead of to their judgment, their convictions, their faith, or their kind and generous tendencies; they rouse the animal appetite for slaughter, not the calm determination to make every sacrifice for freedom: they speak of man's right and of man's might, and in this they do well; but they do not speak of man's duties, or of man's brotherhood, or of the reciprocities that should bind the human family together. What, consequently, ministers of the Gospel, and political agitators, and other popular teachers fail to do, poetry must do; fulfilling now, as it has more or less always fulfilled, the blissful mission of throwing a gorgeous drapery of idealism around humanity, and of connecting, by the most harmonious relations, the perfectibility of the individual with the perfectibility of the race.

In tracing, as best we can, the early history of the world, from such instruments as are afforded us, it is evident that the Poet must have arisen as an agent of civilization immediately after the Hero. To tell the Hero's deeds, in order that others might be roused to similar heroism for the sake of the fatherland, was an aspect of patriotism as natural as the heroism itself. It is only necessary to suppose this rude tradition clothed with the rudest artistic form, and we have before us—the birth of poetry. The great object of poetry, to idealise the actual, here attained its commencement, in the exaggerated expressions of wonder and admiration at what was the grandest then known manifestation of human character. Narrative poetry must therefore have pre-

ceded every other species of poetry. From the narration of the Hero's deeds, there was an easy transition to the appeals which urged to the performance of deeds as distinguished. These appeals would mingle in the inspired utterances of the Bard, either when, in time of peace, he was entertaining his listeners with a glowing description of what their forefathers had done, or when he cast his stirring voice into the roar of battle, to impel his countrymen to add a fresh wreath to the glory of their native land. And these appeals, strong and striking, however barbarous, were the beginnings of lyrical composition. We have only to conceive a further process, and we see this lyrical composition taking a wider range. We have to conceive the Poet giving still more intensity and earnestness to his warlike appeals, by allusions to the beauty and the fame of a country, which many a well-won fight, and many a fascinating association, made dear—to its woods, its hills, its streams—to the fertility of its soil, and the abundance of its flocks—its varying aspects in the vicissitude of the seasons—the occupations of its inhabitants, their happiness, their domestic enjoyments—and these incidental allusions would, afterwards, themselves become separate topics of lyrical poetry. Music would also owe its origin to the first and most uncultivated form of lyrical poetry. The earliest war-cry of earth's primeval combatants, would be nothing more than a short rapid shout of encouragement. Afterwards, each tribe would be desirous, both from motives of pride and of convenience, of being distinguished by a war-cry of its own. To bestow on it this distinction, they would be obliged to give it a peculiar sound—varying its tones in such a manner, as that it could not be confounded with that of the enemy. And such variation, however small—however abrupt in its transitions—was music; for the simplest idea of music is that of the attachment of a definite meaning to a consecutive series of sounds. It is unnecessary to follow the progress of poetry in the perfectionment of its narrative and lyrical forms; or in the discovery and perfectionment of other forms—such as the epic, the dramatic, or the didactic. What I have stated, suffices to show the origin and the value of the Poet, as an agent of civilization. The work that the

Poet has done, in times of refinement, is manifest to any one who has a moderate acquaintance with literature. What he has done, in the times of man's first slow gropings after self-culture, is not so well known, and, therefore, has claimed more of my attention. I would willingly enlarge on the influence and mission of the Poet, in the most virtuous and interesting periods of Greek and Roman history; in the middle ages, when the Troubadours of France and the Minnesingers of Germany were the creators of all that was graceful, glorious, good, and generous in the nations of Europe; in subsequent centuries, when the German Mastersingers, with poetical talent far inferior to their predecessors, but with objects, aims, and instrumentalities far more widely and popularly useful, prepared the way for the Reformation; in the reign of Elizabeth, a period unequalled for dramatic genius and fertility; in the epoch made memorable by the French Revolution,—when a Scottish peasant fell, crushed, into the grave—the giant victim of a world unworthy of him—but left the renown of a lyrical Poet, unrivalled and inimitable. But such lengthened speculations would demand details equivalent to a history of poetry. There is a simple means, however, of proving to yourselves the value and extent of the Poet's humanizing and idealizing power. Read your Bible; which, from first to last, is one long sublime poem:—read it with an earnest, believing spirit, and you will not be at a loss to discover the source, and the means, and the worth of the Poet's influence on the civilization of a nation or of a world.

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from page 298.)

CHAPTER XVII.

VERSES 1, 2: "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." The life of Jesus of Nazareth was a life of sorrow, suffering, and humiliation. He passed through the world, a man of humble station, whose nearest relatives were poor mechanics; whose most

intimate companions were fishermen; who himself was subjected to the privations of poverty, to all the ills that flesh is heir to, to the defalcation and treachery of friends, to the odium and persecution of enemies. "He was despised and rejected of men, a man of sorrows, and acquainted with grief." While the foxes had holes, whither they could flee for refuge; and the birds of the air had nests, wherein they dwelt in ease and safety; the Son of Man had not where to lay his head, except when he sojourned in the house of Peter, at Capernaum. He lived as a servant; acting not only as the servant of God, but occasionally as the servant of his own disciples, whose feet he washed with his own hands, and wiped with a towel wherewith he had girded himself. He was undistinguished in his external appearance, in his dress, or in his train of attendants, from others of the Jewish peasantry; for, as the prophet had foretold, "there was no beauty in him that they should desire him." Nor was the close of his life more happy or more honourable than its beginning or its prime; he was accused falsely, condemned unjustly, buffeted, scourged, crowned with thorns, arrayed in scarlet, sceptred with a reed, insulted with mock homage, upbraided by the dying thief, had his parched lips moistened with gall and vinegar, was crucified on Calvary! While, however, this was the general character of his career, he had been favoured with moments of glory, exaltation, approval, and benediction, such as had never been attained by the greatest kings, or the wisest lawgivers, or the best of God's previous messengers to mankind. Lofty testimonies came from Heaven that he was, in a higher sense than had ever been applied to any other being, in a peculiar sense beyond and above all others, the Son of Jehovah, the object of his choicest affection. After his baptism in Jordan, as he went up straightway out of the water, the heavens were opened unto John, and he saw the Spirit of God descending like a dove and lighting upon Jesus, and a voice was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased." During his agony in the garden of Gethsemane, when his sweat was large and copious, as great drops of blood falling down to the ground, "there appeared unto him an angel from heaven

strengthening him." At the moment of his last earthly sigh, when he restored his spirit into the hands of God who gave it, "the sun was darkened, and the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose." Forty days after his resurrection, as he was talking with his Apostles on Mount Olivet, "while they beheld, he was taken up, and a cloud received him out of their sight." Such were the honours from on high which Jesus received even during the time of his deepest sorrow, his most acute suffering, his greatest poverty, and his lowest humiliation. Lowly he was in birth, ignoble in station, plain in garb, common in personal appearance, unhonoured in his relatives and friends, —yet, amidst all these things, voices from the high heaven proclaimed his dignity, angels ministered to his necessities, the universe lamented his decease, Paradise received him to one of its most exalted thrones.

Amid these manifestations of the favour and affection of the Father, none was greater than that which was bestowed on the Mount of Transfiguration. Thither Jesus, with three of his favourite disciples, had repaired, that they might engage, unmolested and undisturbed by the presence or the turmoil of men, in the purifying exercises of secluded devotion. As they were prostrate in prayer, a supernatural and brilliant change came over the person of their Teacher. He was enveloped by a glory from on high, "and his face did shine as the sun, and his raiment was white as the light." Nor was he *alone*, in this the moment of his exaltation, for two inhabitants of heaven, who, like him, had been faithful servants of God in their day and generation, bore him company in that sanctified hour. "Moses and Elias talked with him." These were the two greatest messengers of Deity which had appeared previous to the advent of the Messias. Moses had been the chosen instrument to deliver the children of Abraham from the toils of Egypt; to defend them from the perils of the howling wilderness; to hold close communion with God face to face in the Mount of Sinai; to deliver the great revelation of the ancient economy; to conduct his nation

to the borders of a land flowing with milk and honey; to say to them at his departure, "Jehovah shall raise up a prophet like unto me, him shall ye hear." ELIJAH was also a favoured minister of God. True, Moses talked with Jehovah as a man to his friend; and Elijah had not such nearness of intercourse with the Creator. True, Moses gave the law to the children of Israel; and Elijah was not the founder of a new religious system, but he was the greatest prophet of whom the world has heard; he was permitted to see more clearly than Moses, in many a midnight vision, the future glories of Messiah's Kingdom; he foretold with minuteness of detail, and with a lofty eloquence of language unequalled by any human being, inspired or uninspired, the nativity, the life, the character, the death, the triumphs of the Saviour, the extent of his dominion, the peace and blessedness of his government. These things he saw afar off, but he saw them more clearly than Moses did; and he was glad with a joy derived from the prospect, such as Moses never could have experienced. Such were the two exalted companions who conversed with Jesus at the time of his transfiguration. Moses was the propounder of the *Law;* and by his presence on this occasion, testified that in Jesus of Nazareth the old dispensation had its completion, that the ceremonies of the Law were mere shadows of good things to come, and were now abolished and rendered useless by the appearance of him for whom they were prepared. Elijah was the greatest of the *Prophets;* and his presence bore witness that the predictions of holy seers had at length been fulfilled—that prophecy was changed into history, by the coming of the Lord's Anointed. Thus, the Law and the Prophets gave testimony to Jesus of Nazareth; and in that hour, the ceremonies of the one were abolished, and the foretellings of the other were accomplished.

After the conversation between Jesus, Moses, and Elijah, the subject of which was his approaching death at Jerusalem, as we learn from the parallel narrative of Luke, his two companions were departing, when Peter, wishing to detain them, said to his Master (verse 4), "If thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." It was

natural that the fervent Apostle should desire to keep the society of such pure and holy men, and to dwell in it all the days of his mortal life: but his wish could not be granted. It is not on earth that we shall meet with the great, the wise, and the good of past ages; but we trust to converse freely with them in that heaven for which all are destined. While Peter was uttering these words, a bright cloud overshadowed them, embracing within its brilliant presence, not only Jesus, Moses, and Elijah, but also the witnessing Apostles, Peter, James, and John. Out of the centre of the radiance, a voice was heard (verse 5), saying, "This is my beloved Son, in whom I am well pleased; hear ye him." This, connected with that which was heard at his baptism, makes two audible testimonies from Jehovah, of the Sonship of Christ. For the signification of this title and relationship, as pertaining to Jesus, see on Chap. iii. 17. To what was then stated, it may now be added, that by his resurrection from the dead, by his thus being called a second time into existence, Jesus was in a peculiar manner shown to be "the Son of God." Thus Paul asserts in Rom. i. 4, that Jesus Christ was "declared to be the Son of God with power;" or "was in a powerful manner declared to be the Son of God, by his resurrection from the dead." The same thought was present to the author of the Epistle to the Hebrews, when he spoke of God bringing "again" (or a second time) "the first-begotten into the world." John embodies the same thought in Rev. i. 5, when he styles Jesus "the first-begotten from the dead." Such, also, is the most probable signification of the language of Col. i. 15, where Paul designates him "the first-born of every creature," or, as it is in the original, "the first-born of the whole creation." The new creation, the Gospel system, is here referred to, and the Lord is styled "the first-born" of that creation, because he was the first being under that system who was raised from the grave to immortality.

At the sound of the voice from heaven, the three Apostles "fell on their face and were sore afraid. And Jesus came, and touched them, and said unto them, Arise, and be not afraid." When they again dared to look up to the place whence the voice of Omnipotence

proceeded, they saw no more the glorious forms of Moses and Elijah, who had been received again into that heaven whence they had descended for a season. Verse 9: "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man till the Son of man be risen from the dead." As one purpose of the transfiguration was to inform the Apostles of the abolition of the Mosaic ritual; as the prophecies referring to the Messiahship of Jesus were not completely fulfilled, nor would be so till after his crucifixion; and as the promulgation of such doctrines could not fail to irritate the Jews, and perhaps cause them to slay Jesus before he had "finished the work which the Father had given him to do;"—the Christ instructs his followers not to relate the vision, nor to propound the truths which it communicated till after his resurrection. Besides the abolition of the Levitical observances, the fulfilment of ancient prophecies, and the general testimony to the ambassadorship of Jesus, this extraordinary occurrence must have greatly strengthened the conviction of the three Apostles, in the reality of a future state of existence. Here they saw before them with their own eyes, and heard speaking with their own ears, Moses and Elijah, of whom the former had been gathered to his fathers upwards of 1400 years, and the latter nearly 900 years before this appearance. After this, they could scarcely entertain a doubt that the dead *might* live again, clothed (as they had seen) in bodies immeasurably superior to those in which the soul is now confined in space and shackled in energy. Some of our divines have supposed, from Moses appearing in the company of Elijah, that he also had been "translated" without tasting death; and they have fortified this supposition by appeals to the mystery which surrounds the accounts of the alleged death and burial of Moses, and to the declaration that Christ was the "first fruits of them that slept," which he could not have been, if Moses had been already raised from death to immortality.

It would have been easy for the author of this Exposition, to have given such an interpretation of this magnificent occurrence as should have divested it of all its supernatural character. It would only require a little

imagination, some eight or nine assumptions, a good deal of contempt for the judgment of the three Apostles, and a good deal of doubt concerning the honesty of their testimony, and the task would be at once completed. Some professedly Christian divines *have* given the following exposition:—"Jesus, with Peter, James, and John, went by night into a mountain for prayer and meditation; while thus engaged, the disciples *fell* asleep; in this sleep, they, or Peter only, *dreamed* that he saw his Master encompassed with a glorious light, and that Moses and Elijah were conversing with him. Early in the morning, just as the sun was rising, there happened *some electric or thunder-like explosion* (a thing not unfrequent near some mountains), by which the disciples were suddenly awoke. Peter, whose mind was strongly impressed with his dream, seeing the sun shine gloriously on his Master, for a moment *imagined* that he saw not only the glory of which he *dreamed*, but the persons also, Moses and Elijah, still with Christ. Like Paul, on his way to Damascus, he *supposed* the sound of the thunder to be a voice from heaven, and *fancied* he could distinguish the words, 'This is my beloved Son, in whom I am well pleased: hear ye him.' Before he was properly awake, and finding the images flitting away with returning consciousness, he exclaimed, 'Lord, it is good for us to be here; let us make three tabernacles——" but we need go no further. This is no exercise of our own invention; it is an exposition actually and soberly offered by the modern school of Antisupernaturalists. By the same mode of reasoning, and on exactly the same principles, it is obvious that any schoolboy of average intelligence, can explain away every one of the miracles of Jesus of Nazareth, and even the resurrection itself. This is what consistency requires, and what honesty demands. If ever the present writer becomes satisfied that this is a logical and respectful way of treating the testimony and the character of the Apostles of the Lord, he will no longer retain a title to which he has relinquished all equitable claim, but cast from his spirit (it may be with much weeping) the time-hallowed name of Christian. If one may retain this, *to him*, still blessed title, and yet deny everything of the Evangelical narra-

tive which possesses a miraculous character; if any one may profess to retain the Gospel, and yet denude it of everything which makes that Gospel "divine,"—then there have been no Deists in the world. If mere admiration of the moral precepts and moral character of the "son of Joseph," constitute us his genuine disciples, all reflecting men are his disciples; Volney and Hume have been worthy successors of Paul and Peter; Voltaire and Paine have been good Christians without knowing it. He cannot, however, but think it would be more honest and more consistent in all who reject the miracles of the Gospel, also to reject the name of its Founder; and to let the world clearly understand that they are "Christians" only in the same sense as they are Socratians, Platonists, and Benthamites, receiving what they imagine good in all, but denying a peculiar divine mission to any.

As Jesus and the three Apostles descended from the Mount, they inquired of him (verse 10), "Why then say the scribes that Elias must first come?" They knew the tradition of the elders, that Elijah must appear before the advent of the Messias; they knew the prophecy of Malachi on which that tradition was founded, "Behold I send you Elijah the prophet, before the great and terrible day of the Lord shall come;" they had never seen him on earth before the commencement of the ministry of Jesus; and now, when he had appeared for a short time, and ascended again into heaven, they found a difficulty in the matter, and applied to the Instructor for solution. He told them that Elias had come already, but the Jews "knew him not, but had done unto him whatsoever they listed." The disciples then understood that he referred to John the Baptizer, who was called Elijah in the prophecy, because of his resemblance to him in dress, mode of life, and boldness of speech, and because "he came in the spirit and power of Elijah."

Verses 14–16: "And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son; for he is lunatic, and sore vexed: for oft-times he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him." When

this man kneeled before Jesus, it was not that he might worship him. Kneeling is the usual posture of entreaty; the posture of body which one naturally assumes when seeking an important favour. The practice was peculiarly prevalent in Eastern countries, and exists even now in our own. It is still the custom at Court, on some occasions, to kneel before the monarch; and we sometimes see the more abject and fawning beggars kneel when they seek an alms. This man calls his son a *lunatic;* but, from the symptoms mentioned afterwards, epilepsy seems to have been the disease with which he was really afflicted. In some of the fits he fell into the fire, and occasionally into the water. Such accidents frequently occur in epilepsy; and yet the Jews, who ascribed its origin to a demon, would express it in the language of the popular superstition, by saying that the demon cast him into the fire or into the water. They also seem to have imagined that the patient was "a lunatic;" in other words, that his disease was worst at the full and change of the moon. This can only be regarded as another superstition. Jesus, in the usual expression of the times, "rebuked the demon," *i. e.* he healed the epilepsy; "the demon departed out of the boy," *i. e.* his present fit was removed; "and the child was cured from that very hour," *i. e.* his disease never returned to him. The disciples were surprised that they had been unable to perform this cure, and took an early opportunity of making confidential inquiry of Jesus as to the reason of their inability. He ascribed it to their deficiency of faith; and expressed the great things of which they would be capable, if they had due confidence in the power of God, by the figurative words, "Ye shall say to this mountain, Remove hence to yonder place, and it shall be removed. Howbeit" (he adds in verse 21) "this kind goeth not out but by prayer and fasting." Commentators differ as to the application of the words "this kind." Some, who believe in the real existence of demons (that superstition which assigns supernatural causes for natural diseases), interpret it as signifying "this kind of demon goeth not out but by prayer and fasting." They conceive that there are many kinds of demons inhabiting the bodies of men, some of whom are

more difficult to expel than others. We are inclined to refer the words "this kind" to *the faith* of which Jesus was speaking:—"this kind of faith, which enables its possessor to remove mountains, doth not exert itself, is not to be acquired and manifested, without prayer and fasting, without extraordinary exercises of devotion, and extraordinary attainments of personal purity." Although God was the bestower of the miraculous powers of the Jewish prophets and Christian apostles, yet he made its *degree* to depend somewhat on the morality and piety of those to whom it was imparted. Hence we generally find them praying to God, before any extraordinary display of this power, for him to bless their exertions, and increase their capabilities, so as to make them adequate to the great occasion. Thus, Jesus himself prays at the sepulchre, before he utters the command, "Lazarus, come forth." The faith which could "remove mountains" was only bestowed on those who were earnest in supplication at the throne of grace, and who maintained things honest in the sight of all men.

Verse 24: "And when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your Master pay tribute?" This tax was not one imposed by the Roman government for the support of the empire, but a Jewish tax for the support of the temple. The law obliged every male among the Jews to pay half a shekel annually for this purpose. This half shekel was equivalent to about two shillings and sixpence of our money. Peter answered that his Master did pay the different taxes, and went into his house to procure the money, when Jesus prevented him, saying, "What thinkest thou, Simon? of whom do the kings of the earth take tribute? of their own children, or of strangers?" Peter replied, "Of strangers;" Jesus answered, "Then are the children free." This tribute was for the service of the temple, and from such a tax, Jesus, being the Son of Him whose was the temple, should have been exempt. "Nevertheless," continued the Anointed, "lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and

thee." The word here rendered "a piece of money," is in the original "a stater," equivalent to five shillings of our currency; and, as each male paid two shillings and sixpence of tribute, this sum would pay both for Jesus and Peter.

Chapter XVIII.

Verse 1: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?" By the "kingdom of heaven" is frequently, if not always, to be understood, the Gospel dispensation. The "kingdom of heaven," is the kingdom which had its origin and its authority from heaven. The Gospel came from God, and the reign of Jesus over mankind is exercised by delegated authority from Him who is "the blessed and only Potentate." The disciples had adopted the mistaken notion of their Jewish brethren, that the rule of Messias was to be that of an earthly monarch—that he was to exercise worldly dominion, sit on a visible throne, and wield a material sceptre. They could not comprehend that he was to reign over the hearts, not over the bodies of his subjects; to legislate, not for their temporal, but for their eternal interests. Hence they inquired, Who was to be the greatest at his court? This question seems prompted by ambition. It is as if they inquired, who was to be his Prime Minister, who his Chancellor, who his Judges, who his Privy Council, who his chief officers in the administration of the government? When he had informed them what were the qualifications entitling to such distinctions, then each would have preferred his peculiar claims: one was his earliest disciple, and had first joined his standard; a second was his own brother; a third had frequently sheltered him in his house; a fourth was of the most advanced age, and consequently fittest for a situation requiring experience of the world and maturity of understanding. It was, in all probability, motives such as these which prompted them to put this question. This idea is corroborated by other instances of their aspirations after worldly power and worldly distinction. Thus, in Luke xxii. 24, we read, "And there was also a strife amongst them, which of them should be accounted the greatest." Thus again,

the wife of Zebedee entreated that her two sons, James and John, might sit, one on the right hand, and the other on the left of Jesus, in his kingdom; in other words, she desired for them the two highest offices in the state. It is not a subject for marvel that such desires should exist among the followers of Jesus. The Apostles were not perfect; they were subject to the like passions and temptations as we ourselves; they were not angels, but *men*. And it is best for us that it was so. If we are to derive any benefit from the example of another, he must possess the same nature as we do. An angel would not have been a good model for our conduct, for we cannot sympathise perfectly with beings so highly exalted above ourselves; and sympathy is necessary to imitation. How know we, but that those things which tempt man to sin have no power over angelic natures? An angel cannot feel hungry; an angel cannot experience fatigue; an angel cannot endure suffering; an angel cannot be grieved by those things which cause us affliction; an angel cannot be put to death by human means. Thus, we cannot praise an angel for patience under hunger, or weariness, or pain, or sorrow, or temptation, or disease, or death, when we are not certain that in reality any of these things can affect him. Hence, it appears that had the Apostles been anything else but simple human beings, we could not sympathise with them, we could not applaud their resistance to evil, we could not imitate them. But when they were men like ourselves, we can fully feel for their sufferings, we can admire their struggles against temptation, their calm endurance of misfortune, their resignation under calamity, their endeavours after excellence of spiritual and moral deportment; and admiring all these things, and feeling assured that they had the same difficulties to encounter as we have in fleeing from vice and following after virtue, and seeing that they at length conquered, we are ourselves inspirited to imitate their conduct, and to achieve similar victories. It is useful, as in the present narrative, that their very failings should be recorded for our instruction. They are thus made more human, and we are more bound to them by the ties of a common nature. We pity their errors, and rejoice when they have escaped from them; and we,

moreover, learn the great truth, that it is not the mere casual entertainment of an evil thought, but the giving way to it, that renders the character vicious. The Apostles were ambitious, so long as they misunderstood the nature of Christ's kingdom. While this may have been wrong, it was not unnatural in their circumstances; and the transient errors of good men should be regarded rather with pity than with condemnation.

Jesus answers the question of his friends by a figure of practical eloquence, which could be seen as well as heard, and made its appeal to their hearts as well as to their understandings. Verses 2, 3: "And Jesus called a little child unto him, and set him in the midst of them. And said, Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." There is scarcely an amiable point of character which we can imagine among men, that is not to be discovered in the conduct of Jesus. He was kind and dutiful to his mother; he permitted John to recline on his bosom; he wept at the grave of Lazarus; he lamented over the metropolis of his native land; and many instances are on record of his fondness for children. Nor is this extraordinary; their innocence, their affectionate dispositions, their interesting conversation, so sweet, so pure, so guileless, and their very helplessness, endear them to every gentle heart. No radically bad man was ever fond of children. And how can some imagine they are destined to eternal fires; that the sins of Adam entailed upon them will bring them to destruction; that millions of them are predestinated to woe unending? This is not the place to argue the question; may all readers of this Exposition receive the words of the Master, "Suffer little children, and forbid them not to come unto me; *for of such is the kingdom of heaven.*" Would to God that both writer and readers possessed their purity of spirit, their innocence of thought, their sinlessness of conduct, their strength of affection! Amen! It was not, however, for their character in general, but for one peculiar feature of that character, that Jesus makes this child an example to his followers. "Whosoever, therefore, shall *humble himself,* and become as this little child, the same is greatest in the kingdom of

heaven." How different, in this respect, the kingdom of Jesus from the kingdoms of the world! In the latter, a continual striving after distinction, a restless ambition, are absolutely necessary to win the way to greatness; in the former, a character the very opposite of this, a character of deep humility, is the surest promoter of exaltation. And what temper of mind save humility becomes such creatures as we, who are weak, and frail, and fallible; who possess nothing of our own, but have received all things from on high; whose minds are limited to the knowledge of a very little wisdom; who are as nothing, less than nothing and vanity, when compared with the Eternal?

Verse 10: "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Two opinions prevail as to the true signification of this verse, arising from the mode of interpretation adopted, whether it be literal or figurative. Dr. Adam Clarke, who explains it literally, writes thus: "Our Lord here not only alludes to, but in my opinion establishes, the notion received by almost all nations, *viz.* that every person has a *guardian angel;* and that these have always access to God, to receive orders relative to the management of their charge." We ourselves believe that there are orders of intellectual beings, superior to mankind in knowledge, in purity, in power, in love, in capacity for happiness. We see infinite gradations of living beings, from the worm up to man, each excelling another in complexity of structure, in powers of body, in capabilities of enjoyment, in mental qualities. Such being the case in this world, it is natural to suppose that the series goes on ascending through angels, archangels, cherubim, and seraphim, and other races of whose names and powers we are ignorant, each a step before some other in the career of perfection, each more closely resembling the excellences of the Creator, but none of them approaching the magnitude of his infinite attributes. This is a more natural conclusion, than to suppose that an immense and inconceivable gap exists between God and mankind, unpeopled by spiritual and immortal beings. Revelation corroborates this notion, and teaches the ex-

istence of angels. In the time of miracles, they seem occasionally to have interfered in the concerns of mankind; but pleasing as it may be to imagine, that

> "Innumerable spiritual creatures walk the earth
> Unseen, both when we wake and when we sleep,"

who are watching over our fortunes, and almost guiding the footsteps of our pilgrimage, the expression in the text will scarce warrant such an inference. Miracles were essential at the delivery of the Antediluvian, Mosaic, and Christian dispensations; and it was then requisite that immediate messengers from heaven, human or superhuman, should be sent to the nations. But now that we have the Gospel for our guidance, along with the assurance that we shall never have another revelation, there is no further need of direct Divine interference in human affairs. God has fixed laws for the government of the physical world, which he never alters, and with which he never intermeddles, but leaves to work out his purposes by the powers which he originally bestowed upon them. The doctrines and the precepts of Christianity are his laws for the government of the moral world, the world of men's hearts, and lives, and conduct; them also he leaves to exert their own native influence, without his direct or immediate assistance. The language of the text is easily explicable in consonance with this opinion. We find the doctrine of *guardian angels* in the writings of Plato, the Greek philosopher; he taught that at his birth every mortal receives a particular tutelary spirit, who accompanies him until his death, and conducts his soul to the place of punishment and purification. This opinion, which became popular among his countrymen, was, in all probability, derived from the Egyptians. The Jews, during their captivity in Babylon, adopted many of the opinions of their conquerors respecting the nature, names, and offices of angels, and from the same source they may have derived the notion of guardian spirits. That a belief in a peculiar spirit attached to each individual, did prevail among the Jews at the time of the Saviour's ministry, is proved by the united testimony of ancient historians and modern commentators. Jesus *alludes* to this belief for the purpose of showing the providence of God over little children; "I say unto

you, that in heaven their angels do always behold the face of my Father." It is evident that a public speaker may *allude* to a popular opinion, or even to a popular superstition, either for the purpose of enlivening his discourse, or of placing his meaning more clearly before his audience, without, at the same time, either affirming or denying the truth of the sentiment which he uses for ornament or illustration. Thus, a preacher may enforce the doctrine of a resurrection, by a simile drawn from the phœnix, which springs out of its own ashes to new youth and vigour, although he be convinced that the story of the phœnix is entirely fabulous. Such a use, Jesus seems to have made of the Jewish notion concerning guardian angels; he referred to it as an emphatical way of proving the care of God over children. In that reference, he neither affirmed nor denied the correctness of the opinion itself; and, accordingly, it has come down to our day, a matter for free and legitimate speculation. With our present knowledge, and with our present conviction that God does not now interfere *supernaturally* in human affairs, we are not disposed to receive the opinions of the Greeks, Babylonians, and Jews, respecting guardian angels. The verse seems merely to contain "an emblematical representation of the care of Divine Providence over little children."

Verse 18: "Verily, I say unto you, Whatsoever *ye* shall bind on earth shall be bound in heaven; and whatsoever *ye* shall loose on earth shall be loosed in heaven." This power, as was noticed in the preceding chapter, was first given to Peter, on his inspired confession of the Messiahship and Sonship of his Master: it is now bestowed equally on *all* the Apostles.

Verse 19: "Again, I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." This promise, it appears to us, was made to the Apostles only, and not, as it is often supposed, to all Christians. It is the Apostles, and they alone, to whom Jesus is speaking, and his promise begins with the words, "Again, I say unto *you*." We of the present day, have no sufficient reason to expect that *all* the petitions

we offer to the Highest, will be granted according to our desires. There are many reasons why they should be refused. "We ask, and receive not, because we ask amiss;" this is the case when we seek more after worldly blessings and temporal good, than after purity of soul and the happiness of heaven. Frequently, the things we seek, would, if bestowed upon us, do us evil, and prove rather a curse than a blessing; and it is merciful in God to withhold them from us. Again, if we pray for the recovery of a dear friend or for our own recovery from grievous sickness, God may see that the death of that friend or the protraction of our own disease, are the best means for promoting the purity and happiness of him and of us; and thus refuse to grant a request which was made in ignorance. Nevertheless, every prayer we make is answered; we never go upon our knees in secret, and address our Father in sincerity, but we rise wiser and purer men; more disposed to love our Creator and our brethren; better fitted to discharge all the duties of life; and with a more solid ground of conviction, that we are under the care of a Being who acts ever for our true and lasting felicity.

Verse 20: "For where two or three are gathered together in my name, there am I in the midst of them." Two meanings may be attached to the promise, "there am I in the midst of them." It may be interpreted literally, as the largest sect of Christians interpret "This is my body;" and it will thus signify a real, personal, corporeal presence. Or it may be interpreted figuratively, to denote that the spirit of Jesus and the spirit of his Gospel—peace, and purity, and truth, and love—should dwell amongst them. We prefer this view of the text, as more consonant with the general teachings of Holy Writ, which ascribe omnipresence to no being but the FATHER; and also as in perfect accordance with the idiom of the language spoken by our Lord. It is universally admitted that Jesus spoke the *Syriac* language; now, the question to be decided is, What is the obvious meaning, in that dialect, of the phrase, "There am I in the midst of you"? We can, most fortunately, determine this point with great facility. Gregory Bar He-

brieus, Primate of the Syrian Church in the thirteenth century, and who was unquestionably the most learned man of his day, said to his scholars, on his death-bed, "If ye continue in love, *I will be amongst you.*" This Primate was a Syrian, and spoke *Syriac;* here, then, is a Syriac phrase, contained in his address to his scholars, "I will be amongst you," exactly equivalent to the Syriac phrase of Jesus, "I will be in the midst of you." Did the good Primate mean to say, that after death he would be really personally present with his students, and thus lay claim to ubiquity? By no means; he merely signified, that as long as they loved one another, they would be acting upon the principles he had so strongly inculcated,—acting as if they were still beneath the survey of his eye, and the echo of his voice. This at once removes any difficulty which might attach itself to the promise of Jesus. "Where two or three are gathered together in my name"—assembled as my disciples, and acting under my authority,—"there am I in the midst of them," by that authority which I have delegated to them, by the powers which I have communicated to them to perform miracles, and by my spirit and the spirit of my Gospel—the spirit of peace, and purity, and affection—which shall prevail in their councils, and animate their devotions.

The exquisite parable, in recommendation of mercy, which concludes this chapter, wherein the king forgives one of his servants ten thousand talents, and the beneficiary refuses to forgive his fellow-servant four hundred pence, is strongly corroborative of the explanations once given of the words "Lord" and "worship."—See respectively on Chap. vii. 21, and viii. 2. "The servant therefore fell down and *worshipped* him, saying, *Lord*, have patience with me, and I will pay thee all," (verse 26.) Here, "worship" is paid, and the title "Lord" awarded to a king, a merely human being, differing from his worshipper only in rank, power, and possessions. The meaning evidently is, that the servant *made him obeisance*, and called him *Sir*, or *Master*.

WAR.

FIRST PART.

Of War's fell spirit, and its dire results,
The ruin vast which through the world hath spread
From this all-fruitful source; of happy homes
Made desolate and drear; the sorrows deep
Of agonised millions, thus bereft
Of earthly aid, of hope, and trust, and joy;
Of hateful tyranny, rapine, and death;
Of these—the horrors of most horrid war—
Sing thou, my Muse! And Thou, whose word hath will'd
That peace, sweet smiling peace, should glad the earth
Which thou hast made, and with thy bounties crown'd,
Whose mercies over all thy works extend,
Whose love, unchanging, boundless, hath decreed
Good-will to man,—do Thou inspire my song!

Hark! the loud clarion's call now rends the air,
Host after host roll on the battle-plain,
(Alas! how soon to mingle with the dust!)
The cannon's roar proclaims the fight begun;
And see, from out the ranks now reeling forth,
Ghastly and pale, with mortal throes down press'd,
The sad first-fruits of War's destructive ire!
Again the clarion sounds; in full and fierce array,
Column on column to the charge advance,
While the stern foe, with glitt'ring steel in front,
Stands, like the ocean-rock, immoveable.
Again they charge, again the steel upheld
Resists their giant strength; the assailed foe,
With aim unerring, on the flying hosts,
In turn, pour forth the messengers of death!
Halt! is their leader's cry: once more they stand;
Once more the clarion sounds the fearful charge,
And, trampling o'er the dying and the dead,
In fiend-like fury, once again advance!
No more the uplifted steel resists the shock—
No more they stand in motionless array—
No more the shout proclaims the charge repell'd—
No more, alas! the battle's rage is stay'd;
But, madden'd with revenge, foe grapples foe,
And man, transform'd to fiend, on kindred blood

Feeds his insatiate wrath! In deep dismay,
The vanquish'd host recoils; the foe, incensed,
Spurs the proud war-steed on in mad pursuit,
Nor spares the unarm'd, terror-stricken band
Of helpless fugitives; while all around
Rapine and murd'rous hate reign uncontroll'd,
Till the relentless foe shall glut his ire,
Or, weary worn, his arm can slay no more.

And thus "the hero's" made! For this the wreath
Around his brow is twined; while thoughtless crowds
Their homage pay, and cry, "Behold the man!"
For this a nation's wealth is freely given,
And honours lavish'd on the "hero's" name;
For this the monumental pile uprear'd
Bespeaks his praise, recording deeds at which
Humanity bewails her outraged rights,
And Mercy, weeping, sits o'er human woes!

And thou, fair Hogomont! how sweetly gay
Wert thou, on that serene and beauteous eve,
Ere the fell demon of destructive War
Had blasted all around. In fairest garb
Sweet Nature sat enrobed; while Art display'd
Her various powers to beautify the scene:
Around thy hoary form, the balmy gale
Play'd sweetly; and to the enraptured gaze,
Thy fertile fields the gently waving corn
Display'd, in gay luxuriance gladdening
The heart of man! The grove's fair choristers
Their vesper-hymn had sung; and here and there
Upon thy verdant meads the peaceful herd
Lay motionless. All, all was peace around,
When Sol's declining, mildly-beaming rays,
With parting smile enrich'd the prospect fair,
And holiest calm enwrapp'd the peaceful scene—
So sweet, so bright, so beautiful, so still!
A few brief hours, and oh how sadly changed!
No more the balmy gale in silence breathed
Its perfume round thy bowers; no more beneath
Thy greenwood shade the flocks in peace recline;
No more within thy halls, the young and gay
To softest music bend the willing ear,

Or on thy velvet lawns of bright young green,
In meditation sweet, inhale the healthful breeze!
No more thy yellowing fields the eye delight,
Nor glad the husbandman with cheering hope
Of nature's bounteous gifts! All, all is changed!
A moral chaos reigns! The demons' spell
Hath sever'd every tie by Heaven ordain'd,
With hope, and peace, and joy, to bless mankind!
War's pestilential blight hath swept the scene,
And desolation saddens all around!
The glorious orb of day no longer clothes
The earth in smiles; but curtain'd o'er with clouds,
In darkness veil'd, weeps in descending showers!
Within thy halls is heard the clang of arms,
And War's fierce legions ply their murderous art,
Where late sweet Peace and Love their dwelling made.
Without, the Gallic hosts, in dread array,
Encompass thee about; and on thy walls,
Thy doomed walls, pour forth their ceaseless fire!
Within thy darken'd chambers, densely fill'd,
Lie the pale victims of the deadly fight,
Writhing in hopeless agony; nor yet
One soothing word, one hope-inspiring sound,
To cheer the lonely heart in time of need,
Can reach the tortured horror-stricken soul!
But, hark! what means that fearful sound—that cry
Of fell despair? See! the thick smoke ascends
From out the shatter'd pile; and now—dread sight!—
In awful grandeur the devouring flame
Bursts forth with fearful fury, unconfined,
Lashing thy tottering walls, and, horrid thought,
Consuming all—the living and the dead!*—
But cease, oh cease! no more the Muse may dwell
On scenes like this; her peaceful spirit loathes
The fearful theme, and sickening at the thought
Of deeds so foul, turns mournfully away!

Edgbaston. W. Earl.

* During the Battle of Waterloo, the Chateau of Hogomont, situated on the right of the British line, was occupied by the Allied troops. Many desperate attempts were made on the part of the French to get possession of it; but all failed. At length they succeeded in setting it on fire, when several hundreds of wounded men who had been conveyed there for safety, perished in the flames.

ON THE DEGREE OF GUILT, SUPPOSED—BY SOME MEMBERS OF PARLIAMENT, AND OTHERS,—TO HAVE BEEN INCURRED BY THE JEWS, ON ACCOUNT OF THEIR HAVING PUT JESUS CHRIST TO DEATH.

BY A CHRISTIAN IN SPIRIT.

WHILE the practice of Christian charity is recommended and enforced as a Christian command, there is very little of that feeling exhibited by professing Christians towards the Jews—a people whom we are sedulously taught from childhood to abhor; but why, it is not easy to perceive. Jesus commands his followers to conduct themselves towards their enemies, in a manner very different from that which they exhibit towards the Jews; and the Jews not being enemies, Christians ought to be the more ashamed of giving way to the feelings of contempt and detestation, which have been so much and so improperly encouraged and acted upon as religious duty, for nearly two thousand years. When, however, we consider the conduct of professing Christians towards each other, we cannot be surprised at that adopted towards the Jews; at least while we neglect to investigate the merits of their case.

The short investigation now to be attempted, will probably excite considerable surprise, in reference to its result, among those who have blindly followed a creed, without taking the trouble to reflect, provided they permit the better feelings of their nature to operate while they read.

The Jews are described as an obstinate and stiff-necked race. Why? Is it because they persist in believing that the Old Testament contains the oracles of God? No; Christians entertain the same belief.—Is it because they believe these oracles to contain a promise that a Messiah or Deliverer was to be sent to them? No; in this Christians also agree. The difference between the Jew and the Christian is simply this, that the former still expect their Messiah; while the latter insist, that Messiah has already come. Which party has the best title to interpret the books in which the promise is contained, and to determine what is and what is not to be expected, is not the question now to be discussed. The Jews, interpreting the oracles specially given to them, expect, through

their Messiah, to be re-established as a nation among the people of the earth. The Christians also expect the Jews to be re-established; but they regard the matter in a moral point of view, connected with special doctrines of their own framing. Such being the difference of belief subsisting between Jews and Christians,—let us now consider, first, some of the reasons which appear to confirm the Jews in their belief; and then, assuming Jesus to have been the true Messiah, the reasons which appear to condemn the severities with which the Jews have been visited.

The Jews may defend what is most unjustly termed their obstinacy, in the following manner:—It is admitted, they may say, by Christians, that the promise of a Messiah was made to the whole posterity of Abraham, without any exception. If God be a just being, He would not send the Messiah to a part only of Abraham's posterity, and withhold a knowledge of him from the rest. He would not deprive any of them, of the benefit which he led them to expect from the appearance of Messiah, and thus not fulfil a promise made to the whole. But the fact is, that, long before the appearance of Jesus, ten tribes of the Jews separated themselves from the other two; and while the two returned from captivity into their own land, the ten tribes went in another direction, now unknown, and they are spoken of as the lost ten tribes of Israel. The two tribes may, therefore, reject Christ as their Messiah, because it does not appear that he was manifested to the ten tribes, who were entitled equally with them to expect a deliverer.

Another argument that may be employed by the Jews, is this:—According to the current belief among Christians, God did actually promise a Messiah, who was to deliver the Jews and re-establish the throne of David. It is also a current belief among Christians, that the Jews altogether misapprehended the nature of the promise made to them. The Jews may deny the correctness of such a conclusion, because it is inconsistent with the attributes of God. "If," they may say, "it be true that God did promise a Messiah, it is also true, if the Christian notion be correct, that God permitted us to remain under a gross mistake respecting his promise, for

some thousands of years, knowing it was a mistake, and did not put us right when the promise was fulfilled; that God not only left us under a mistake—under an erroneous impression regarding the nature of his promise—but punished us for not perceiving when it was fulfilled. What, then, has been the benefit to us of a promise which, before fulfilment, we were not permitted to understand, and which, when fulfilled, instead of improving our condition, as we were led to expect, rendered it greatly worse than it had ever been? No man, who entertains the belief that God is a just being, can suppose, for a moment, that He could *purposely* lead us, his chosen people, to entertain an erroneous notion of his promise. No man, who believes God to be a merciful being, can imagine him guilty of punishing a blindness which He himself had inflicted. Nevertheless, such contradictions are involved in the treatment we have received from the hands of Christians; and as, in common with them, we believe in the justice and the mercy of God, we trust that his mercy is to open the Christian eye to the reasonableness of our desires."

Such are some of the reasons which the Jews may advance for not believing that Jesus was the Messiah; and it is surely more consistent with Christian duty, to endeavour to convince them of error, than to continue to revile them, and to withhold civil privileges from a body of people so irreproachable in their conduct as the Jews of England. To attempt refuting such arguments, is not our present task. Let honest Churchmen undertake it, if they choose. We proceed to show, that instead of abhorring the Jews, Christians ought to love and cherish them, on account of the fact, that in strict conformity with Christian belief, they have conferred all that Christians have received, and all which they hope for, from God, and from Christ himself.

The generality of professing Christians assume, that not only the Jews (to whom the promise of Messiah was exclusively made), but all mankind were to be redeemed from sin by the SACRIFICE of Christ. This is a fundamental part of what is understood, by thousands, to be the Christian religion. Christ himself said it was necessary he should die. Now, if Christ was to be slain, in

order that a particular object might be attained, it is obvious that some must, of necessity, have been ordained to kill him. He could not have killed himself, without committing sin.

Setting aside the extraordinary circumstance, that those for whose benefit Christ appeared, were ordained to be his executioners, it cannot be denied by the disciples of Christ, that the Jews of the time did kill Jesus on account of their having been destined to the office. Instead, therefore, of cursing them, persecuting them, cruelly using them, and denying them civil privileges, Christians ought to hold the Jews in the utmost veneration, as having been the instruments, *chosen of God*, to shed the blood that was to wash away the sins of the world.* It was not they who shed his blood (certainly not the English Jews, or any Jew of the present day), but God, who, according to Christian doctrine, *required* the sacrifice for reconciling a guilty world to himself, and to open the way for the forgiveness of sin. When a criminal dies by the hand of the executioner, the latter is not guilty of a crime; he only obeys, performing a duty imposed upon him by those who administer the law. If God destined that the Jews were to slay Christ, and if there was any sin in putting him to death, the sin could not be imputed to the instruments of a superior power; and it is obvious, that to impute sin to God, is blasphemy: hence, there could be no guilt in the case. Farther, to constitute a crime, it must be shown that the parties *knew* their act to be criminal. In the present case, it must be demonstrated that the Jews were aware whom they slew. To suppose that, knowingly, they would put to death him for whom they looked to restore them to their ancient rank and privileges, appears absurd. But this question is set at rest by Jesus himself. It was, therefore, no crime, no sin in the Jews putting him to death, for he said "they know not what they do." Above all, Jesus proclaimed that he forgave them, and prayed to God to forgive them for that very reason. Is it, or is it

* It is singular that the Roman Catholic Christians should hold in deep veneration what they imagine to be pieces of the Cross, and hate those who rendered the instrument worthy of veneration in their eyes!

not, the duty of the followers of Christ to do as he did? Are Christians bound, or are they not bound, to follow the example of their Master in all things? In this, the Jews may affirm they have another reason for not believing that Jesus was their Messiah. For, if the Messiah was to be slain in order that the purposes of his mission might be fulfilled—if his blood was required to wash away sin—the Jews, having done that which was necessary, and previously ordained to be done by them, could stand in no need of forgiveness, because they committed no crime. "Therefore," they may say, "if Jesus was the Messiah expected by us, we should not have been left in ignorance of the fact; and Jesus, praying for the forgiveness of those who slew him, must be understood, not as connected with their having committed a crime in fulfiling God's will, but with their having acted unjustly towards a man who considered himself innocent."

From what has now been said, there appears very great inconsistency in regarding the Jews as guilty, and deserving the reprobation of Christians. It is clearly the duty of the latter, if they be satisfied of the correctness of their belief, to do all in their power to satisfy the Jews, by sound reasoning on real facts, that they err in not receiving Jesus as their true Messiah; and to point out to them some good cause for their having been misled respecting him, and left in ignorance of what they did in slaying him, so that they should not have derived any benefit from a promise made to confer on them the highest favour. It is by no means unnatural in the Jews, to doubt the fulfilment of the promise, until the benefit they were led to expect should be felt. It is therefore unjust in Christians to withhold any benefit they have it in their power to bestow. The more extensive the benefits they receive from Christians, the more readily will they listen to them on religious subjects. While Christians keep up hostilities, there cannot be any disposition on the part of the Jews to listen to arguments. Nothing can be advanced to justify the vile usage which they have received at the hands of Christians, while they can appeal to the forgiveness freely granted to them by Jesus himself. Their reasons for not regarding Jesus as their Messiah, are strongly confirmed to their minds by the bad usage

they experience, and the disgraceful inconsistencies of the lives of Christians with their professed belief. Why a Messiah was promised, and why those to whom the promise was made, were rendered incapable of benefiting by the promise, or of knowing when it was fulfilled, are questions which Christians are bound to solve, in the spirit of peace and of truth. To vindicate cruelty and privation towards the Jews is impossible.

Such are the reflections of an individual born of Christian parents, and brought up under Christian teachers. If they should prove in any way conducive to bringing about a more liberal mode of thinking, and a more Christian feeling, in those who oppose the trifling half-measure proposed for the civil freedom of the Jews, he will be greatly rewarded for what he believes an act of Christian feeling. To deny the privileges of citizens, to men who have so largely contributed to render Great Britain what she is among nations, is most unjust. To trample on those who worship the same God with their fellow-subjects—who obey the law acknowledged by Christians to have been given by that God—is a blot on the Christian profession, and a broad denial of the authority that commands a neighbour to be loved as one's self, even though an enemy.

[Since this article was received, the House of Lords, by a large majority, has thrown out the Jews' Declaration Bill, and once more ranged itself on the side of intolerance.—Editor.]

MONTHLY RECORD.

August 1, 1841.

We have to record the decease of one of the most faithful, and untiring, and consistent advocates of Christian Unitarianism in Scotland. Our venerable friend, Mr. Robert Millar of Dundee, died June 12, in the eightieth year of his age. Mr. Millar's labours are so identified with the history of the rise and progress of the public profession of Christian Unitarianism in this portion of the kingdom, that we should do injustice to his memory, were we not to devote more than our usual space to this obituary notice. We have been favoured by one who knew him well, and thoroughly entered

into his sentiments and feelings, with many of the most interesting facts of Mr. Millar's life, and we are persuaded they will both interest and instruct our readers. They show the influence which individual character may exert, when it is formed on Christian principle and governed by Christian morality; more especially, when all its powers are devoted to the advancement and illustration of Christian truth and righteousness.

Mr. Robert Millar was born in the village of Ballendean, in the parish of Inchture, on the 27th July, 1761. He was the eldest of a family of three sons and two daughters, children of a very respectable farmer. His parents, especially his father, were religious, pious people, and educated their family in the strict articles of the Calvinistic faith, which they themselves conscientiously professed and believed. By the excellent instructions of his father, and the bright example of piety which he uniformly exhibited, moral impressions were made upon the mind of his son, which no circumstances in after life had power to efface. The subject of this memoir received his early education at the parish school of Inchture; and was particularly distinguished for patience and perseverance in the prosecution of his studies; his talents, if not brilliant, were solid and good; and his gentle, forbearing temper, rendered him a very great favourite with his young companions. Being naturally of a studious disposition, he acquired the various branches of learning with astonishing facility; and when only seven years of age, was appointed to take charge of a class composed of boys several years older than himself. He had scarcely attained his ninth year, when he fell into delicate health; on account of which, he was boarded for the four following summers with a most respectable family at Pitkeithly, near Perth, of the name of Stoddart, from whom he received much kindness and attention, and for whom he continued through life to entertain feelings of the liveliest gratitude. When there, he was thrown much upon his own resources. From the nature of his complaint, he was recommended to be as much as possible in the open air, and being an enthusiastic admirer of the works of nature, his little chair was, at his own request, carried to some romantic spot, where he would sit alone for hours, engaged with his book, or in contemplating the Almighty in the surrounding glory. Singularly fond of reading, especially books of divinity and devotion, it was the Book of God which he liked best, committing large portions to memory. Even at this tender age, he was strikingly distinguished for that firmness of principle, that love of truth, and integrity of soul, which so strongly marked

the character of his future life. When accused of being too fastidious in his notions of honour, he would quietly reply, "He who walketh uprightly, walketh surely." He was extremely fond of reading the Prophecies, and comparing, as well as he was able, the Old Testament with the New. He was often a good deal puzzled concerning the doctrine of the Trinity, and could not reconcile what he heard from the pulpit with what he learned from his Saviour's teachings; but when he was told that it was a mystery, and that we were bound to believe it on the testimony of God, and that it was sinful and presumptuous to *disbelieve* what our finite understandings could in no degree comprehend, he was awed into silence, and for a length of time thought no more upon the subject. By the year 1774, his health was so far restored as to render a continued residence at Pitkeithly unnecessary; and the two following years he remained at his father's. Here he became an accepted member of the Established Church, partaking of the Lord's Supper in the Parish Church of Inchture, of which his uncle, the Rev. John Millar, was the minister. His father wishing him to pursue the business of a merchant, he was bound apprentice in 1776 to Alexander Christie, Esq. the Provost of Montrose, and brother to Mr. William Christie, author of the Discourses on the Divine Unity. The ministry, however, was the profession to which he himself had fondly looked forward; but from the limited means of his father, such a thing was next to impracticable; and without having his inclinations particularly consulted, he was sent to Montrose. It was surely a wise arrangement of Providence. Had it been otherwise, he would in all probability have remained a stranger to those life-giving truths which through a long and checkered existence were to him as his meat and his drink. Mr. Millar possessed the happy talent of accommodating himself to, and making the most of, any situation in which he might happen to be placed; and although, of course, closely confined, and his whole time devoted to the service of his master, yet, by greatly curtailing his hours of repose, he was able to give the earliest portion of the morning to his favourite occupation of reading, and to those private religious exercises which no pressure of business had ever power to make him neglect. He was in the habit of remarking, that if persons had time for everything else, they might surely find a moment to spend with their Maker, and that a single heart-petition was more acceptable to him than many *read* prayers. Residing with the mother of Mr. Christie, he was at first treated exactly as the other apprentices had been; but he was so remarkable for his order, regularity, and exemplary conduct, that numerous little in-

dulgences were afterwards granted him; and notwithstanding his youth, he was soon called upon to conduct family worship every morning and evening. Possessing considerable talents for composition, he employed a few of his spare moments in writing for a friend in whom he was extremely interested, "A Series of Letters addressed to a Young Man entering into the World." These he published anonymously in one of the Montrose periodicals; and so great was the approbation with which they were received by the public, that through the medium of the same magazine he was requested to continue them. But this he declined. It is a curious circumstance, that his master so highly approved of the letters, that, without knowing his apprentice was the author, he caused him to read aloud his own compositions for the benefit of himself and a member of his own family, adding, that the precepts they inculcated could not be too strongly impressed on their minds. Several years after, he also published a long essay upon "The Duty and Necessity of Religious Inquiry."

It was during his residence at Montrose, that that important change in his religious sentiments took place, which he never saw reason to alter, but which he adhered to through life with an unswerving firmness. Mr. William Christie, since well known to the Unitarian public, author of the discourses already named, then preached in the Unitarian Meeting-house in Montrose. At no time a bigot in matters of faith, Mr. Millar was easily persuaded to go and listen occasionally to a man whose character and talents he so much admired; from his lips he heard truths which he had never heard before, and all the doubts of his boyish days, long since forgotten, again revived in his mind. He studied the Sacred Writings afresh; early and late he searched the Scriptures; of himself he dared to judge that which was right; and the more deeply and impartially he drank from that holy source, the more did darkness seem to vanish before him. He was staggered, perplexed. Nurtured in the bosom of the Established Church, and attached to her doctrines, he felt as if it were next to impossible she could be in error; yet, when he brought her Articles to the standard of the Word of God—when he compared her teachings with the pure and simple belief of Him who spake as never man spake, and whose words were the oracles of heaven—above all, when he contrasted the view she took of the moral character of the great Father of all, with that which is so beautifully and differently revealed by his Son, harmonising at the same time so perfectly with the whole works of creation, he got more and more bewildered—he was lost in uncertainties. Through

the Messrs. Christie, he became acquainted with the late Rev. Thomas Fyshe Palmer, a name known and sacred to every lover of civil and religious liberty, and a friendship was contracted between them which ended only with the life of Mr. Palmer. To him Mr. Millar freely communicated his thoughts; and much relief he experienced from that unreserved interchange of sentiment and opinion. Mr. Millar was religious from principle as well as from feeling. He was an honest Christian, and whatever might be the consequence, he resolved to think for himself; but when he remembered his parents (particularly his father), their deep-rooted attachment to the Calvinistic faith, and the pain which would accompany the knowledge of his change of opinion, he must have sunk altogether, had it not been for the consciousness that duty was imperative. But his struggles were severe. Early prejudices—doctrines which he had learned, and heard, and listened to from childhood, till they had become, as it were, incorporated with his very being, could not be immediately discarded; and for several years his health suffered greatly from the mental conflict. He left the Church; and in 1782 joined the Unitarian meeting at Montrose. His sentiments and feelings upon the subject will be best understood from the following extracts, taken from a letter written to a friend some time after:—"I frankly own, that hitherto I have been at a loss what to gather from the Scriptures as to the physical nature of Christ. In conversation with an Arian, I have argued as a Socinian—and with a Socinian, as an Arian. There are difficulties on both sides, and both have much to say. I have therefore hitherto remained satisfied, in the idea the Sacred Writings give of the moral nature and character of Jesus Christ, as the Son of God, the Messiah, and, under God, the Saviour of the world. Possibly, from farther inquiry, my principles on these points may be more extended, just, and correct. There is every evidence from reason and Scripture for the Unity of God the Father; and I cannot resist it. I have read, thought, examined, and judged upon both sides. I was slow in my decisions, and even had a strong prejudice in favour of the Trinity. And if any one will thoroughly and satisfactorily confute to me all the arguments for the Unity of God, and show me as much evidence for the Trinity, I am this moment ready to relinquish my opinions, and be a Trinitarian. But till that be done, I must surely favour the side I think is truth; for what avails any opinion whatever, or anything under heaven, in comparison with truth and sincerity." To describe the sorrow of his father, his uncle, and, indeed, the whole of his relations and well-wishers, on learning this—to them, sad

change—would be impossible. They implored, they entreated, and remonstrated. His father wrote, conjuring him, if he valued his eternal salvation, to return to the Church; his uncle visited him, and endeavoured to lay before him the hollowness and insufficiency of those doctrines which he had embraced; but all was ineffectual. How much soever it pained him (and what it cost him, none knew but God and his own soul), thus to wound the hearts of those so truly beloved, the sacrifice was made, he stood firm,—sensible that he who loveth father or mother more than Jesus Christ, is not worthy of him. His uncle, although a Trinitarian, was rational, and like every true Christian, was liberal. When he found that his nephew was really sincere in the views he had adopted, and that from the unpopularity of the doctrines, they must be purely a matter of conscience with him; above all, when he remembered his piety, his devotion, and how strictly his life was in harmony with his belief, he frankly told his mind to his brother, giving it as his opinion, that they ought not to molest him any more upon the subject, adding, that he only "hoped every one was equally honest in his faith." The old man listened, acknowledged that perhaps it was best, and his son received no farther trouble from his relations on account of his principles. Mr. Millar wrote an "Apology for his faith," which was never published, containing arguments and reasons for leaving the Church, which he sent to his father; and although the latter could not approve of the tenets, he was pleased with the Christian spirit and candour in which it was written.

Mr. Millar had now been seven years at Montrose, and the period of his apprenticeship had expired; but so greatly had he, by his integrity and amiability of conduct, endeared himself to his master, that, at his urgent request, he consented to remain two years longer; and before finally leaving the town, to evince the high respect they entertained for his character, the magistrates presented him with the freedom of the burgh. A regular correspondence was afterwards maintained between him and Provost Christie. About 1787, Mr. Millar commenced business as a merchant, in Dundee; where, by unremitting industry and close application, he soon realised a comfortable independence. Although a stranger in the place, he speedily made friends for himself; his name had preceded him, and he was already regarded with the deepest esteem. Numerous were the attempts of his youthful associates to undermine, not only his religious, but moral principles also; but every endeavour was ineffectual—sneers and ridicule were repelled with a good-natured firmness. The following anecdote is one, amongst many, which might be

recorded of his steadfastness in virtue. Not long after he came to Dundee, he was invited to meet with a large supper-party at the house of an acquaintance; the invitation was given purposely to be satisfied whether or not he might be led into excesses, and so prove himself *not* the resolute character for which persons gave him credit. A bet was laid; one half of the party believing that their attempts would be fruitless, the other not doubting but they would be crowned with success. Mr. Millar arrived, perfectly ignorant of the plot laid against him. Every possible argument was used to make him exceed the bounds of sobriety; jibes and scoffs followed,—but all in vain. He had marked out the line for himself, and dared not go beyond it; and though a stranger to most of the company present, he remained firm and immoveable. One of the party, more forward than the rest, replenished his glass, and held it to his mouth, while another attempted to secure him on his chair; Mr. Millar answered not, but calmly rising from his seat, took the glass from the hands of the tempter and threw its contents into the fire. A dead silence ensued; and the party soon separated. Sensible that he had infringed upon what might by some be esteemed the rules of good-breeding, he called next morning to apologise to the gentleman at whose house he had supped the evening before; the apology was more than accepted; he was loaded with encomiums, and both became fast and steady friends through life.

Mr. Millar took an active interest in all the public institutions and charities of the town. He was for a number of years, indeed till increasing infirmities impelled him to resign, a Director of the Royal Infirmary, Dundee Bank, London Shipping Company, Orphan Institution, &c. &c. His private charities, unknown to any excepting his family and the individuals benefited, were very extensive: he was accustomed to visit the sick and the dying; he sought out the haunts of poverty and disease;—like his blessed Master, he went about continually doing good.

Mr. Palmer soon followed his friend to Dundee. Unitarianism was then preached in that town by Mr. Ninian Alexander, a mason and builder—an individual who had been excluded from the Baptist Society on account of the new principles he had embraced. Mr. Palmer joined him in his labours; and at his earnest entreaties, Mr. Millar was also prevailed upon to officiate, in his occasional absence to spread the truth of Christ in other places. Mr. Palmer's history is already too well known for any lengthened statement to be necessary in this connection. Of a warm and sanguine temperament, honest and fearless in the avowal of his sen-

timents, and enthusiastically attached to the religious and political cause he had espoused, Mr. Millar often trembled for his safety, and the lengths to which his unrestrained ardour were likely to carry him: and his apprehensions were more than verified. Mr. Palmer had hardly been three years in Dundee, when he was pounced upon by the harpies of the law, and doomed to experience the tender-mercies of Toryism.

During his confinement in Perth jail, he was visited by his friend. This meeting, Mr. Millar has described as most painfully affecting. In a cell of the most wretched description, the Christian patriot reclined upon a pallet of straw, his hand listlessly resting upon the fragment of a chair which lay by his side; but, on beholding the visitor, he rushed into his arms, and, falling upon his breast, wept like a child. He was perfectly resigned to his fate; and although strongly urged by his friends, and promised their aid in effecting his escape, he was firmly resolved to stand the decision of his trial. Mr. Millar had no sooner left him, than he called upon the Provost, for the purpose of procuring, if possible, better accommodation for the excellent sufferer; and, in consequence of his exertions, Mr. Palmer was removed to a more airy and comfortable apartment, where he was not only furnished with writing materials, but everything was done that could alleviate his mournful situation. They again met before the trial commenced. Notwithstanding the danger of the times, the perils to which he exposed himself by such a proceeding, and in spite of the many warnings he received from friends at a distance, as to the madness of the act, Mr. Millar sent him several letters during his confinement in the hulks. He possessed too humane, too noble a spirit, above all, his trust in God was too strong, to allow him to desert a friend in a time like that; and he continued to write, regardless of the hazards which he thereby incurred—hazards which now can scarcely be properly appreciated. After his arrival at Botany-Bay, Mr. Palmer wrote his friend a long and grateful letter; and after the death of the former, Mr. Millar maintained a regular correspondence with his companion in exile, Mr. James Ellice.

Mr. Millar succeeded Mr. Palmer in his Christian labours at Dundee; and, regardless of the risks he was perpetually running on account of his religious opinions (for every letter he received was previously opened by the agents of Government), he remained firm and undaunted. Mr. Millar was greatly encouraged to persevere in his praiseworthy exertions, by the friendship and countenance of the Reverend Theophilus Lindsey, with whom he had become acquainted

while on a visit to London. A long and faithful correspondence was kept up between them; and, after the death of the latter, it was continued by Mrs. Lindsey. Indeed, Mr. Millar was on intimate terms with most of the eminent Unitarians of the age. He was also upon a very friendly footing with many ministers in the Establishment; and numerous were the well-meant attempts of that class of the community, to induce him to renounce what they termed his unscriptural notions. Yet their discussions were ever amicably engaged in. Mr. Millar had, in our judgment, the best side of the question; and they were often obliged to acknowledge that they could not reasonably contradict the arguments he advanced in support of his views. It is an interesting fact, that one of the clergymen of Dundee, while endeavouring to convince Mr. Millar of the fallacy of his opinions, was led, by his conversation, to read for himself, when he became a convert to the Unitarianism he had impugned. But of all his friends, none mourned more unfeignedly or deeply his principles, than his cousin, the late Rev. John Millar, rector of the Grammar-school of Dundee. Mr. Millar was bred to the ministry, and was a firm and consistent Trinitarian. A Christian in heart as well as in life, and highly valuing those doctrines which he believed to be true, and on which he anchored his hopes, both for time and eternity, he used every persuasion, both verbally and in writing, to bring the friend whom he loved to his own manner of thinking; and nothing was left untried which he fancied might produce the end so much wished and desired. Grieved to pain the heart of a man for whom he entertained such a high respect and regard, Mr. Millar listened and regretted, but was not to be shaken; and the former, perceiving every argument to be unavailing, and having the utmost confidence in his sincerity, never again touched upon the subject, while their mutual friendship and attachment continued unbroken.

After being several years in Dundee, Mr. Millar was deprived of his father, and shortly after, of both his sisters: the former having been unfortunate in his worldly circumstances, left his widow wholly dependent on her son for the means of support, and Mr. Millar continued to cherish and maintain that beloved parent to the close of her life. He also for a great number of years supported two nieces. Notwithstanding the variety of his engagements, and the numerous demands upon his time and attention, he ever commanded leisure to prepare for the duties of the Sabbath; and often on returning at night from the counting-house, fagged and fatigued, would he compose his discourses, or occasionally note down

heads for future meditation, while sitting at his desk. No moment was left unimproved by him. By these unremitted labours, Unitarianism was gradually diffused in Dundee, and the congregation increased in numbers. But Mr. Millar powerfully felt the delicacy and peculiarity of his situation, and regretted that the pecuniary state of the society would not, as yet, admit of a settled minister amongst them; indeed, he never ascended the pulpit but he experienced the awkwardness of the position in which he was placed; yet duty to truth impelled him to persevere. He was a pure evangelical preacher. His sermons were generally of a practical nature; but he preferred lecturing on those difficult and important passages of Scripture, so hard to be comprehended, yet so necessary to be rightly understood and believed. His manner in the pulpit was composed, unaffected, and solemn; but on warming with his subject, he became exceedingly animated. In 1813, he received an able coadjutor, in Mr. George Speed, a conscientious Christian and a highly respectable man, who had been excluded from the Baptist Meeting for denying the Deity of Christ. Mr. Speed was an excellent lecturer, and his sermons also gave much satisfaction. He now took his turn with Mr. Millar,—presiding in the forenoon, and the latter in the afternoon; and up to the present period, he has steadily and consistently borne his testimony to long lost truth. In 1822, the prospects of Unitarianism were so promising, that the society, with the assistance of friends at a distance, were able to remunerate a minister; and a clergyman from Glasgow, in every respect qualified for the office, entered upon his ministerial labours at Dundee. He remained two years, when the Sunday services were again resumed by Messrs. Millar and Speed. In 1830, the assistance of a minister was once more procured. The years 1832 and 1833, again saw the congregation dependent upon its own exertions; after which, it had the advantage of a minister till 1838. But the society, from a variety of unforeseen causes, had been gradually falling off; and with sorrow, Mr. Millar saw the attendance sadly diminishing.

Mr. Millar was twice married, in 1790 to Miss Scott, daughter of the Rev. Daniel Scott, minister of Auchterhouse, who died in 1801;—in 1804, to Miss Barclay, daughter of William Barclay, Esq. of Edinburgh. In 1835, he was called to mourn the loss of a most promising son, who, having just finished his medical studies in the University of Edinburgh, had commenced his professional labours as a physician in his native town. In 1837, Mrs. Millar died of a lingering illness. But although perfectly resigned, he never entirely

got the better of these bereavements. He was now at that advanced age, when the bodily as well as mental faculties begin to decay; and time showed its visible effects upon him. His memory was beginning to give way, and he became the subject of many increasing infirmities. So long as he was able, he continued to officiate, however, every Lord's Day; but, at the close of the year 1838, he got so weak, that he was reluctantly compelled to give up the public services, when the duties principally devolved on Mr. Speed. In the year 1839, though himself unconscious of the circumstance, he became bankrupt. From accumulated and sweeping losses, his fortune for the last five or six years had been gradually diminishing; but anxiety for the interests and welfare of his family, still urged him to continue in business, although he stood greatly in need of rest and enjoyment. It was good for his own peace of mind, that he remained unconscious of the sad change in his affairs; had it been otherwise, his sense of justice and honour was so rigid and nice, that it is believed he would not have survived the melancholy shock.

Notwithstanding that on worldly affairs his memory was lost, on subjects of a religious nature, his mind continued to the close of life, calm and clear; and whilst of the one he had no recollection, on the other he conversed with fluency and precision. One day, when his mind seemed to be opening to a consciousness of his altered worldly circumstances, the fact of the subscription by his Unitarian friends in his behalf, was communicated to him. He was overwhelmed with surprise and gratitude, and dictated a letter to Mr. Harris, expressive of his feelings of thankfulness to his brethren, and of unshaken trustfulness in his Heavenly Father. During his last illness, every want was supplied by means of that subscription, and the affectionate solicitude of his children; and after the endurance of severe bodily sufferings, during which he often expressed his happiness in the religious principles he had advocated through so long a series of years, and his abiding trust in the mercy of God our Father through Christ Jesus, he closed his eyes in peace on the forenoon of Saturday, June 12.

> Servant of God, well done! Well hast thou fought
> The better fight, who single hast maintain'd
> The cause of Truth!
> For this was all thy care,
> To stand approved in sight of God, though worlds
> Judged thee perverse.

SERVICES AT THE OLD PRESBYTERIAN CHAPEL, HALL-BANK, BUXTON.—1841. July 4; Rev. Henry Green, Knutsford. 11; Rev. Peter Wright, Stannington, near Sheffield. 18; Rev. J. Ragland, Hindley, near Wigan. 25; Rev. Jas. Brooks, Hyde. — August 1; Rev. George Wells, Gorton. 8; Rev. Wm. Johns, Cross-street, Cheshire. 15; Rev. John Robberds, Park, Liverpool. 22; Rev. Noah Jones, Derby. 29; Rev. Franklin Howorth, Bury. — Sept. 5; Rev. John James Tayler, Brook-street, Manchester. 12; Rev. Wm. Gaskell, Cross-street, Manchester. 19; Rev. Robert Smethurst, Monton. Morning service, at eleven o'clock; evening service, at half-past six.

SUNDAY-SCHOOLS, UNITARIAN CHURCH, NEW-HALL-HILL, BIRMINGHAM.—The Seventh Anniversary of these Schools was celebrated on 31st May. Two sermons were preached on the occasion, by the Rev. Dr. Beard of Manchester. The collections amounted to £20 : 2*s.* 3¾*d.* The day following, about 150 members and friends of the Society took tea together in the large school-room—Mr. Matthias Green, in the absence of Mr. Gittins, who was to have presided, was called to the chair. After a few introductory observations from Mr. Green, Mr. Thomas Prime moved the following resolution, which, being seconded by Mr. Charles Crick, was unanimously adopted:—"That the grateful acknowledgments of this meeting being due to the Rev. Dr. Beard, for the excellent discourses delivered by him yesterday, the meeting rejoices to express them, and to offer their warmest thanks to the reverend gentleman for the interest he has always evinced for the welfare and success of this Christian Society."

Dr. Beard replied at considerable length; after which, the Rev. John Palmer of Dudley was called to speak to the following sentiment:—"The religion of Jesus; being the only religion consistent with nature, and answering to the intellectual and sympathetic spirit of man, and exemplifying clearly his relation to God." Mr. Palmer pointed out the various bearings of the subject, and Mr. John Green made a few remarks. Mr. Charles Lloyd, Jun. spoke to the following sentiment:—"The memory of those worthy individuals who were the first promoters of Sunday-schools; and may the Sunday-school teachers of the present day possess zeal, and perseverance, and principle, to discharge their duties faithfully." Mr. Adam Standly, and Thomas Clark, Jun. Esq. also addressed the meeting on this subject.

Mr. John Lloyd gave "The Teachers of the Schools belonging to this Christian congregation, especially those of

the female department of the Institution; and may they be inspired with similar benevolence to that which animated those worthy women, to whom merit has been lately publicly ascribed, as amongst the first institutors of Sunday-schools: this meeting believing that the vital and permanent good of this Society and Sunday-schools, much depends on the sincere and faithful exertions of the young women therewith connected." Mr. John Green responded to this sentiment.

Thanks were voted to Mr. John Hughes, the organist, and to the choir, for their gratuitous services. Thanks were voted to Mr. Gittins, for taking the chair on his arrival; and the meeting concluded with singing, and a prayer by the Rev. Dr. Beard.

The Minister of the General Baptist Congregation, Cranbrook, Kent, would be glad to hear of a vacant situation, combining the prospect of comfort and usefulness as a reward of zealous endeavours to inculcate Scriptural Christianity.

On Wednesday, 30th June, the Annual Meeting of the "Exeter Assembly of Ministers" was held at Exeter. The Rev. William Maccall preached the usual sermon on the occasion, at George's Chapel, taking for subject the Religious Nature of Man. He showed that man is a religious being: first, because some species of religious doctrine and belief has universally prevailed; secondly, because all men are endowed with conscience, and conscience is only another form of religion; thirdly, because all men have a longing for immortality, and this longing is only a variety of devotion; fourthly, because all men brood over the mysterious nature of infinitude, and this brooding is in reality an appreciation of the grandeur of God; and, lastly, because all men are ideal—have a conception, and a love of beauty and perfection—and the Deity is necessarily the centre of all beauty and of all perfection. After the service, the members and friends of the Assembly dined together at the White Hart Inn—the Rev. Henry Acton presiding. Several interesting speeches were delivered by the chairman and other gentlemen. The duties of Dissenters, and the great and abiding claims of civil and religious freedom, were eloquently stated and enforced.

We have sincere pleasure in announcing, that the Rev. John Taylor of Kidderminster has accepted the invitation of the Members of the Christian Unitarian Congregation, Glasgow, to become their Minister.

THE

CHRISTIAN PIONEER.

No. 181. SEPTEMBER, 1841. Vol. XV.

THE AGENTS OF CIVILIZATION.

A SERIES OF LECTURES.—LECTURE FOURTH.

THE PRIEST.

THE Agents of Civilization may be divided into three classes, when considered in respect to the modification of their influence at different periods of history;—first, of realities that never cease to be realities, but whose agency, being mainly material, always tends to become less and less a social want; secondly, of realities, whose agency being mainly spiritual, remain realities, and evermore widen the boundary of their dominion as such; thirdly, of realities, combining in their original phases equal portions of the material and the spiritual, and undergoing a gradual change into falsehoods as society improves. An example of the first, we have in the Hero; of the second, in the Poet; of the third, in the Priest.

We are left more to conjecture, in delineating the early appearance of the Priest as a social power, than in tracing the source and developement of any other human agency. All ancient historians derived the materials of their works from records written and preserved by the priesthood. And modern historians, unless narrating events of comparative recency, have been obliged to resort to productions that had either emanated from priestly minds, or been copied by priestly hands. An obvious result of this fact, is, that in all the manuscript and other documents that form the basis of the historian's narrative, little is inserted that could militate against the priestly character, while as much as possible is introduced that might tell in its favour. To represent the Priest as the sole and immediate delegate of Heaven, clothed with a peculiar authority, and consecrated with a peculiar sanctity, no exaggeration is reckoned too gross, no fable too monstrous. That this must have been the undeviating aim in credulous, ignorant, superstitious times, we may

well suppose, from witnessing the absurdities on Apostolical succession that are gravely propounded in our own. If, in the face of enlightened Europe, and of its million-voiced press, our ears are assailed by the din of lying signs and wonders, the object of whose performers is to juggle us out of our judgment and convictions, and to trample us beneath the haughty triumph of a newly concocted infallibility, what must have been the amount of deception, when priests had an unquestioned and uncontrolled recognition as the messengers of God, were the sole depositories of science, the sole conservators and communicators of knowledge? In endeavouring to ascertain the benignant influence of this powerful class of social agents, must there not, therefore, be required a degree of caution, skill, perspicacity, and critical watchfulness, which would be misplaced in almost any other inquiry?

The first worship must have been hero worship. This is evident. Veneration for the Hero as the strongest of known strengths, patriotic pride in him as the fatherland's glory, patriotic gratitude to him as the fatherland's saviour,—would rise into rapture and commingle into devotion. Such worship needed no temple and no priests. Its temple and its priest alike were every patriot's heart. It sought no revealing from, it held no communion with, a mysterious world; it hoped no reward, it feared no punishment from invisible powers; it was so direct, so personal, so simple, that the intervention of any person or caste between it and its object, would have been felt as a preposterous intrusion.

Gradually, however, would it modify this personality, directness, and simplicity. As tribes took more of a social form, so would their religion, their hero worship, take more of a social aspect. The individual sentiment of reverence, burningly alive in every bosom towards him who had walked among their fathers of old as a seen divinity, would content itself for a time with adding its incense of praise to the general sum of applause. It had no need of symbols to make it more ardently intense. Its own impassioned utterances were found to be its most impulsive suggestions. But sentiment of any kind has a tendency to become social, especially at a period when

the community is taking more expansion and abidingness. And the sentiment of hero worship could not escape this general tendency. Something more palpably commemorative of the Hero's renown than the united plaudits of his countrymen, would consequently arise. On some sacred spots, which tradition had handed down—on the battle-field of freedom, and where the Hero had nobly fought, would rude monuments be constructed. Similar monuments would be constructed over his traditional birthplace and traditional grave. To these monuments, would the tribe resort to perform such ceremonies as its limited ingenuity might contrive, and to offer such offerings as were deemed most suitable. Water, and milk, and honey, would be poured out, and flowers and branches would be strown to honour the memory of the brave. If any one took a more prominent part in this modified form of hero worship than another, it would of course be the Patriarch, the leader of the tribe. But he would do this, not from any attribution to him of sacerdotal characteristics, but on account of his patriarchal position.

When hero worship underwent a subsequent modification, its ceremonies, becoming more regular in their recurrence, and more numerous and complicated, the Patriarch's priesthood would be transferred, and naturally transferred, to the Poet. When the ceremonies were few and simple, the Patriarch sufficed; he presided, he superintended—and this was all that was necessary. As soon as the ceremonial became more varied and frequent, the intelligent head would be found more requisite than the controlling hand. And this new want the Poet supplied. He had more knowledge than the rest of his countrymen; he was the historian of his tribe, as far as his tribe had a history; he was the recognised celebrator of the Hero's actions, the recognised proclaimer of the Hero's glory. Who so fit as he to give grace, and splendour, and system, to the religious homage bestowed on the Hero's name? Partly through his agency, partly through other causes, would this religion be materialised by the manufacture of idols to represent the Hero's image, and spiritualised by the introduction of creative and providential godhead in connection with the Hero's supposed capabilities. But the priesthood of the Poet, was, like that of the Patriarch,

a mere appendage of his vocation and position; it carried along with it no idea of sacerdotal holiness or authority.

Up to this point in religion, hero worship was a beautiful unity. It had one distinct object that it gladly, glowingly, undividedly revered. As long as the idea of the Hero predominated over the idea of the god, there was a bulwark against any extraneous and corrupting elements in the modes of devotion. As soon as the idea of the god became the predominant one, there was thenceforth an avenue opened to the wildest and most extravagant conceptions. While men clung to the Hero's personality, however exaggerated their statements respecting his feats—however exaggerated their notions of his greatness—still they had a definite fact which they could easily conceive, and the facility of whose conception prevented any confusion or mistake. But the transition from the known to the unknown, the transition from the Hero to the god, became a source of endless intricacies and perplexities. Of the Hero, they had conceived as something like themselves, but higher and more potent; of the god, into which they had progressively changed him, as something vague and mysterious—as something possibly like, but probably unlike, what they were or could be. Yet, in one of their own attributes, they imagined he must resemble them, in that which to them was the grandest manifestation of supposable existence—power, material power. As they were not arrived at that degree of knowledge which distinguishes the conscious from the unconscious exhibitions of power, they confounded the effect with the cause, and considered movement, life, and power, as identical. Man, put in motion by his reason; the brute, put in motion by its instinct; the tree, put in motion by the wind; the stone, put in motion by the application of some foreign force, were, in their view, endowed with the same kind of motive agency. What more obvious notion than that of believing, that all the scattered movements that they daily witnessed, were so many fragments of the God of power that they had evolved from the wreck of hero worship? From worshippers of the Hero, they had thus, by successive steps, been transmuted into the worshippers of a Pantheistic divinity. But Pantheistic universality, they were unable

as yet habitually to grasp. While, therefore, spreading the idea of Deity on all matter—for all matter was capable of movement, and movement was power, and power was God—they yet communed religiously only with sections of matter, for with such only did their limited intelligence and sentiment permit them to commune. This separation of matter into sections, gave them countless divinities instead of one. The animate and the inanimate alike furnished multiplied objects to their homage. The foaming cataract, the howling storm, the lifeless wonders —the living monsters of air, of earth, and of ocean—the ceaseless sights and sounds of the world, teemed with energies that they could individualise and adore. Hero worship had accustomed them to offering and to ceremony; and Pantheistic worship, in a modified form, adopted these. Instead of the innocent gifts lavished on the Hero's shrine, blood was poured out as a symbol of reverence to whatever individual object they had selected as an emblem of power. And this blood was shed for the readily suggested reason, that the destruction of power was the best mode of doing homage to a godlike power. The effusion of blood and the consequent death of the animal, was the extinction of a weaker strength in honour of what they recognised as a greater strength. When this novel kind of sacrifice was introduced, the Poet could no longer continue as priest. A stouter, sterner breast, and a more unsparing hand were required, and they were found in the Shepherd. He was appointed to execute the sacrifice, because he was a bloodshedder by profession; and less even than in the case of the Patriarch and the Poet, would the idea of sacerdotal authority and holiness be associated with his sacerdotal office.

The blood shed as an homage to divine energies, laid the foundation for a fresh religious phase. The feeling of fear and the feeling of interest gradually united themselves with the idea of power, as stimulants to worship. Men's continued adoration of personified strengths, exaggerated their notion of the ability that belonged to those strengths; and it was concluded, that they were able to bless and to injure, to punish and to reward. The blood of sacrifice now gushed more frequently than before, and more important victims stained the scene of offering.

Because there were ever then, as now, sins to be atoned for, and benefits to be sought; to atone for the one more surely, to seek for the other more earnestly, human gore, and especially the gore of the young, the beautiful, and the innocent, would be made to flow. And this was the primary appearance of that strange doctrine of the Atonement (misnamed Christian), around which so many falsehoods have for ages been accumulating. In passing, also, it may be remarked, that no element once introduced into religion is ever perfectly banished therefrom. Hero worship gave place to Pantheistic; and Pantheistic to Polytheistic; and Polytheistic had countless revolutions. But each embraced a portion of its predecessor. And in Grecian idolatry, the highest conceivable dovelopement of religion, independently of God's direct Revelation, all previous religions were gracefully, symmetrically, sublimely blended and symbolised. It seems to have been the intention of our wise Creator, not only to make religion a source of happiness and a means of culture, but to evolve all its possible truths, by permitting its assumption of all possible forms.

The next idea that would be introduced, in consequence of the introduction of fear and interest in connection with sacrifice, would be that of good and evil divinities. It would be concluded, that the will to bless could reside only with benevolent Gods, and the will to injure, only with malignant; offerings would be made to the former, in order to secure wished for advantages; offerings to the latter, in order to avert a dreaded wrath. And at this period would the priesthood, as a separate and sacred profession, begin. When terror became a stronger impulse to worship than love, man would be driven to seek in foreign means, and in foreign instructers, what he had hitherto been satisfied to find in himself. During the time that religion was the simple expression of affection, gratitude, and veneration, man would find in his own heart, and in his own untutored ingenuity, ample and adequate modes of embodying his religious fervour. When terror became the predominating motive, all his self-dependence would vanish, and he would throw himself for aid and succour on those of his fellow-creatures whose wisdom, and skill, and power, he regarded as greater than

his own. It is evident from this, that it was not the priesthood that invented the deification of the principle of evil, but it was the deification of the principle of evil, that produced the priesthood. The priesthood did not organise itself from motives of imposture and ambition; it was one of the natural results of religious developement, one of the natural supplies of a social and popular want. If an interest distinct from the general welfare is bestowed on any class of men whatever, they will group themselves necessarily round that interest, and assume the appearance, the constituents, and the character of a corporation. But almost universally it is not selfishness or fraud that prompts to the creation of such castes; but they spring from the voluntary surrender by society of some one of its rights, through fear or ignorance. When, however, the priesthood was once organised into a corporation, there were no limits to its fraud, its imposture, or its ambition. And it would proceed in its career of despotism and deception, all the more remorselessly and triumphantly, from its immense superiority over its dupes in knowledge and sagacity. It would employ all the old machinery of religion that seemed adapted to its purposes, while it remedied its defects by adding a new. Its main object would be, to make faith in the priesthood the first and most necessary faith; faith in the religious observances that it recommended, the second; and faith in the divinities that it recognised, the feeblest, the vaguest, and the last. It would therefore spread the belief of its miraculous endowments, which, by means of magical trickeries and a more intimate acquaintance with the workings of nature, it easily could. The doctrine of the immortality of the soul, would be torn from its place in the midst of indefinite traditions, and elevated into peculiar prominence; not, as may well be supposed, to gladden the heart of the superstitious worshipper, but to make him more completely the slave of sacerdotal tyranny, by showing to his affrighted imagination, the eternal and unspeakable tortures that were reserved for his guilt, if he had the boldness to rebel against its supremacy. The doctrine of the transmigration of souls, and every other doctrine that increased the feeling of the awful, would be introduced for a similar purpose. Hence

the division of ceremonies and rites, into those that the people were allowed to witness, and those from which they were carefully excluded. Hence the celebration of mysteries, on which none but the initiated were privileged to gaze. Hence midnight assemblings, and assemblings in dark and difficultly accessible caves, in the remotest and sombrest parts of the forest, and wherever an association of terror could be stamped, or a feeling of terror excited. And then, in order to increase authority and influence under another aspect, by being the communicators of pleasure, what pomp and splendour in all that part of worship which the vulgar were permitted to view—in the gorgeous temples—the numerous statues—the processions, on which everything that could charm the senses was accumulated—and in the multiform and many-coloured grandeurs, by which the material in man was flattered and fascinated, and the spiritual and the rational obliviated and paralysed. Priesthood, in its earliest organised form—priesthood, in its successive organizations, did, what it does now,—it took hold of the two most powerful motives in man, till he is brought under the dominion of that spiritualism which Jesus came to communicate; it grasped in every conceivable phase his terror, and it ministered to every conceivable phase of his sensuousness, and thus it became all but omnipotent.

But let us not, in our hatred to the priesthood, pass over its services to mankind. It has never willingly done good; for no class of men in a corporate capacity ever will. The interests of the corporation, and not the interests of the community, will ever be the dominant interests. Yet the priesthood has been unconsciously blissful. It gave the best example to man that has ever been given of the power of associated energy; it has frequently been the opponent of royalty and aristocracy, and the champion of the people, not from any disinterested impulse, but simply because it suited its purpose; it has more nourished than any other agency, man's artistical feelings, adaptations, and capacities, in the region of the material; it has, from time to time, been the softener of manners, the promoter of science, the suggester and architect of comprehensive and systematic activities, in the various departments of speculation and of thought.

For all this, we owe it no gratitude, but we owe it that philosophic appreciation of the good and evil of the past, which extracts a philanthropic agency for the future.

CONVERSATIONS AND TALES, ILLUSTRATIVE OF CHRISTIAN FAITH AND CHRISTIAN PRACTICE.

No. III.—Profession and Practice.

"My uncle informs me, Minna," said Charles, as the former was one morning leaving the breakfast parlour, "that he expects the Stanleys to call this forenoon; and, of course, you will not absent yourself anywhere to-day."

"What! and does papa imagine that I shall see *them?* persons who are still in an unconverted state, and in whose company there will be nothing but worldly conversation spoken! No, no; the best security against temptation is flight."

The former endeavoured to avail himself of the present opportunity to convince her of the sin and folly of persisting in such conduct; but *that* he found was no easy matter; everything he brought forward, she combated with arguments both weak and unscriptural. "I again repeat, that I cannot see the Stanleys; besides, I engaged to accompany Miss Vincent on a visit to a woman who has been lately converted, and who yesterday acknowledged to Ellinor, that she was the vilest sinner upon earth;—oh, I assure you hers promises to be a most interesting case."

"But your duty lies, first, in obedience to your father's wishes. You know Miss Mordaunt is spending the day with the Rivers's; you will shortly be placed at the head of my uncle's establishment,—and think what an appearance it will wear, if his own daughter refuses to receive his visiters!"

"I can't help that," answered the former sullenly; "we cannot serve God and Mammon."

"It is wrong—indeed it is wrong, Minna, for you to act as you do; how differently does Alice Mordaunt conduct herself! Why will you not try to be more like *her?*"

"Mr. Herbert," and her face crimsoned with anger, "I am not accountable to *you* for my behaviour; and you

needn't perpetually bring in Miss Mordaunt as an example to me; besides, I think you have much to answer for, in initiating that young creature, as you do, in all the arts and allurements of this poor and perishing world."

Charles. "When you remember that, at her parents' death, Alice's fortune will be very limited, and that perhaps, she will be dependent on those very accomplishments for the means of support, you may probably change your opinion regarding them.

Minna. "If you are not very exorbitant in your ideas, I should think *your* fortune would be sufficient for both."

Mr. Herbert did not know exactly what she meant, but he felt himself colour slightly.

Minna. "Yes, Charles, the heart is deceitful; and while you fancy you are actuated by Christian motives, I verily believe that you are swayed merely by those that are selfish and interested; but I never knew any individual so utterly blind to himself as you are."

This was too much even for his governed nature to endure; and he rather severely told her to be more charitable in her manner of judging.

Minna. "I shall always judge by what I see, and I deem myself quite as capable of forming an opinion at fifteen, as you are at four-and-twenty; but recollect, this is the last time that I shall ever directly enter into any subject with *you;* we never agree, and as I have now no pleasure in your society, it is my decided desire, henceforward, to renounce your company entirely."

It was some moments before he could sufficiently command himself to reply; at length, in a voice faltering with emotion, he said, "Be it so, my dear cousin; I know not how I have offended you; I desire to promote *your* happiness; but if my presence brings disquietude along with it, it will not be forced upon you; only this, remember, Minna, if ever ought disturbs your mind, think of me, your cousin, as you would your brother Henry." And he immediately left the apartment.—In thus renouncing the friendship of Herbert, Minna thought she did a very meritorious thing; and when conscience whispered such treatment was a poor return for years of kindness and affection, she tried to believe the words of the Apostle, "What fellowship hath righteousness with

unrighteousness; and what communion hath light with darkness?" as wholly applicable to her own situation.

She was obliged, however, to receive the Stanleys; her father would not yield, and an hour passed, in her estimation, in the most profitless manner. In the evening, Mr. Mornton drew a manuscript from his pocket, and, turning to his daughter, said, "I have written out the tale, my dear, which I promised to relate to you; if agreeable, I shall read it now." Minna made no reply; and Henry, who had just come in, proposed waiting for Miss Mordaunt. He had hardly uttered the words, when she entered the room. "Always happy, Alice," said he, as his eye rested on her smiling countenance, while he placed himself on a chair beside her; "your very look would make the dullest person cheerful."

"I have spent a most delightful day," she answered, throwing a cluster of beautiful roses in Minna's lap; "and I regretted you were not all with me."

Mr. M. "In what manner did you employ yourselves?"

Alice. "In the forenoon, Mr. Rivers took me to see his various greenhouses, which contain the most rare collection of exotics I ever beheld; after which, I accompanied Mary and Catharine to the village school, conducted entirely under their superintendence; and the remainder of the afternoon was devoted to music."

Minna. "Poor sinful child of flesh! and you really derived pleasure from such employments as these!"

No one heeded her observation; and soon after, Mr. Mornton commenced reading the following tale.

Mr. Villars was engaged in an extensive business, and would have been rich, had he been satisfied to live within a moderate income. At thirty, he married a young woman whose beauty and talents were her only recommendation. Vain, heartless, and extravagant, with little of the form of godliness, and still less of its power, the greater portion of her time was spent in the pursuit of fashionable pleasure; and the incense of adulation and flattery, daily offered up at her shrine, served but to increase that vanity which not all the counsels of maternal solicitude had been able to subdue. Amongst a numerous

acquaintance, many courted, but no one loved her; she was always in search after happiness, and in pursuing the phantom, she lost the reality. Contiguous to the dwelling of Mr. Villars, resided a widow lady, whom we shall introduce by the name of Mrs. Harman. In the whole town of C——, there was not a stricter professor of Christianity than she was; every outward ordinance was scrupulously attended to, while the weightier matters of the law she too often neglected. She might be described as one of those persons who "strain at a gnat, and swallow a camel." A prayer-meeting she would not have missed for the world; although she seldom prayed for holiness, probably ignorant of *its* being the renunciation of sin, and the realization of heavenly graces. Contrary to her determined resolve of only associating with those persons whom she believed to be converted, she suddenly attached herself to Mrs. Villars. Such an act of self-denial her acquaintances believed could only be prompted by the desire of turning a soul from death;—they forgot that her own income was limited, and the other's was handsome. Be her motives what they might, these two individuals, so opposite in character, soon became intimate friends. About this period, Mr. Villars introduced to his wife, a Mr. and Mrs. Aldrige, to whom (as he had been under great obligations to the father of the latter) he begged she would show every attention. Mrs. Aldrige was young and strikingly beautiful; and, what was infinitely better, she was a woman of deep religious principle. Knowing that love is the fulfilling of the law, like her blessed Master, she delighted in going about doing good; her religion ended not in profession—she was a Christian in the world as well as in the sanctuary, in her usual transactions as in her devotional exercises; she associated with the indifferent as well as the pious, that she might thereby win more hearts to the Saviour; innocent amusements she moderately partook of, and the world she used as not abusing it, knowing that its fashion passeth away. But her whole earthly affection was centred in her husband and child, and her best hours were those spent in training the latter up in the paths of righteousness.

It may be imagined, that little sympathy could exist between two minds so diametrically opposite as her own

and Mrs. Villars'; the latter disliked her for her virtues, and hated her for her loveliness; her society she courted for the sake of tormenting her, and nothing that envy or malevolence could devise was wanting to injure the happiness and peace of that amiable woman. Mrs. Aldrige knew this, but she bore it with patience, and even tried to smile at her cutting innuendos. But she could not always endure the wrong, and one day told her husband that it was impossible for her to accompany him that evening to his friends. "Why so, Maria? You have not," and he smiled, "quarreled with my sister." "No, that is not very likely; but I know I shall meet with Mrs. Villars—perhaps, Mrs. Harman; and, indeed, I cannot see *them*." "Nonsense, my dear; *your* mind ought to rise superior to all the ill-natured nothings that either may utter; *their* sayings can never injure *you*."

But, Mrs. Aldrige again begged to be permitted to remain at home. "Certainly,—if going is so decidedly against your wishes; but I think you are wrong. Mrs. Harman I wonder not you dislike; she is invariably disagreeable, and cannot conceal her ill-nature, notwithstanding she professes so much;—I have really no patience for her hypocritical cant. Mrs. Villars *might* be tolerated; and we should not at least forget, that her husband and she were the first persons who showed us any attention when we came almost strangers to London." "All that may be very true; but I consider the latter the more dangerous character of the two." However, remembering that Christianity consisted in self-denial, she told her husband, that once more she would meet with the ladies in question.

About a month after the preceding dialogue, as Mrs. Aldrige returned home from a visit she had been paying to an intimate acquaintance, the servant mentioned that Mrs. Villars had called in her absence, and taken her daughter (a little girl of seven years of age) with her in the carriage, but that she promised to bring her home long before dinner. She had hardly finished speaking, when that lady made her appearance. "I fancy," exclaimed she, with that air of pretended fondness which she knew so well how to assume, "you thought I had run away with your little cherub; but it is long since I

promised to take her a drive; and we have had a nice one to-day. Tell mamma where you were, love!" and a peculiar smile lurked in the corners of her mouth. "At Mrs. Woodville's," answered the child; "and I have been running about the lawn with Ellen." The mother started and turned pale;—"Surely, Mrs. Villars, you did not take my Emma *there!* You knew that small-pox had been in the family." "Nonsense, my dear creature; the children are nearly recovered; we saw the whole of them excepting Edwin; there can be no danger *now*." "But this is the most dangerous time for infection, and you could not but be aware of it." "Ridiculous!—you alarm yourself needlessly!—but bless me!" taking out her watch, "it is nearly four o'clock! Good afternoon." The forebodings of Mrs. Aldrige were too truly realised; in a few days, the cherished object of her affections was seized with that most virulent disorder; and ere another week had expired, the disconsolate father had laid the little head of his child in its last earthly resting-place.

To describe the feelings of the parents, would be impracticable; both entertained their own secret imaginings, but each strove to conceal them from the other. For the sake of her husband, Mrs. Aldrige tried to bear up; yet the image of her darling suffering and dying, was ever before her;—but she knew in whom she believed, and struggled to be resigned.

To the author of her sorrow, she bore no resentment; her she forgave, but could see her no more. Mrs. Villars called once, but was refused admittance; and she never after attempted to meet with one whom she had so cruelly injured.

Three years had exactly elapsed since the preceding occurrence, when Mr. Villars, from his own misconduct, and the boundless extravagance of his wife, was plunged in irremediable misfortunes. All those *friends* and sycophants who had fluttered round them in prosperity, now kept aloof. When they could no longer contribute to their false pleasures and enjoyments, not one of their former acquaintances would see them;—even Mrs. Harman refused to acknowledge the woman whom she had once styled her friend; and Mrs. Villars felt that poverty was not her only evil. To crown her sufferings, her husband

was hurried to prison, where he shortly terminated a profitless existence. For a long time, his wife was neither seen nor heard of; at length Mrs. Aldrige learned that she lay dangerously ill, and deserted by every one, in obscure lodgings in the city.

Recollecting her former intimacy with Mrs. Harman, Mrs. Aldrige endeavoured to prevail on that lady to visit the afflicted one; but she might as well have addressed a stone:—"Could the latter imagine that *she* would degrade herself by countenancing such a woman,—a woman whom report whispered had been found almost in the very act of theft!" "It would be no degradation," returned the former mildly; "and she never injured *you*." "That is nothing to the purpose; I am not to render myself conspicuous to the whole world; besides, I have a prayer-meeting to attend this evening."

"But you would serve God best by being useful to his creature. I am informed also she is dying; and if she ever loved any person, it was yourself." Argument was however useless; Mrs. Harman remained inflexible. Other applications were equally unsuccessful. Only one course remained to be pursued; she must either go herself, or leave the poor woman to expire in want and misery. Nor was it immediately that she could reconcile her mind to meeting with one who had so deeply wronged her; but Christianity had taught her to love even her enemies. "I think I had better order the carriage just now, my dear," said her husband; "the evening is the quietest time; you had as well also let your maid accompany you." Mrs. Aldrige was ready in a moment. At a mean-looking house, situated in a dark alley in the very heart of the city, this exemplary woman at length alighted. A cold chill ran through her veins, and she almost started back aghast as she ascended the gloomy staircase, and groped her way across the dark narrow passage that led to the apartment of the once beautiful Mrs. Villars. "And is it possible," she continued, in mental interrogation, to ask herself, "that this can be the abode of her who had every luxury and elegance at her command—who was the gay, the courted, the admired, 'the observed of all observers'! Poor creature! of what avail is fashion now?" She softly opened the door. At the farther corner of the

chamber, the whole appearance of which presented the most desolate poverty, on a wretched-looking couch, lay the dying woman; her daughter, a child about nine years of age, was alternately wetting her parched lips from the contents of a cup which she held in her hands, and wiping the clammy drops from her cold and colourless brow. Mrs. Aldrige approached the bed, and gently drawing aside the curtain, in a kind and tender accent, inquired of the invalid "how she felt herself, and if there was anything she could do for her?" Mrs. Villars half-raised her head from her pillow, faintly murmuring, "Charlotte Harman, is it you? I fancied you would never come." "It is I," said the sweet low voice of her visiter; "I have come to administer whatever comfort it is in my power to bestow." "Maria Aldrige!" she screamed in a tone of almost supernatural wildness,—"You here! you come to see me!" and she buried her face in the bedclothes as she more calmly added, "I never deserved this of you." The former could not reply; every recollection was absorbed in one sentiment, pity. "I thought," continued the invalid, after a pause of some length, "it had been Mrs. Harman; I sent Marianne for her several times; but I never dreamed that you would come. Oh, you know not how I wronged you. God Almighty forgive me." "We have all need of forgiveness," said the former; "but we sha'nt talk of the past. Only mention how I can serve you." "But I must speak of it; I must unburden my conscience; I must tell how I took your sweet child to the Woodvilles', purposely that she might be infected with——" Here Mrs. Aldrige involuntarily shuddered; she had entertained her suspicions, but had condemned herself for harbouring for a moment such an idea. "You may well start; but I did not intend she should die. Oh no; I was not quite so wicked as that. I merely meant she should be disfigured; for I hated you, and was jealous that she was so much prettier than my Marianne. And now that I have confessed all, can you forgive me?" "I can," answered the other solemnly; "and I pray that Heaven may forgive you too." "There is no mercy for such a sinner as I am;" and she looked the very picture of despair. "You must make your peace with God," pursued the former, observing the dark

and comfortless state of her mind;—"remember it is an awful thing to die."

Mrs. Aldrige knew that "a holy life is better than a penitent death;" but she likewise knew that God is love, and ever willing to welcome the really and practically penitent. Nor did her benevolence stop here: she got Mrs. Villars and her daughter conveyed to her own house, where she not only herself nursed her carefully and tenderly, but gradually led her mind to rest its trust on that only Rock which can administer peace and consolation, when every other hope and succour has failed. "Maria Aldrige," said the dying penitent one evening, "that Being whom you serve so faithfully will reward you; I never can." Observing her daughter weeping, "My last earthly care!" she murmured, "what is to become of you?" "She will live with us," replied her kind friend, endeavouring to conceal her own emotion. "Let not the thought of her disturb the calmness of an hour like this." A faint smile of gratitude illumined her death-like features. She never spoke again; and feebly pressing Mrs. Aldrige's extended hand, in a few hours after she expired. And religiously did the former fulfil her promise; it was beautiful to witness the care she exercised over the little orphan, who indeed became unto her as a daughter.

Tears which she could not repress, coursed each other down the cheeks of Alice at the conclusion of Mr. Mornton's narrative; and turning to Minna, she said, her mild blue eyes sparkling with pious enthusiasm, "That was Christianity. Oh how completely did Mrs. Aldrige overcome evil with good, and heap coals of fire on the head of her enemy." The latter, too, appeared affected; but, as if ashamed to betray the feeling which was really her's, she indignantly dashed away a tear, and remarked that "Mrs. Aldrige's conduct was all very well; that nothing is more difficult than to know the motives from which we act; that she might have performed all that, and yet remained in an unconverted state; in fact, that it was highly dangerous to trust to works, however meritorious, for our final acceptance with Heaven."

Henry. "Minna, you are perfectly incorrigible. Charles, you have not uttered a syllable the whole evening; you

cannot defend her behaviour now." Mr. Herbert had been unusually silent; but the truth was, he had been so deeply grieved with the temper his cousin had displayed in the morning, so different from what he had ever before seen in her, that he could not compose his mind sufficiently, so as to allow him to engage in conversation; however, seeing that his abstraction was noticed, he quickly rallied himself, and, forcing a smile, answered,—"We must have patience, Henry. I trust that your sister will come to see and acknowledge all her errors, in time."

Mr. M. (turning to his daughter)—"I shall make no comments, my poor misguided girl, upon the history I have just read. It speaks for itself. But, I *must* say, that I did expect a different reply. However, I shall never cease to pray for you. Although I have lost my child at present, I cannot forget what she *once* was to me. One thing, Minna, I would earnestly entreat. Put on kindness, humbleness of mind, meekness, long-suffering; above all things, put on charity, which is the bond of perfectness." Had she yielded to her feelings, she would have thrown herself on her father's neck, imploring him not to fancy she could love him less; and she was only restrained by Herbert's presence from obeying the natural impulse;—however, as she walked to the window, she could not help saying, that she "trusted her dear papa would ever find her dutiful and affectionate, when neither interfered with her duty to her Maker." After a pause, she added, "I act purely from conscientious principles; and think not, because I engage in your religious conversations, it is from any edification to myself; no, but from the anxious hope that I may make at least some impression upon the whole of you. On that account, I shall always be ready to take a part in your discussions. Would that my brother was oftener with us! But it is melancholy to reflect, that he has not been even in the house of God for nearly four Sundays."

Mr. M. "You must be satisfied, my child, that that circumstance is anything but a matter of choice with Henry, and that the nature of his profession precludes him from attending on the public ordinances of religion as often as he could desire. Would you have him go to church and leave a fellow-creature suffering under bodily

pain and disease, if, by remaining, he could afford relief, no matter how short and temporary soever? Would the Almighty's blessing follow such conduct?"

Minna. "I consider the soul of far greater importance than the poor perishing body; if you should lose *it*, what is to become of you?"

Henry. "You would oblige me exceedingly, Minna, by studying the 14th chapter of the Romans; and any of the verses you do not understand, I am certain my father or Charles will be very happy to explain them to you."

His sister did not answer. Indeed, it was seldom that she ventured an argument with her brother. A complete estrangement seemed now to exist between Charles and Minna, and they never spoke to each other unless by pure accident. The nature of the latter was peculiarly sensitive, and, like all sensitive people, she was proud; therefore, though conscience whispered she had treated him unkindly, she revolted at anything like a confession of error; besides, her self-love was hurt at the manner in which he appeared to resent her conduct. He quietly performed his various duties as usual—read, walked, drew, and played with Alice as before. To herself, his behaviour was polite and respectful, neither cold nor kind; but nothing on his part like a reconciliation was attempted.

Mr. Mornton saw all this, and when he spoke to his daughter on the subject, she replied to him concerning her cousin in a manner similar to the language she had used to himself.

The father ceased to remonstrate. It was in vain to reason; but it was her unchristian habit of judging—her spiritual pride and self-righteousness, that grieved him most; nevertheless, he gave her credit for good intentions.

A CHURCH-YARD SCENE.

It was a gloomy Sabbath eve—
I felt in dreamy mood,
And wander'd to a lone church-yard
To join its solitude;
The village groups had all withdrawn,
But, through the twilight grey,
I saw a lonely woman stand
As loth to go away.

She was array'd in widow's weeds—
I could not see her face,
Which might have told why at that hour
She sought the silent place;
I stole aside, with soften'd step,
No rude annoy to bring
To one who seem'd bow'd down with grief—
For grief's a sacred thing.

The shadow of the old grey church
Fell round me like a pall,
But the mourner's figure I could see
Upon the church-yard wall;
She knew not any eye was near
Except the eye of Him,
Whose presence we the more behold
The more our eyes are dim.

Long, long she gazed upon the ground,
On one small spot, alas!
Which seem'd to swell to meet the hand
She laid upon the grass;
Her hand she laid upon the grass—
Retired, yet lingering staid,
And aye upon the silent grass
Her long thin hand she laid.

That hand had often smooth'd the couch
Of him who slept beneath,
And the love by which 'twas guided seem'd
A love that knew not death;
And so she knelt as if to feel
If earth were warm and soft
As the pillow—vacant now—on which
His head had lain so oft.

Ah me! what depth of love was her's,
Who thus her home forsook,
And all the living world beside,
Upon his grave to look:—
I could not see the tears she shed,
They flow'd not to be seen,—
But well I knew the grass was wet,
O'er which her eyes had been.

And still the grass she gently touch'd,—
And bended meekly o'er,
As if to give her hand to him
Who took it once before;
That so she might bring back the time,
The morning time of life,
When by his side—a girl in years—
She felt in heart a wife.

Or haply 'twas in memory
Of some old early vow,
To love him even after death,
That she sought his grave-place now;
Or, for some word unkindly said,
Though not unkindly meant,
Perchance upon his grave to shed
Atoning tears she went.

And oft upon that grave she look'd,
And oft she look'd above,
As if between that spot and heaven
She shared her whole heart's love!—
'Twas long before she left the place,
And as she moved away,
Methought her inmost bosom yearn'd
For ever there to stay.

A few stars glimmer'd over-head,
Deep darkness crept around;
Beneath, old generations slept—
The place was holy ground!
All silent, through the dull grave-mounds,
I homeward sadly turn'd;
Yet almost deem'd 'twere sweet to die,
To be so loved and mourn'd!

EDINBURGH, 1841. J. H. JUN.

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from page 359.)

CHAPTER XIX.

VERSES 16, 17: "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why

callest thou me good? there is none good but one, that is God." The character of Jesus was so pious, so pure, so moral, so loving, that we, with our present powers, can conceive of nothing to exceed it. Yet it is infinitely exceeded by the character of the infinite Jehovah. Between God and the purest created intelligence, there is a vast disparity of excellence; so that not only men and angels, but the "Well-beloved" himself, may go on throughout eternity, increasing in wisdom and in virtue, without ever attaining to the excellence of the Highest. This Jesus knew, and refused to have applied to himself the epithet "good," reminding him who so ascribed it, that there is none *perfectly, absolutely* good, but ONE, that is, GOD. If ever any one on earth deserved this title, it was Jesus of Nazareth; yet he does not accept it in that strictest sense of the term in which it belongs only to the Father. Compared with that of the best of ordinary men, the character of the Christ may be well denominated perfect; but, compared with the character of God, it would not be rash to affirm, that HE as much excels his Son in all perfections as that Son excels the rest of our frail and sinful race. This reply of Jesus furnishes a strong argument for the exclusive Deity of the Father. If there be none absolutely good but the One God, and if Jesus declares that the title absolutely good, does not belong to him, he declares, in other words, that he is not equal to the One God, that he is not the One God. If two beings be equal, we must be able to say of the one whatever we can say of the other; the same titles and the same qualities must pertain alike to each; if they do not, it is obvious that the beings are unequal. If the title "good," in its highest sense, belong rightfully to God, and if it do not, in the same sense, belong rightfully to Jesus, it is manifest, even to the lowest capacity, that God and Jesus are unequal, and that God is greater than Jesus.

When he had refused to accept for himself a title which belongs solely to the Supreme, Jesus answers the question of the young man who had inconsiderately applied it, "If thou wilt enter into life, keep the commandments." The interrogator demands "Which?" and is answered, "Thou shalt do no murder, Thou shalt

not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and thou shalt love thy neighbour as thyself." These the young man had observed; he had made them the directory of his conduct and the guide of his life; so far, his moral character had been unexceptionable. Yet, apparently desirous to have a full reply to his important question, he inquires, "What lack I yet?" While he could look with general approval on his past existence, yet his conscience told him he was deficient in some one particular. Jesus tells him this great deficiency: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Covetousness seems to have been his besetting sin, an inordinate affection for the wealth of this world; he had laid up a great quantity of treasure on earth, and he was scarcely willing to transfer it to heaven. He thinks on his gold, and he thinks on his soul; the conflict in his heart is a fierce and painful one; but the world and the world's wealth eventually triumph. "But when the young man heard that saying, he went away sorrowful: for he had great possessions." One can scarcely avoid feeling much regret on reading this account; the young man seems to have put the question in all honesty of heart, "What shall I do to inherit eternal life?" He appears to have maintained an excellent moral character, living in strict obedience to the commandments; even his thoughtless ascription of the untransferable title of God to Jesus, shows that he admired and loved the Master. Knowing these things, we feel interested in his fate, and are vexed and disappointed when avarice triumphs over his better nature.

Jesus takes occasion, from this striking termination of the discourse, to exhibit to his disciples the strong tendency of riches to obstruct their possessors in procuring everlasting happiness: "Verily, I say unto you, that a rich man shall hardly [or, with difficulty] enter into the kingdom of heaven." There are many reasons why it should be difficult for a very wealthy man to attain to spiritual felicities. The command of money is the command of pleasure; the rich man may therefore consume his probationary existence in a career of enjoyment, in-

stead of a career of improvement. Nor are these enjoyments always of a simply innocent character; they often degenerate into dissipation and riotous excess. In the midst of all this gayety, he may have little leisure to think of the concerns of futurity, and often habitually flees from religion as a gloomy thing, whose only tendency is to mar his gratifications. Many are the similar stumbling-blocks which wealth casts in the footway of its possessors; and when we notice how many it causes to fall, we readily assent to the truth and force of the assertion of Jesus, that a rich man shall by the road of many difficulties "enter into the kingdom of heaven." From this, however, it is not too hastily to be inferred, that riches are in themselves an evil, or that a wealthy man cannot possibly be saved. Wealth is, in itself, a good; it is the procurer of much happiness for ourselves and for our fellow-creatures; without it, we should still have been in the condition of savages; it is the patron, the supporter, almost the creator of all the arts and sciences which embellish life and make us an intellectual people. Gold is, in itself, a blessing; it is our abuse of it to evil ends, that makes it a curse. In like manner, the mere possession of wealth, does not render a man wicked or unfit for celestial blessedness. Those who use their riches, not for the gratification of their sensual appetites, but for the improvement of their minds; those who apply their superfluities to relieving the wants of the poor—educating the people in literature, morality, and religion—extending among them the blessings of civilization, competence, and liberty; those who make these and similar uses of their wealth, and at the same time maintain purity of heart, uprightness of conduct, and a religious character both in public and in private, shall surely enter into the kingdom, and their riches shall not be reckoned unto them for dishonour.

Verse 27: "Then answered Peter, and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore?" Estimated by its intrinsic value, it was little indeed that the Apostles had sacrificed for the cause of the Gospel,—a few nets, and their tackle, and their fishing-boats; yet, that little was everything to them, it comprised their whole property, the only mode

of providing for their maintenance. When the poor give *their all*, they give as much as the rich do when they give *their* all. We should estimate such donations by the means of the donor; and accordingly, the poor woman who cast into the treasury two mites, all that she possessed, gave more abundantly than the rich who had contributed enormous sums. Their Teacher tells his Apostles what shall be the reward of their zeal and disinterestedness: "Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." It is the doctrine of the New Testament, that Jesus shall be the *Judge* both of the quick and the dead. Many Christians adduce this fact as an argument in favour of the Deity of the Master. The inference is not legitimate; for Jesus is to be Judge, not in his own right, not on account of any dignity necessarily belonging to his nature, but simply because such is the will and pleasure of the Father. The Master himself declares, that "the FATHER *hath given him authority* to execute judgment also;" and elsewhere it is written, that "GOD hath appointed a day in which *he* will judge the world in righteousness *by* a man whom he hath ordained;" and again, "GOD will judge the secrets of men *by* Jesus Christ." From these passages, it appears that Jesus would not have been judge, had not God appointed him and given him the requisite authority; and furthermore, that it is not so much Jesus who will judge the world, as GOD who will judge *by* him. If the mere fact of judging prove Jesus to be God, the same fact will prove the twelve Apostles to be Gods, for "they shall sit on twelve thrones, judging the twelve tribes of Israel." It is also frequently asserted, that to judge the secrets of men requires the possession of omniscience. All the great attributes—eternal and underived existence, omnipotence, omnipresence, and omniscience, belong to the Father only. Yet, the popular belief is, that Jesus must be omniscient, because he is to be the judge, and that God could not communicate to him the knowledge necessary for this office. This objection is well answered by Professor Norton:—"The knowledge of all thoughts and deeds which have taken

place in this world from its creation, would be, compared with omniscience, less than the acquaintance which a child may have with its nursery, compared with the apprehension of an archangel. Would it, then, be an act transcending the power of God, to communicate that knowledge? Could He not give to one man a perfect acquaintance with another? And, if this be possible, is his power still so bounded, that he could not give to one who had been a man, a perfect knowledge of the thoughts and deeds of *all* other men who have ever lived?" Forcible as this reply confessedly is, it might have been rendered still more satisfactory, by a reference to the case of the Apostles. They are to "judge the twelve tribes of Israel;" if omniscience be necessary for Jesus, it must be equally necessary for them. And if God can impart to them the knowledge necessary to qualify them for their offices, he can also impart to Jesus the larger portion of the same knowledge necessary to qualify him for his superior office.

Chapter XX.

Verses 1, 2: "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a-day, he sent them into his vineyard." This passage affords another proof of the exposition frequently given, that by the "kingdom of heaven," in the New Testament, is generally to be understood the Gospel Dispensation. The manner of God's dealings under this dispensation, is like that of a householder, who went out at various hours of the day—the first, third, sixth, ninth, and eleventh hours —to hire labourers; and, when the time for payment came, gave to those who had been last called an equal remuneration with those who had wrought all day. The "penny" here mentioned, was a silver coin introduced into circulation by the Romans, and by them called a *denarius*. Its value was estimated by weight, and it weighed the eighth part of an ounce, which (assuming silver to be worth five shillings an ounce) was equivalent to about *sevenpence halfpenny* of our money. These wages were not excessively small, for how many hundreds

of our Irish fellow-countrymen would, at this moment, gladly work for even a smaller sum! About five hundred years ago, one penny *per diem* was the accustomed price of labour in these kingdoms; but at that time a goose could have been purchased for twopence, and a sheep for sixpence. Thus, when judging of the actual value of wages in ancient times, we should not form our opinion from the number of pence paid to the labourers, but from the quantity of provisions that those pence would purchase.

We must remember, that there was no injustice in the owner or lord of the vineyard paying those whom he called at the eleventh hour, as liberally as those who had been at work since sunrise. He had bargained with them early in the morning for a *denarius* for their day's labour; and if, at the end of the time, he gave them the *denarius*, they had been justly dealt with, and had no reason to complain. His money was his own; he had a right to dispose of it as he deemed proper; and if he chose to bestow it on those who had only wrought one hour, or even on those who had not wrought at all, no one should interfere with his distribution of his own property, no one should censure that distribution.

Without pretending to assign a distinct signification to every minute incident which it relates, we can see clearly enough, that this parable was intended to illustrate the conduct of God in his different offers of mercy to mankind. Those who are called *first*, in the morning of the world's existence, to do the work of the Deity, may be the Ante-diluvians, including Adam and all his successors till the time of the deluge, recorded in the Pentateuch; those who were called at the *third* hour, may be Noah, his family, and race, to whom was given a new dispensation; those who were called at the *sixth* hour, may be Abraham, Isaac, and Jacob, to whom was given the Patriarchal Dispensation; those who were called at the *ninth* hour, may be the Jews, to whom God gave the Law by Moses; and those called at the *eleventh* hour, are certainly the Gentiles, to whom the Gospel was proclaimed by Jesus and his Apostles. These different invitations were to the enjoyment of peculiar religious privileges; and those who were last called, partake equal

privileges with those who received a previous vocation; in other words, the Gentiles are admitted to as close a relationship with Deity as the Jews formerly possessed. This is signified, by those who were called at the "eleventh" hour receiving equal remuneration with those called at the "ninth." The Jews wished to maintain a monopoly of the favour of Heaven, and were excessively dissatisfied that the Gentiles or Heathens should be made partakers of the blessings of the kingdom; hence, in the parable, "they murmured against the good-man of the house, saying, these last have wrought but one hour, and thou hast made them equal unto us, who have borne the burden and heat of the day." The object of this parable is, not only to teach them that the Gentiles shall participate of God's favour, but that the bestowing of kindness on them, is no injustice to the Jews. God offered the Gospel to the Heathen, he offered it to his Ancient People also; and the salvation of the one was evidently no impediment to the equal salvation of the other. Jesus, however, foresaw that his countrymen would reject Christianity, while the neighbouring nations would receive it gladly; and he adds, as much in prophecy as in warning, "So the last shall be first, and the first last; for many be called, but few chosen." The Gentiles—we, and our forefathers, and our children—were "the last" in order of time, who received an invitation to religious honours and privileges; and we are now "first," because *we* embraced the Gospel, and live in the enjoyment of its ten thousand blessings. The Jews, who, when compared with us, were "the first" received into close communion with Jehovah, and "the first" to whom Jesus offered the New Dispensation, are now "the last;" for our privileges are greater than theirs, and they shall ultimately be "the last" to embrace the Christian system. The words, "for many are called, but few chosen," seem to refer to the ancient Roman mode of recruiting their armies. All the citizens able to serve their country in the field, were summoned to the Capitol or to the Campus Martius; and from among the congregated masses, were selected those, and those only, who were well qualified, either by strength, valour, wisdom, or expertness in the use of their weapons—in fact, those only who possessed all the qualifica-

tions necessary to form good warriors. Here, "many were called," but "few" were ultimately "chosen;" and those few were the bravest and the worthiest. So it is in the "kingdom of heaven," in the Gospel Dispensation. Not only many, but *all* are called, invited to embrace the Gospel; it is offered to all. But when men do embrace it, and when the time at length arrives, in the great day of reckoning, that a selection must be made of such professing Christians as are, *at that moment*, fit for eternal joy, only those shall be taken who possess the necessary qualifications, who have led a life of piety, benevolence, and purity. Hence the truth of that saying, "many are called, but few chosen." We are all "called," we have all obeyed the call, for we profess to be followers of the Anointed; it depends entirely on ourselves whether or not we shall eventually be "chosen" to partake of everlasting happiness.

Verses 20, 21: "Then came to him the mother of Zebedee's children, with her sons, worshipping him [or *making him obeisance*.— See on ch. viii. 2.] and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom."

Salome, the wife of Zebedee, imagining that the reign of the Messias was to be that of an earthly monarch, seeks for situations of honour and emolument for her sons, James and John. She had probably heard of the promise of the Master to his twelve Apostles, that they should sit on twelve thrones, judging the twelve tribes of Israel; but not content that her children should be simply equal in dignity with their companions, she seeks for them the two places of chief dignity, to sit on the right and left of the reigning monarch. Perhaps there is an allusion here to the practice of the Sanhedrin, or great council of the Jewish nation. The *Prince* of the Sanhedrin sat in the midst of two rows of elders or senators; on his right hand sat the person named the *Father* of the Sanhedrin, and on his left, the person named the *Son*. These persons transacted all business in the absence of the president. If there be a reference to this custom, Salome entreats for James and John, offices only

inferior in power and honour to that occupied by Jesus himself. It would appear, that the two Apostles joined in the request of their ambitious mother, for in the parallel passage in Mark, we read, "And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldst do for us whatsoever we desire." Hence it is that Jesus directs his answer chiefly, if not exclusively to them, and not to their mother, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of; and to be baptised with the baptism that I am baptised with? They say unto him, We are able." The participation either in joy or sorrow, is represented in Scripture by drinking of a cup. Thus, to express the enjoyment of either temporal or spiritual good, we read of the "cup of consolation," the "cup of blessing," the "cup of salvation;" and, on the other hand, to express suffering, either bodily or mental, either imposed by man or Deity, the Hebrew metaphor is, to partake of the "cup of trembling," the "cup of the fury of Jehovah." Hence Jesus prays in the garden, that "the cup might pass from him;" that if it were consistent with God's will and the purposes of his mission, he might be spared the pangs which he foresaw. When, therefore, Jesus asks James and John, "Are ye able to drink of the cup that I shall drink of?" he means, Are ye able to undergo the sufferings which I shall undergo? Nearly similar are the meanings of the words "baptise" and "baptism," in this passage. To be *baptised*, literally signifies to be immersed under water. Hence, it easily came, by a very simple metaphor, to denote being exposed to suffering, to be baptised, immersed, or plunged in "a sea of troubles," in a flood of afflictions. The same figure of speech is to be found in most languages. We have it in our own; and scruple not to speak of being "steeped in" sorrow, of being "overwhelmed by" calamity; metaphors evidently drawn from immersion in water, being covered by the waves, or prostrated by a torrent. Accordingly, when Jesus inquires of the sons of Zebedee, "Are ye able to be baptised with the baptism that I am baptised with?" his meaning is as before, Are ye able to endure the sufferings to which I shall be exposed?

Having given this exposition of the question concerning

the "baptism," it may be prudent to state, that the words, "and to be baptised with the baptism that I am baptised with," in the 22d verse, and the repetition of the same words in the 23d verse, are not to be found in the most ancient manuscript versions and Fathers—have consequently been omitted by Griesbach—and are, in all probability, spurious. The sense is, indeed, complete without them; for all that they can be supposed to signify, has been already conveyed by the previous question, "Are ye able to drink of the cup that I shall drink of?" That cup was one of suffering and of violent death, the result of persecution: he prophesies that such would be the fates of these two Apostles. Were the predictions fulfilled? James was executed by Herod; for it is written in Acts, xii. 1, 2, "Now, about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James, the brother of John, with the sword." John, indeed, died a natural death, at the advanced age of a hundred years; yet his life also was one of suffering and privation; he spent the greater part of it in exile in the Isle of Patmos, whither he had been banished by the emperor of heathen Rome. This we learn from his own declaration in Rev. i. 9: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Thus, James and John, both in persecution, and one in early death, did partake of that cup of suffering whereof the Master drank so deeply.

The Anointed at length tells Salome and her children, that the honours which they seek are not at his disposal, verse, 23:—"To sit on my right hand, and on my left, *is not mine to give;* but it shall be given to them for whom it is prepared of my FATHER." Jesus had frequently declared, during the period of his public ministry, that he possessed no power in his own right, or which originally and necessarily belonged to himself; but that he had received all from God. "The Son can do nothing of *himself*." "I can of *mine own self* do nothing." "I do nothing of *myself*." "All power which I now possess on earth, or may hereafter possess in heaven, *is given unto me*." These declarations are confirmed by his em-

phatic disclaimer in the text, of any privilege to interfere with God in the allotment of positions of honour and reward in the life that is to come.

AUTUMN MUSINGS.

"A flower by the wayside."

By the hedge-side would it often grow, that lonely flower! yet ever loving some obscure, unfrequented corner, perhaps some heap of drifted sand, or some barren spot in the deep woods, where a scathed and ruined oak imparted a portion of the sterility of its branches to the soil around it.

A weakling of its tribe it seemed, drooping for very want, trembling before every breath of air; yet, with a mild and gentle beauty, winning the very heart for its loneliness, and almost waking tears, that it was a thing so frail and unprotected.

There was something in its lowly beauty, that spoke home to the heart of the thousand gentle yet humble beings, that seem born unto this world's neglect, who, yet awhile, full of gratitude and love, look up to heaven for sunshine or sweet night-dews, and finding them not, fade away and die. Yes, fade away and die! Though outwardly calm that dying be, as though they feared to trouble the busy and hardened travellers of life's thronged thoroughfare with one tear or sigh of their sorrow, how deep are the emotions of their hearts, full once of all glorious hopes, giving way one by one, and snapping like the strings of a harp too over-wrought!

Oh! how many gentle beings one kind word or so might have fostered! how many tearful and heart-broken souls, which the sweet night-dews of pity might have cherished unto excellence and joy!

How deep and inexhaustible is human nature! Amid its darkest shades how many glorious lights there are that play between! And what a sad story is daily recorded, not only of powers misapplied, of hearts wronged by neglect, and hardened into crime, but of the utter perversion of energies and feelings adapted to increase the happiness and well-being of society! The world—the universe is rife with powers and intelligences. Most

lamentable is the utter waste of human intellect, and the non-developement of beautiful feelings, and holy emotions, and glorious thoughts, and resolves, springing up like flowers in a desert place, blooming unseen in many silent and solitary hearts, then dying away without fruit, and leaving not so much as a withered leaf as a memorial! And all this, because man is insensible to his glorious destiny, and society is neglectful of its duty to the individuals who constitute it. J. BRENT.

BANKS OF THE STOUR, *Sept.* 1840.

REVIEW.

Matins and Vespers: with Hymns and Occasional Devotional Pieces." By John Bowring. 3d Edition, altered and enlarged. pp. 278. *London: J. Green. Edinburgh: W. Tait.*

WE rejoice that another edition of this valuable work has been called for by the public. It is a sign that other minds and hearts have experienced the enjoyment which gratified our own on its perusal; it is a pledge that enlightened and benevolent aspirations meet with glad response in the common human heart. The volume contains a poem for every morning and evening for four weeks, as well as upwards of sixty hymns and other devotional pieces, fraught with the spirit of enlightened piety, of pure Christian love. The volume presents an admirable aid to family worship, and cannot fail of making wiser and better all who so employ it. The first edition was dedicated to Dr. Carpenter, under whose ministry it was the privilege of Dr. Bowring to be trained; the second edition was inscribed to Mrs. Barbauld, a name hallowed in many a mind her genius has inspired with a love of excellence; and this edition is as appropriately dedicated to the children of the Author. Extracting, as we must, these three effusions, we heartily commend the work to the attention of every friend of piety and goodness.

To Dr. Lant Carpenter.

Within my infant breast parental care
The living seed of young devotion planted,
And watch'd and water'd it—and pray'd and panted,
That it might spring and bud and blossom there.

'Twas timid, unobtrusive,—for it wanted
The guidance of some mild interpreter
To give its breathings utterance—form its prayer,
And guide its heavenward tendency. 'Twas granted!
Thy hand led on the trembling wanderer,—
Thy voice spoke sweet encouragement—the boy
Ripen'd into man, and now delights to bring
To its old shrine a spring-tide offering:
Accept it! 'tis the grateful votary's joy
To blend his name with thine in union here.

To Mrs. Barbauld.

Thou hast heard many voices hymning thee,
Who didst awake their purest, earliest strains;
Flowing like mingling rivulets o'er the plains
They water—till they reach the mighty sea
Where time is blended with eternity!
The current of thy years—which age has crown'd
With hoary honours, and ripe harvests round,
Say, may it drink some gentle dews from me
Of grateful song?—I was in childhood young
And artless, when to my dim vision thou
Wert as a saint,—and from thy gentle tongue
I oft have heard such truths, such thoughts, as wrung
Tears of delight from infancy—and now
Round thee affection hath with reverence clung.

To my Children.

Two names I had inscribed upon this page,
Dear to my youth—and to my manhood dear—
But those who bore them dwell no longer here;
They through the gate of venerable age
Have pass'd to heaven in heavenly pilgrimage.
My smile shall dwell upon their sepulchre
In grateful musings,—while I breathe the prayer
That you, when call'd to life's soul-trying stage,
May find such guides as 'twas my bliss to find.
To leave a memory of light behind,
As they have left, is life's best legacy—
That legacy be yours—and when my race
Is ended, at the general resting-place,
As I of them—my children! think of me.

The Present Age: an Address delivered before the Mercantile Library Company of Philadelphia, May 11, 1841. *By W. E. Channing, D. D. Glasgow: Hedderwick & Son. Edinburgh: Oliver & Boyd. London: Simpkin, Marshall, & Co.*

This is a spirit-stirring Address—worthy of its author—worthy to be deeply pondered by men of all nations, of every condition. Its purpose is to show the tendency of the present age "to expansion, to diffusion, to universality," and its opposition "to exclusiveness, restriction, narrowness, monopoly." This tendency is illustrated by the views which are breaking on the public mind, of human nature, of science and literature, the fine arts, education, religion, human industry, government. The present evils accompanying this tendency, are pointed out, but are not dreaded, because looked on with that eye of faith, that Christian trustfulness in the God of love, who will overrule them all for the lasting and universal good of his creatures. We had intended to give some passages from this Address, but on second thoughts we forbear doing so. That Address should be in every person's hands, and its sentiments imprinted on all memories; and, happily for human improvement, its cost ensures its universality.

MONTHLY RECORD.

September 1, 1841.

The anniversary of the British and Foreign Unitarian Association, was held in London, on Wednesday and Thursday, June 2 and 3. The meeting on Wednesday, was held in Essex-street Chapel, Strand, for the transaction of the business of the Association,—J. Ashton Yates, Esq. M. P. in the chair. After the reading of the Report of the Committee, various resolutions were adopted; amongst which was one of heartfelt thanks to the Rev. R. Aspland, for his long and faithful services as Secretary, coupled with the expression of sincere regret at his illness, which deprived the meeting of his presence.

On Thursday morning, the religious services of the Association, were conducted at Hackney; the Revds. J. Murch of Bath, and H. Acton of Exeter, taking the devotional por-

tions, and the sermon being preached by the Rev. E. Talbot of Tenterden. We are happy to learn that this sermon, which gave so much satisfaction on its delivery, is to be printed. At the close of the worship, about three hundred persons sat down to a collation at the late Mermaid Tavern, Hackney,—James Young, Esq. in the chair. An interesting and happy afternoon was passed: the meeting being addressed by Messrs. Hornby, Dr. Bowring, and the Chairman; and the Revds. C. Taggart, E. Talbot, M. Maurice, M. Paschaud of Paris, T. Madge, R. E. B. Maclellan, W. Hincks, Dr. Hutton, and H. Acton.

On Wednesday and Thursday, July 14 and 15, was celebrated at Hull, the Twenty-ninth General Meeting of the Unitarian Association for Hull, East Yorkshire, and North Lincolnshire. On Wednesday evening, the whole religious service was conducted by the Rev. George Harris of Glasgow. On Thursday morning, the Rev. W. Worsley of Gainsborough took the devotional service, and the sermon was preached by Mr. Harris. Large and attentive congregations assembled. Mr. Harris's first discourse was on the Divine benevolence; his second on the infidel objections to Christianity, founded on its corruptions of doctrine. The friends of the Association took tea together on Thursday, in Mr. Davie's large room in Carr-lane, where 141 persons sat down. The Rev. W. Worsley very ably presided, and the meeting was addressed by the Rev. Messrs. Higginson, Harris, Duffield of Doncaster, Lee, Jun. and Frankland of Malton; also by Messrs. Seaton, W. H. Holdsworth, T. Watson, D. Goodwill, Jun. &c. Singing and prayer concluded a highly animated meeting.

On Sunday, July 18, Mr. Harris preached at the Strangeways Chapel, Manchester, both morning and evening, in behalf of the Infants' and Girls' Day Schools supported by that Congregation. Collections, amounting to nearly forty pounds, were afterwards made.

Western Unitarian Society.—The Forty-ninth Annual Meeting of this Society was held at Bath, on the 21st of July. An unusually large number of members and friends attended, among whom were the following ministers: Mr. Armstrong, Bristol; Mr. Blythe, Chesterfield; Mr. Bailey, Bristol; Mr. P. Carpenter, Stand; Mr. R. Carpenter, Bristol; Mr. Crompton, Norwich; Mr. Gibson, Bristol; Mr. Harris, Glasgow; Mr. Jones, Northampton; Mr. Lewis, Cheltenham; Mr. Martin, Trowbridge; Mr. Maclellan, Brid-

port; Mr. Murch, Bath; Mr. Philp, London; Mr. Short, Warminster; Mr. Solly, Yeovil; Mr. Tingcombe, Bristol; Mr. Walker, Frenchay; Mr. Whitfield, Ilminster; Mr. Wreford, Bristol. The devotional parts of the service were conducted by the Rev. H. Solly and the Rev. R. E. B. Maclellan; and a truly admirable sermon on the paternity of God was preached by the Rev. G. Harris. At 3 o'clock, the Congregation partook of an elegant collation in the Assembly-rooms, Mr. Green of Bath in the chair; and after a few appropriate toasts, the business of the Society was transacted, Mr. Estlin of Bristol in the chair. The Minutes having been read by Mr. Hugh Evans, the Secretary, several new members were elected. At this stage of the proceedings, a cordial welcome was given to James Yates, Esq. and J. H. Ball, Esq. who appeared as a deputation from the British and Foreign Unitarian Association. The Rev. J. Murch, in moving a resolution on this subject, pointed out various benefits which the Association had conferred, in rendering pecuniary aid to infant congregations until they had outgrown the need of it—in offering a welcome to distinguished foreigners, such as Rammohun Roy, Dr. Tuckerman, Mr. Gannett, and Mr. Martin Paschaud—and in publishing and republishing works of great value on Christian truth, liberty, and righteousness. Mr. Yates, in replying on behalf of the Association, thanked the Western Society for the manner in which he and his colleague had been received—assured the Meeting, that much as he enjoyed the scientific pursuits to which his attention was now chiefly devoted, his highest gratification was derived from intercourse with the lovers of religious truth and freedom; and dwelt on the importance of supporting the Association he represented, devoted, as it was, to the welfare of Unitarianism *in the country, rather than in London*, and embracing, as it did, objects in which the whole body were deeply interested.

At half-past five o'clock, the company withdrew from the dining-room, and were joined by a large number of friends in the spacious ball-room, where they remained about an hour, exchanging friendly greetings, and enjoying the novel sight of so many assembled *there* for such a purpose. They were then summoned to the tea-room, where eighteen ladies of the Bath Congregation presided at as many tables. The business of the Western Society having been concluded, by resolutions recommending that Mr. Harris's sermon should be printed, and that Cheltenham should be the next place of meeting, Mr. Murch took the chair, for the purpose of introducing a succession of sentiments to the Meeting. They were the following:—

1. Religious Fellowship, unalloyed by Sectarianism: may it increase among us, and be full of good fruits.—2. Religious Principle: the firm and enlightened determination to obey God rather than man; Honour to all who manifest it, and especially to those who have suffered from it.—3. The Cause of Christian Truth in Ireland: may the Few cease to Oppress the Many; may the Porters, the Drummonds, and the Montgomerys, succeed in crushing the Bigotry by which they are opposed, and proving the power of Learning, Eloquence, and Right.—4. The Cause of Christian Truth in Scotland: our fearless, persevering, and most welcome visiter, the Rev. George Harris; Success to all his plans for lessening the dominion of Calvinism, and diffusing the influences of pure, practical, and benevolent Christianity.—5. The Lewin's Mead Congregation, and our respected friend, their Pastor: many thanks to them for their presence on this occasion; may the sacred cause of unsectarian Education, to which their hearts and hands are devoted, be everywhere successful.—6. The Ministry to the Poor: Mr. Philp, Mr. Bailey, Mr. Martin—all who are labouring for that class to whom the Gospel was preached, and who heard it gladly. Heaven grant them the power to tread in their great Master's steps, and with the arms of knowledge and charity to raise up those that are bowed down.

These sentiments were responded to with great earnestness by Messrs. Jolly of Bath, Whitfield of Ilminster, Jones of Northampton, Maclellan of Bridport, and Armstrong and Gibson of Bristol. The Meeting testified their sympathy with all the speakers, but especially with Mr. Harris, who had come from a great distance, and whose powerful address excited the warmest emotions. In introducing the sentiment relating to Ireland, Mr. Murch read an interesting letter which he had just received from the Rev. Dr. Montgomery, who had hoped to be present. Dr. M. expressed a strong desire that some plan should be formed for sending representatives to and from the principal Associations in England, Scotland, and Ireland. A hymn having been sung, the Chairman terminated the proceedings of one of the most numerous, and, it may be hoped, one of the most useful meetings of the Western Unitarian Society—a meeting at which the pious and venerated founders would have devoutly rejoiced, presenting, as it did, *scenes which they longed to see, but could not.*

On the following Sunday, July 25, Mr. Harris preached to large congregations at Bath and Bristol; at Bath, in aid of the funds of the Daily School supported by the Congregation; and at Bristol, on the sufficiency of the knowledge of the Gospel of Christ. J. M.

Kent & Sussex Unitarian Christian Association.—The Twenty-ninth Anniversary of this Association was held at Tenterden, on Wednesday the 28th of July. The Revds. G. Hoade of Battle, and T. Bradshaw of Cranbrook, introduced the services; and the Rev. G. Harris of Glasgow preached, from the words, "What is truth?"—John xviii. 38. After a brief introduction, as to the circumstances which gave occasion to this interrogation of Pilate, the preacher proceeded to consider this question, as applicable to revealed truth; which, he stated, would be found to be consistent with the attributes of God, as unfolded in the works of nature—would be in unison with itself, and, at the same time, calculated to develope the moral nature of man. He showed that the representations which modern Orthodoxy gives of the Divine dispensations, do not contain these criteria of truth; but that they are to be found in the simple and Scriptural creed of the Unitarian, who conceives Christ to have made known God as One and Merciful. This well-reasoned and impressive discourse was delivered to a very large and attentive audience. At the close of Divine service, the business of the Association was transacted, when an admirable report was read by Mr. J. E. Mace, the Secretary; C. Ellis, Esq. of Maidstone, in the chair. Various resolutions were moved by the Rev. B. Mardon of London, T. Bradshaw, G. Hoade, E. Talbot, Harris, and others, after the reading of the Report, which contained a powerful and touching appeal for renewed exertions, on the ground, that as Unitarian Christians maintain what they deem valuable but neglected truths—important talents have been committed to their charge; that, therefore, the worshippers of the Father only cannot be indifferent to what they deem purer views of Gospel truth, and at the same time be guiltless.

After the transaction of the business, the friends dined together in the Court Hall. This social meeting was more than usually interesting. Immediately after the cloth was withdrawn, the assembled friends were both surprised and delighted with seeing the Rev. L. Holden, though nearly 70 years pastor of the Unitarian Congregation at Tenterden, enter the room. The sensation produced by his appearance, but more particularly by the address which he delivered, was solemn, affecting, and consolatory. He took a rapid but distinct view of the manifestations which God had made of himself to man, by Abraham, by Moses, the Prophets, and Christ, and that by all these messengers God proclaimed himself as a God of mercy, and as the Father of his rational offspring; whilst in the Gospel, more particularly, we possess everything needful to guide us in the way of duty, to support

us in weakness, sickness, and old age, and to enable us to trust in God's mercy, even in the approaching hour of dissolution. Such views had been his own guide, and were now his comfort and unfailing support. After this address, which he concluded by an affectionate benediction, Mr. Holden quitted the assembly, amidst the loud cheers of some, and the tears, still more eloquent, of others. The Chairman, the Rev. Edward Talbot, in commencing the business of the afternoon, observed, that after the address they had just heard, it seemed almost a species of desecration to enter on any other topic,—that they had been listening to the eloquence of facts, and had witnessed a refutation of the assertion, that our opinions were not able to support and comfort in the hour of man's utmost need,—that meditation on what they had heard would strengthen their faith and prepare them for their peculiar duties.

Many important sentiments were proposed and spoken to in the course of the afternoon. The Rev. George Harris, in responding to the wish for his continued usefulness in his new scene of labour at Edinburgh, delivered a most stirring speech, in which he alluded to the inconsistencies and comings short of the Established Churches both of Scotland and England; and concluded by urging Unitarians to renewed diligence, inasmuch as their opinions were worthy of every effort for their diffusion; that the question really at issue, was not Trinity or Unity, but the defence of our common Christianity against the attacks of infidelity, the deadly influences of worldly-minded indifference, and the gloom and agony of creeds which cast a shade over the brightness of the mercy of God. Charles Ellis, Esq. one of the Justices of the Peace for the Borough of Maidstone, spoke on the subject of Civil and Religious Liberty. He regarded the present state of the Liberal cause as only a transitory reverse. The Rev. T. Bradshaw made some excellent remarks on the sentiment, "May Woman, as the moulder of the infant mind and future man, realise the greatness of her power and the weight of her responsibility." Mr. John Brent of Canterbury, proposed "The Moral and the Political Emancipation of the Mind." He took a rapid review of the labours of the great and good in past times, evil spoken of then, but honoured afterwards; he held them up as examples to the Unitarians of the present day, and trusted, that those who came after us would rise up and call us blessed, for having advocated opinions on account of which many now cast out our name as evil. Mr. George Buckland, lately the Minister at Large in Manchester, in adverting to the subject of City Missions, made some important and cheering remarks on the

moral state of the poor; on their readiness to aid and assist each other; that the faults which they possessed were faults common to humanity; that, amidst all their sufferings, they are men; and that their brethren cannot work a richer mine, than to bring to light the treasures hidden and buried in the obscurities and sufferings of poverty. The meeting was also addressed by Messrs. Payne and Blundell; and, had time permitted, those assembled would have been delighted to have prolonged this social and improving intercourse. One hundred and twenty-five individuals sat down to dinner; and, after dinner, fifty or sixty more entered the room. Fifteen ministers and preachers were present. E. T.

Sunday, August 1, Mr. Harris preached at Maidstone in the morning and evening, for the Boys and Girls' Daily Schools supported by the Congregation. The collections amounted to eighteen pounds.

Mr. Harris also preached at Maidstone the following Sunday morning, August 8; and, in consequence of the request of the committee of the Maidstone Total Abstinence Society, delivered in the evening of the same day, a discourse on the Temperance Reformation. The attendance at all the services was large, and particularly so, notwithstanding the wetness of the evening, at the closing service.

Died, at Glasgow, July 20, aged 49, Mr. John Dunn, mathematical and philosophical instrument maker, and conducting an extensive business, both in Edinburgh and Glasgow. Mr. Dunn had long been in delicate health, but still continued to attend to business till within a week of his death, when he found himself so unwell as to call in the aid of medical advice. Every means was employed to stay the progress of the disease, but in vain.

Mr. Dunn took a lively interest in whatever could tend to human improvement, virtue, and happiness. He was one of the founders of the Edinburgh Mechanics' Library, and also of the School of Arts' Friendly Society, and for many years took an active part in the management of those valuable institutions. He was also, for many years, curator of the Society of Arts for Scotland; and in the School of Arts for the Instruction of Mechanics, manifested untiring concern.

The friend of rational freedom, Mr. Dunn bore his share in the various elections for his native city, Edinburgh, which have occurred since the passing of the Reform Bill, and rejoiced in seeing the principles of free trade brought forward by the Ministers of the Crown.

Forming his religious opinions on personal examination, Mr. Dunn adhered with unflinching rectitude to what he deemed Christian truth and righteousness. From an early period of its history, he was connected with the Christian Unitarian Congregation of Edinburgh, and was one of the Trustees of St. Mark's Chapel. The estimation in which he was held by his fellow-worshippers, will best appear from the following resolutions, passed by the Committee of St. Mark's, on learning the death of their friend:—

"1. That this Committee have heard, with the deepest regret, the afflicting intelligence of the sudden death of their friend and colleague, Mr. John Dunn.

"2. That the feelings of sorrow which the Committee experience on this most distressing occasion, are not confined to themselves alone, but must be equally felt by every member of the Congregation who is aware of the warm attachment of their late friend to the cause of Liberal Christianity, and his active and long-continued exertions in its support.

"3. That this Committee desire to convey to Mrs. Dunn and her family, the assurance of heartfelt sympathy in the affliction into which this lamentable event must have thrown them; and to express a hope that the unfailing and elevated trust in the reality of another and a better life, which the Committee feel assured was the support of their deceased friend in his last sufferings, will likewise afford a strong stay and support to his family, under the distressing bereavement which has severed the nearest of their earthly ties.

"4. That the Secretary be instructed to communicate these resolutions to Mrs. Dunn, on the first suitable opportunity."

Anniversary of the Opening of the Unitarian Church, New-Hall-Hill, Birmingham.—On Sunday, Aug. 15, two sermons were preached by the Rev. G. Harris of Glasgow, in the above-named Church; after which, £30 was collected towards liquidating the debt on the buildings of the Society. The service in the morning was well attended; and in the evening the Church was crowded.—A tea-party was held, in the large hall under the Church, on Tuesday, 17th instant; but Mr. Harris, it is to be regretted, was not able to stay in Birmingham for that meeting. The meeting on Tuesday was intended to celebrate the twofold purpose of the Anniversary of the opening of the Church, and also, the first establishment of the Society: it being seven years that very day, since its commencement in Cambridge-Street, Sunday, 17th August, 1834.

The party on Tuesday consisted of about 200 persons. The hall was decorated with evergreens; and flowers in abundance were tastefully dispersed on the tea-tables.

The national anthem was played before tea, on the pianoforte;* after which, the Rev. Thos. Bowring, the minister of "the Birmingham Unitarian Domestic Mission Society," asked the blessing of God. During tea, several of the young persons of the Congregation, whose instruction in the several pieces, Mr. John Hughes, the gratuitous organist, had kindly superintended, played on the piano; and a truly happy scene presented itself, graced by the smiles of good-will and benevolence, in the countenances of young and old, where many families had met to taste the sweets of social intercourse, while they partook in common of the social meal. After tea, that well-named tune, "Devotion," was played on the piano by Miss Elizabeth Green, to which the assembly sang the hymn, "God of mercy! God of might!"

Mr. John Green was then called to the chair, and prefaced the matter he had to bring before them, relative to the special occasion on which they had met, by reverting to the past days, and the first efforts of the Society; and alluded particularly to some who, in its first days, had sanctioned and fostered its efforts, when they saw the object sought and the spirit manifested were worthy of support; amongst whom, he said, were persons deceased, who should be mentioned, *viz.*—Edward Corn, James Luckcock, Archibald Kenrick, and Thos. Gibson, Esqrs. He referred, also, to some expressions of the late Dr. Lant Carpenter, made by him at a social meeting in Birmingham, relative to the founding of this new Society; that the Doctor conceived that the old Congregations in the town should rather be glad that, in the general order of things, another body had emanated from their own, capable of conducting another large Sunday-school, and likely to produce another congregation, rather than view their efforts as uncalled for, and another Unitarian Society in the town as unnecessary. The Chairman also stated, that he regretted that the Rev. George Harris, by whose valuable services the Society had been repeatedly so much benefited, could not be present to gratify the meeting; and, nevertheless begged to take the opportunity to read the first letter received from that Rev. Gentleman by the Society, when invited to preach in 1834, and also to read a letter received from the Rev. John Palmer of Dudley, in the same year, in reply to an

* This is the excellent and full-toned instrument, presented to the Society, for its use at these social festivals, by the late Thomas Gibson, Esq. shortly after the donation he made of £1,000 towards the buildings.

invitation to preach; showing now, as these communications did, the probable good effect which the admirable advice of these Rev. Gentlemen had had, in encouraging the chief founders and workers of the Society, to go forward with zeal and discretion.

Copy of the Rev. G. Harris's *Letter to* Mr. John Green.

"Glasgow, 26th August, 1834.

"My Dear Sir,—Your kind invitation has highly gratified me. Sincere is the gratification I should have had, in complying with the flattering request made to me, had it been in my power. But after much consideration, I find it impossible, and must though most unwillingly deny myself the pleasure I should have enjoyed in visiting you. I have nothing to do with the merits of the question that led to the formation of your Society, but I do most heartily rejoice that it is formed. I pray most fervently for its success. I have long been convinced that such a Society was alone wanted to make the principles of Christian truth and righteousness triumphant in Birmingham. The great results of the Sunday-schools have not yet been seen, nor will they till a place be found where the *people* can assemble.

"My kind respects to Mr. Corn, and many thanks for his invitation. I hope some day to accept it.

"I beg my kindest respects to the friends who have invited me. Sorry am I to lose the pleasure that I know would have been mine, could I have done as my wishes prompt. Heartily I say, God speed.

"Yours faithfully,

"George Harris."

Copy of the Letter addressed to Mr. John Green, *by the* Rev. John Palmer.

"My Dear Sir,—I have been a good deal from home during the last week, and have suffered your letter to overtake your unobeyed directions relative to the hymns left with my sister some days since. Your letter places me in a strait between two duties. I have business at home on the Monday, when you propose having a tea-party; but I must acknowledge, I consider your proposal carries to my mind too much of a duty to be easily resisted. I intend, God be willing, to accept your brother's invitation for Saturday (this day fortnight), of course to stay over Monday; and if it shall appear that my presence can, in any respect, promote the objects of the tea-party, to relinquish all other engagements and stay for that. I approve very much of those tea-parties,—they give animation to zeal, and serve to extend

good fellowship and Christian feeling. I look on them, much as they are neglected, as the most *apostolical* of all our Christian institutions—not, to be sure, in the *matter provided*, but in the *spirit promoted*.

"I shall endeavour to meet the wishes of your Society, not only on the present, but on all future occasions, as I have a very high veneration for the objects of your Association; but I conjure you to use every exertion to subdue those feelings of rivalry and contention, to which, from circumstances, you stand much exposed, not only from your relative position with other Societies, but from your connections with one another. Believe me, you will preach and recommend your doctrines better in your practice, than in the most learned and ingenious reasoning. Let your motto be Titus ii. 6; and let the last clause of Titus ii. 8, be the principle by which you shall fortify and adorn all your arguments. I have this evening suffered the post to pass. I shall, however, try to let you have this in time. Select all the hymns yourselves, except the last one of each service, the numbers of which I shall annex.

"I am, my dear Sir, faithfully yours,

"JNO. PALMER.

"DUDLEY, Nov. 29, 1834."

The following resolutions and sentiments were then brought before the meeting, which were unanimously passed and severally responded to.

"1. That this meeting is glad to tender their best thanks to the Rev. George Harris, for the excellent discourses delivered by him on Sunday last; and they rejoice in believing that the Reverend Gentleman has a satisfaction in the success and healthy prospects of the Society."

"2. The Memory of the late Thomas Gibson, Esq. the munificent donor towards the erection of the Church and Schools."

"3. Education, the only sure preservative and extender of civil and religious liberty."

"4. May Unitarian Christianity be advocated with ability and sincerity, yet freed from the spirit of sectarianism."

The meeting was addressed in the following order:—by Mr. John Lloyd, W. Earl, Esq., Messrs. Thomas Prime, Joseph Corbett, Thomas Jackson, the Rev. Thomas Bowring, Messrs. Thomas Towers, John Bumford, William Taylor, the Rev. Mr. Savage of West Bromwich, and Mr. M. Green. Thanks were voted to the Chairman; and the meeting was concluded by the singing of a hymn, accompanied by the piano-forte; after which, the company separated, about half-

past nine o'clock,—no doubt, pleased and improved by the several topics which had been discussed relative to education and religion, by the various speakers. A very general opinion seemed to prevail, how very much good was done to the health, the intellect, and the hearts of many, by thus for a few hours meeting, for such a feast of love, in the exchange of sentiment, and the adjusting of conflicting opinions, where, nevertheless, all concurred in one grand object—the elevation of the human race to a fuller conception of their intellectual and moral capabilities as sons of God.

MATTHIAS GREEN.

CONVENTION OF MINISTERS OF ALL RELIGIOUS DENOMINATIONS, IN REFERENCE TO THE LAWS RESTRICTING THE FOOD OF THE BRITISH COMMUNITY.—This important meeting was held in Manchester, on Tuesday, Aug. 17, and three following days. Its proceedings, we are happy to believe, were characterised by the freedom-loving and benevolent spirit of Christianity. The addresses delivered, were, many of them, most valuable, and the results, we confidently trust, will prove most beneficial. In itself, it is a cheering fact, that so great a number of ministers could meet together, and merge sectarian differences in one common effort for the welfare of their suffering brethren, the physical and moral elevation of the masses, the repeal of unrighteous and unchristian laws. And the objects of that meeting being so steadfastly adhered to, without jar or collision of feeling on other points, is a presage, we trust, that these objects will be effected, and universal freedom become the recognised principle of action in relation to them. The following letter was addressed by Mr. Harris to G. Thompson, Esq. the Honorary Secretary, by whom the meeting was called:—

"Birmingham, August 14, 1841.

"MY DEAR SIR,—I received, at Maidstone, a copy of your Circular, respecting the proposed Conference of Ministers of all religious denominations, on the Laws restricting the Food of the Community; and had hoped I might have been enabled to be present.

"I am persuaded, that, in consideration of the purposes contemplated by the meeting, my attendance at the Conference would have met with the sanction of my friends, the Christian Unitarians of Glasgow; and I should have rejoiced had it been possible for me to have represented them on this important occasion.

"I am, however, unfortunately unable to be present; but I cannot refrain from the expression of their and my own ap-

proval of the objects contemplated by your projected meeting. Yet, as an advocate of unrestricted and universal civil and religious freedom, I cannot altogether approve of the convocation of any class of men, *as a class*—thinking that the divisions and distinctions of class and caste, have done very much to degrade and demoralise society—and being compelled, from past history, to look on assemblages of ministers as peculiarly liable to distrust and objection. I am hopeful, however, that if the objects of this projected meeting, are faithfully adhered to, it may prove one of the few meetings of ministers, which have upheld human rights and promoted human happiness.

"In another view, I rejoice in this meeting. Protesting, as I do, against all Monopolies, whether of earth or heaven, of food or salvation, I trust that those ministers who may be present, may see the fearful incongruity of protesting against a monopoly of the bread which nourishes the body, whilst upholding the exclusiveness which restricts the Bread of Life to the few, and denies it to the millions; and may thereby be induced, whilst uniting their efforts to uproot illiberal and unchristian human legislation, equally to put forth their strength in proclaiming the universality of Christian redemption—the free salvation of sinful man, through the unpurchaseable riches of the grace of God, in Christ Jesus.

"In the hope that your labours, and those of the projected Conference, may issue in the breaking up of *all* monopolies, and the furtherance of the real and lasting improvement, freedom, and happiness of the millions,

"I am, yours respectfully,

"George Harris."

The Eleventh Anniversary of the Scottish Christian Unitarian Association, will be held at Glasgow, on Sunday, September 19. The Rev. John Taylor of Kidderminster, the future minister of the Glasgow Congregation, will preach in the forenoon; and Mr. Harris will preach in the afternoon, being his farewell discourse as minister of the Congregation at Glasgow.

We are happy to inform our readers, that the Rev. Thomas Bradshaw of Cranbrook, Kent, has undertaken the charge of the infant Society at Tillicoultry, and the missionary stations in the surrounding district, and will enter on the discharge of his important duties in October.

Removals and Settlements of Ministers.—Rev. W. Linwood, from Ditchling, Sussex, to Brixton, London.

Rev. T. Gilbert, from Northiam to Ditchling.

Rev. G. V. Smith, of Manchester New College, at Bradford, Yorkshire.

Rev. J. A. Briggs, of Manchester New College, at Dover.

Rev. P. P. Carpenter, of Manchester New College, at Stand, Lancashire.

Rev. T. May, from Stand to Tavistock.

Rev. J. Cropper, from Aberdeen to Wareham, Dorsetshire.

Rev. R. E. B. Maclellan, from Edinburgh to Bridport, Dorsetshire.

TO CORRESPONDENTS & SUBSCRIBERS.

In reply to the many inquiries we have received, as to whether the Christian Pioneer will continue to be published after the removal of the Editor to Edinburgh, we have now respectfully to announce, that that removal will make no alteration as to the publication of the Magazine. Whilst we continue to receive such gratifying testimonies, from so many parts of the Kingdom, as to the importance of the work to the great cause of Christian truth, liberty, and righteousness, we should deem it a dereliction of duty to stop the Pioneer in its progress. Relying on the continued aid of our present friends, and soliciting their kind assistance in promoting its increased circulation, and thereby extending the sphere of its usefulness, we have pleasure in stating, that the Christian Pioneer will be published as usual on the first day of every month.

THE

CHRISTIAN PIONEER.

No. 182. OCTOBER, 1841. Vol. XV.

THE OBJECTS OF THE MISSION, THE DEATH, AND THE RESURRECTION OF CHRIST, CONSIDERED;

In which the received notions concerning Atonement, Supernatural Conversion, &c. are shown to be foreign from their design and the effects they actually produced.

THE mystical tenets to which the epithet "orthodox" is so generally attached, and which have obtained so mighty an influence over the human mind, in general make their appeal to particular passages of Scripture, usually with little or no regard to the context or the occasions on which they were delivered, and without recourse for their interpretation to the facts of the Scripture. These passages are, for the most part, originally obscure to the English reader, from the peculiarities of the Hebrew idiom, and from the allusions they contain to the Mosaic ceremonial, and to the customs and manners of the people in the ages in which they were penned; and their obscurity may, without exaggeration, be said to be increased an hundredfold by these attempts to render them the foundations of tenets subversive of the plain dictates of reason, the most perspicuous statements, and the general scope and tenor of the Sacred Writings. This last, indeed, is not in general perceived by the advocates of these tenets, however they may occasionally admit the former, or even adopt it as a part of the system, in consequence, as I conceive, of their being so uniformly brought forward in the pulpit, and in publications devoted to their support, as the sum and substance of revealed truth. It seems generally to be concluded, that the Scriptures everywhere imply, if they do not directly express, doctrines and sentiments to the same effect as those which from infancy upwards, have formed the avowed essentials of religious instruction, the belief of which constitutes the source, and the only source, of future salvation. These are adopted as the great axioms

of the mind, which it never ventures to call in question; and all attempts to overthrow them, or to inculcate more rational and liberal principles, are rejected as unworthy of a moment's attention.

To no one tenet do these remarks apply, perhaps, with so much force, as to the "orthodox" doctrine of Atonement, which, derived from the use of the term in the Levitical law, the expressions and phrases concerning which had become familiarly associated with Jewish ideas and language at the time of Christ, is supposed to be constantly kept in view, in the sacrificial allusions which are of frequent occurrence in the New Testament. Now, there appears to be no effectual method of combating with this strong prepossession, but by exhibiting, in a just point of view, the absurdity of the mode of interpreting Scripture, on which it has been adopted; and, at the same time, by setting forth the genuine and proper mode of arriving at the true meaning and scope of the Scriptures, in common with all other writings. Let not a few detached passages, broken out of their connection—and, from the differences of time, language, and circumstances, necessarily obscure to the English reader—be made the foundations of tenets which, if brought to the test of reason, appear plainly at variance with the great leading facts and principles of the Scriptures; but let those facts and principles form the lights to our understandings, the groundwork of our faith, and the guides for the interpretation of occasional obscurities, necessarily arising from the causes above assigned, and from others attendant upon the haste, brevity, and localities common to epistolary writings.

Christ, it is admitted by all Christians, died *for* or *on behalf* of a portion or the whole of the human race. Into the extent of the benefit conferred through his death, or the numbers it embraces, we are not now inquiring; but into the nature of the benefit it is designed to confer, and the mode in which it operates. Now, this question is, I think, to be determined chiefly by the known and manifest facts of the case, and by plain declarations expressly stating its design; and not by giving a literal interpretation to certain figurative expressions taken from the Jewish ceremonial, or to incidental allusions to them,

when the main drift and aim of the writer, and the scope of his discourse, is evidently directed to another purpose, and one which is in clear accordance with the Saviour's history, and with the office and duties of his Apostles. The miracles recorded in the Gospels, and in the book of Acts, as they form the foundations of our faith in Jesus as the Christ, so they afford the direct proofs and illustrations of the blessings which he promised. The miracles of a Divine Messenger, are the credentials of his mission, and the nature of those miracles show its peculiar character. The miracles of Moses were directed to the maintenance of the doctrine of the one true God, the Creator and absolute Disposer of the universe, in opposition to the gross idolatries which were then almost universally prevalent. In effecting this object, a feeble, oppressed race, the descendants of his most eminent worshippers, were to be delivered from their potent oppressors, who were living in ignorance of God—to be preserved by miracle during forty years—to be thoroughly imbued with all necessary knowledge respecting himself and his government, and disciplined to his obedience—and to be made the instruments of driving from the most central situation of the then habitable world, or of utterly destroying seven nations, "greater and mightier than themselves," who were abandoned to the worst forms of idolatry,—and establish his worship and service, as extending to every branch of conduct, in its stead. The miracles which were wrought were respectively adapted to the accomplishment of these several objects, and, at the same time, of manifesting his absolute power over the system of nature, over the productions of the earth, over the food and the lives of mankind, over the events of battle, over the systems of religious worship, and all the good and evil that appertain to the present existence. These purposes they effected to a considerable extent, and gave constant manifestations of his supremacy to the Israelites, and the surrounding nations, for many ages. But it was in a great measure reserved for the Christian revelation, and the dispensation which it introduced, to "abolish death," and spread abroad the knowledge of a future eternal life, rendering it the instrument of bringing many, without regard to national, or ceremonial, or any

other distinctions, save those of the mind and heart, to a spirit of willing, filial obedience.

The miracles of Christianity were, accordingly, directed to this last great object. They exemplify the saving nature of the mission of Jesus, or his authority to deliver us from the greatest of evils to which we are subjected—those of sin and mortality. According to the constant representations of the Scriptures, these evils are inseparably connected, so that no complete deliverance from the one can be obtained without a corresponding deliverance from the other. His own mind was so gloriously enlightened with divine knowledge, his spirit was so thoroughly imbued with its influences, that no trace of sin, hardly of moral frailty, can be discerned throughout the varied, the many difficult and trying scenes, in which he appears from the commencement to the termination of his ministry. All is purity, piety, benevolence: pursuing the same general design, he lays down injunctions of a far more comprehensive, elevated, and refined character, than had been delivered "to the men of old time;" injunctions calculated to raise men, by their more immediate influence, to a meetness for a spiritual and immortal existence. His miracles were of a corresponding description, indicative of a power to deliver from all those physical evils appertaining to this erring, mortal state. They were not, however, absolute deliverances from those evils, the persons on whom they were wrought not being in a moral state adapting them for the reception of so great a benefit, so glorious a transformation; but consisting in the temporary removal of all those maladies which are attendant on mortality, and which bring death in their career, and in the occasional temporary removal of death itself, they manifest the benign and saving nature of the authority with which he was endowed, and furnished the opening to his great promise of life everlasting to the faithful.

A life *everlasting*—a spiritual existence exempt from all the evils, physical and moral, that flesh is heir to—is of a nature so elevated, so far above the conceptions of earth-born mortals, that it is only as the mind gradually advances, by a long course of civilization and culture, that it becomes capable of being supremely influenced by

the expectation of so wonderful a transition in the nature and circumstances of human beings. And this consideration seems to furnish the true reason why the Christian revelation was reserved to an advanced period of society. Advancing civilization, a growing acquaintance, from one generation to another, with the objects of this life, and a power of applying knowledge to practice in arts and sciences, and in the mutual intercourses of mankind as they become dispersed and settled through every locality upon the face of the globe, is a very distinguishing peculiarity of the human race, and appears to form a necessary introduction to those far more enlarged and elevated views and pursuits which appertain to a future existence. Christianity is evidently founded on these opening capabilities of the human mind; not, indeed, on meretricious refinements—on a sort of knowledge or brilliancy of parts and attainments, which tend rather to promote pride and conceit, than to advance the social and moral powers, and the general capacity of usefulness—but to forward the growth of these last attainments most effectually. Our Saviour had, as it were, to search out minds of this description,—minds docile for the reception of the most sublime and ameliorating wisdom, and which had already acquired some knowledge and foretaste of that eternal life which was the great subject of his promise. The Jews were distinguished from the heathens, by their intimate acquaintance with the Hebrew records, and the moral and prophetic writings of the Old Testament, which, the nearer they approach toward the Christian era, disclose more and more of the approaching blessings of the Messiah's reign; and, as they advance, nearly remove the veil which separates this mortal from the future immortal existence. Hence the reason of his confining his attention, during his personal ministry, to that nation, and performing among them such miracles as afforded the most direct indications of his authority as the Saviour, endowed with an absolute power of delivering from the evils of mortality.

It is evident that these saving miracles, in connection with the doctrine of Jesus, produced upon the minds of his disciples the conviction that he was commissioned to impart the blessing of eternal life. Peter, on two occa-

sions, in the name of himself and his fellow Apostles, declared this conviction. Yet, neither he nor any of the Jews had any idea of the great event which was to form the commencement of this blessing,—of the sacrifice which the Saviour himself was about to make, in order to present "the first fruits"—the actual specimen of the life-everlasting. Nay, they were all living in gross error concerning the means of its attainment, and the dispositions of mind which were the prerequisites for its acquisition. Jesus had strongly inculcated that meek endurance of injuries, and all those mild and benign virtues which form such distinguishing traits in his religion, and had very distinctly *predicted* his own sufferings, death, and resurrection; but so strong was the prepossession of the Jews, in favour of a conquering instead of a suffering Saviour, that his efforts hitherto appear to have been almost wholly ineffectual in producing the views or the dispositions he aimed to inculcate. They had no idea that the Messiah must "suffer," and *thus* "enter into his glory;" and as they had no such expectation concerning *him*, so they had no conception of being themselves called to adopt a similar course. Had Jesus never suffered and died, but passed, as his disciples seemed to expect, by an easy transition to his everlasting glory, they would have anticipated the same easy transition on their part; and that calm resignation to death, and all those suffering virtues which form such distinguishing traits in the Christian character, having received no exemplification in his own person, would never have been called into action among Christians. The great lesson, of resigning the present life, and of enduring, with humility and meekness, all the sicknesses and sorrows, all the hardships and oppressions incident to it, terminating in death, under the "sure and certain hope of a resurrection to life everlasting," would have wanted its crowning proof and encouragement in the example of the Saviour himself.

Though he lived in lowly poverty, denying himself all worldly possessions, or outward badges of distinction, yet, exercising an absolute authority in removing the diseases of others, in averting the ills of mortality in every form and shape; professing, moreover, his design

of imparting eternal life to the faithful and obedient, nothing, perhaps, appeared more incredible than that he should himself become the victim of mortality in its most ignominious and agonising form. This, however, he resolved, from the very commencement of his ministry, voluntarily to undergo. It was an event necessary to the completing of his example in every point of view. He had called upon his disciples to "take up their crosses and follow him,"—to be ready, if required, and required they were, under the persecutions to which they were afterwards exposed, to undergo any sufferings to which they might be subjected, while openly, though meekly, maintaining his kingdom and righteousness. This manifestly implied, and seemed to require, that he should take the lead in this course of meek and patient endurance, even unto death. The faith of a glorious issue in a resurrection to eternal life, a state "incorruptible, undefiled, and that fadeth not away," was first to be exemplified by his own submission to death, in the full expectation of the predicted resurrection. This event, therefore, he constantly keeps in view, calmly predicting it before both friends and enemies on various occasions, and with increasing clearness and particularity as the moment of its realization approaches. He represents it as a voluntary act of submission, undergone in obedience to God, "for," or on behalf of his followers,—"of many." Every arrangement seems to have been made, by the course he pursued, and the overruling providence of God, for rendering it as public and notorious as possible, for the full trial and exhibition of his temper and conduct on the occasion, and for drawing the marked attention of men of all characters and descriptions, to every circumstance relative to his sufferings and death, and to his conduct and demeanour, up to the last moment of his mortal existence. How remarkable is his exit! Having received the vinegar, in accomplishment of a prophecy of his royal ancestor applying to him, he said, "It is finished;" "Father, into thy hands I commend my spirit;" "and bowing his head, he expired." Every word and action, up to the concluding moment, is calm, open, and in the highest degree exemplary. He endures his sufferings with the most tranquil patience and magnanimity;

the rancour of prejudice and malignity disturbs not the pure benignity and piety of his spirit; but he is perfectly composed, amiable, and resigned unto the end. The prospect of immortality, as the blessing of God upon himself, and as the pattern of the like blessing to be conferred on his disciples, and on the human race, as they respectively advance to a meetness for its reception, formed his support under these severe trials. He thus fully exemplified the faith which he required from others, and the admirable manner in which it can operate on the human character. He thus demonstrated that the greatest evils appertaining to this mortal state, terminating in death, with no other ground of reliance but the promised intervention of God for a complete restoration of life and advancement to immortality, can be rendered in the highest degree influential in promoting moral excellences of the highest order. How valuable is such an exhibition of the moral capabilities of man!—how striking the evidence it affords, that the greatest of evils, under the Divine superintendence, are rendered wholly subservient to the greatest of blessings!—*admitting* that this resignation to death, was, in the case of Jesus, and will, in all corresponding cases, be followed by the anticipated result.

(To be continued.)

THE AGENTS OF CIVILIZATION.

A Series of Lectures.—Lecture Fifth.

THE ARTIST.

All Art is, in its original form, an imitation of Nature. That it subsequently becomes something widely different from this, is manifest; but this is its first province, its first employment. There is nothing in which man can be said to be wholly an inventor, at any period of his social developement. His most original creations are evolved from previously existing materials. Genius is not what many suppose it, the faculty of constructing for the admiration of mankind, what is wholly and strikingly new; it is, in fact, Creative Taste, the faculty of selecting and combining what makes as near an approach as possible to objective completeness, and subjective harmony. But, though man can never be said, in the proper sense of the

term to invent, still, he is more an inventor in the only allowable acceptation of the word, the higher the culture of the period on which he is cast. Man, the animal, groping dimly and rudely towards the dawnings of religious and moral conception and sentiment, can have not even the faintest dreaming of what, in ordinary language, is called a system. Thrown, a vigorous but untutored thing, into the midst of God's fair, fresh, and gladsome world, what is his first impression? That of pleasure. What is his first utterance? That which attempts to delineate the impression of pleasure which he has received, or is receiving. Suppose him to pass through a succession of impressions, agreeable or disagreeable, and through a succession of utterances, each more complicated than the preceding; still, it is long before you can imagine him endowed with a systematic grasp of any topic of thought, or any mode of action. For system implies experience, an accumulation of truths, gathered from the events and the records of ages that have passed away. The first human being that ever endeavoured to build up a system, must have done so, not from the circumstances of his own life, but from the striking analogies which tradition breathed into his soul, when tradition was the theme of his meditation. Without system, primeval man was of course the slave of instinct, of impulse, of necessity: and we are all the slaves of these three tyrants, in the precise degree, that we neglect to systematise our knowledge and our activities. It was the difficulties of man's position, therefore, which formed him into an Artist. All his art consisted in the armour of defence and the weapons of attack, which he was compelled to adopt towards his enemies of every description. And it is this coarse, incipient phase of art, in which it is a pure imitation of nature. To protect him from the inclemency of the seasons, whether in his dwelling or in his garments; to extract from the earth, the fruits that were to form a principal portion of his sustenance; to vanquish the wild beasts of the desert; to battle with his human foes; he would do nothing, but what he had seen already done. He might improve upon his models; but he could do so only by uniting two or more elements, which he had already witnessed, as existing apart. This,

to be sure, gives a seemingly humbling view of man's early efforts as a self-civiliser. But, if it is humbling on the one hand, it is inspiring on the other. If our race, from such meagre, feeble beginnings has risen to its present expansion and supremacy, what may we not yet expect it to attain? If a time was, when it had to gain all its knowledge of art from brutes, and even from lifeless matter; what fields of moral conquest must yet be reserved for its prowess? Nothing more cheering to the believer in human perfectibility, than the first step that man took as a barbarous imitater. Grander to such a one, is the vision of man's attempt to give some small amount of additional security to the care that constituted his first habitation, than the proudest triumphs of which architecture, with its towers, its palaces, and its cities, can boast. His heart can draw strength from the vision, strength not alone for his speculative faith in a great truth, but strength to work, strength to stand forth as the opponent of error and despotism, strength to be a prophet at the call of conscience, and an emancipator at the call of freedom.

The birth of art, the useful, you thus perceive from what I have stated, preceded the birth of art, the ornamental. The latter, indeed, was the offspring of the former. After that useful arts came to exist, no causes arose creating the existence of ornamental arts, as separate and independent agencies. Of course, if man had not the natural love of striking colours and striking forms, ornament, either as an idea or a fact, could never have originated. But this natural love of the striking in colour and in form, was, in its earliest manifestations, not the capricious embodiment of an undisciplined fancy, but a gaudy dress thrown round some object habitually used for a practical purpose. Ornaments no doubt came to be employed, which had no obvious connection with the useful or the practical: in such cases, however, the justest conclusion is, that it is our ignorance of their history, which renders us unable to trace the connection. There are many ornaments at the present day, in all the departments of social life, which seem exceedingly ridiculous; and which yet, must once have had their significance, though now it is lost or forgotten. To take a particular

instance of ornamental utility, out of man's primal aimings after improvement: it was an ancient custom of certain savage tribes, and still is, in some regions of the world, to paint the face and other parts of the body in a strange fantastic fashion; now here, use is evidently the first motive, and ornament the second; the use being to add to the terror of the enemy by a singular appearance. Art the ornamental, in its earliest forms, was not a much higher creation of the human intelligence, than art the useful. But it had two advantages over it, it was less the mere product of necessity, and it was less a mere imitation. These advantages gave it a scope and a variety which the other had not, and they awakened, and to a certain extent disciplined, the imaginative and the poetic. They did not, in any notable degree, bring man nearer to a system on the subject of art; this accomplishment was reserved for a later period. But they sent his vision more appreciatingly and eclectically over the material universe. They did not, perhaps, make him think what he had not before thought, but they made him see what he had not before seen. The spiritual came no nearer to his reflection, but the sensuous came with multiplied revealings to his eyes.

Man and art would continue in this state, up to the period that the priesthood was moulded into a corporation. Art the useful, would be ornamented; art the ornamental, would be adapted to some practical purpose, according to the taste or the wants of the inhabitants of the world. But there would be no separate class of the community, artistically occupied in blending the ornamental with the useful. In the succession of human employments, peasants and shepherds came first; artisans second; and artists in a professional capacity last. Keepers of sheep, and tillers of the ground, were their own artisans, and their own artists. Then arose artisans, a distinct class, occupied solely with supplying the requirements of the useful. When the priesthood arose, one of its choicest schemes would be to convert a portion of these artisans into artists, in the various departments of painting, sculpture, and architecture. It saw, with the quick sagacity that has always distinguished it, that man needed to be dominated by something else than reverence for its mys-

terious authority. Fear, from the very paroxysms of anguish and despair that it produces, inevitably conducts to a reaction; as all violent emotions of any description do inevitably conduct. And such reactions, if not provided against, would, in their occasional outbursts, have annihilated the power of the priests. To form a rampart against this danger, the resources of art were called in. Those resources, as I have said, could neither be numerous nor systematic. But the priests increased their number, and gave them a system. The liberal gifts of the people, for the support of religion, enabled the priests to form a special class, whose sole employment was to embellish the temples, and to add lustre, and grace, and pomp, to the externalities of worship. By the formation of this class, they accomplished two objects. They were furnished with an unceasing means of keeping alive the attention, and of exciting the curiosity of the people; and they had placed at their command a multitude of persons directly dependent on them for existence; and directly interested, therefore, in the maintainment of any institution, however absurd, superstitious, or tyrannical. Art, through the operation of this new process, progressed; but it progressed only at the expense of popular morality. As long as art was the natural growth of the community's habits, it had a natural adaptation to, and a natural harmony with, the whole social texture. The moral, the mental, the religious, the physical of man's life, were all interwoven and mutually influential. If the sensuous predominated, still, it did not predominate as an antagonism. But, when the Artist began to work in conjunction with the Priest, all this was changed. Man was torn from the rude simplicity of his manners, and plunged into a gulf of licentiousness. What flattered the passions, what embellished the sensual, was the sole object sought, —an object easily attained. The Artist, in the midst of this work of degradation, had no mission of good, either conscious or unconscious. He was the subservient tool of absolute masters, whose displeasure was destruction. He was a greater slave than those whom he was helping to deceive; for he stood more immediately under the suspicious, relentless eye of sacerdotal oppression. Art kept improving in his hands, not from any desire that he habi-

tually entertained for its improvement; but, from the temptation of reward offered to the more finished execution of the labour entrusted to his ingenuity. Fear of his employers, and the gold that they gave him, were his only pervading motives; motives altogether opposed to any design for human benefit, if he had been capable of forming it.

The Artist did not become free and individual, till literature and other agencies began to operate on civilization. When the Orator, the Poet, and the Philosopher took distinct and definite spheres, then the Artist also took a distinct and definite sphere. He escaped from sacerdotal control, because the social and intellectual culture that had commenced, and was proceeding, produced a field for his talents, apart from the sacerdotal field. Statues continued to be demanded for the gods; but they were demanded in equal numbers to perpetuate the image, and to honour the name, of the great, the beautiful, and the beloved. Temples were erected as before; but likewise were erected mansions for the wealthy, halls for popular assembly, and theatres for popular amusement. Monuments of national renown and of national pride, tributes to private worth, memorials of domestic affection, all this, and much more, gave employment to the Artist's unfettered energies. That, as a result of all his newly acquired advantages, the Artist imbibed more reverence for his art, is easily supposable. Independent in his existence—sure of the plaudits of his countrymen, if his genius created some notable masterpiece—with rivals on every hand to stimulate his ambition—and with immortal fame as his longed-for inheritance, it is not astonishing that art, immediately after its liberation from the servitude of priestcraft, should take a prodigious developement. And in relation both to the Artist himself and to society, art was characterised by several fresh phases. We have seen that art, the useful, in its primeval condition—and art, the ornamental, the product of art the useful, had no system. The adoption of art by the priesthood, gave it a system; but gave it nothing more. The emancipation of art from priestly control, evolved the longing for and the conception of an ideal. And this ideal, for ever floating before the Artist's fancy and impelling his efforts, not

only was a source of the divinest accomplishment in his particular department, whatever it might be, but, by degrees came to be blended with his personal nature, and was thus a moral regenerator as well as an intellectual excitement. And what it was for him, it unconsciously grew to be for those in the midst of whom he laboured. This ideal belongs still more intimately to poetry than to the fine arts; but in the fine arts were its potent effects first felt. And we cannot put too high a value on those effects in countries, such as ancient Greece and Rome, where morality was so vague and unfixed, and religion so utterly misunderstood; the ideal of intellectual beauty fell like the odour of an angel's breath and the shadow of an angel's wing, on many a mind that longed for brighter light, and on many a heart that sighed for purer sympathy. The ideal is a species of mental conscience, and till the moral, spiritual conscience is aroused, with its catholic range and its profound fathomings, this mental conscience is its best representative.

Having thus attempted a historical view of the Artist, I shall now briefly enumerate his principal claims to our gratitude as an Agent of Civilization.

The creations of art have tended immensely to stimulate the literature of all countries. They have done this in different ways. They have done it, by means of that invariable tendency, by which the flourishing condition of any department of human knowledge or effort, improves and impels all other departments. They have done it, by means of that ideal which I have indicated as one of the ultimate evolvements of art. The ideal responds to, and can be substituted for, the spiritualisms of the heart, when these are not yet known or developed, as I have just been affirming. But the ideal has also the inestimable value, that its different fields all throw glory and truth and teaching on each other. The ideal of the Sculptor is expanded by an acquaintance with the ideal of the Poet, and the ideal of the Poet is expanded by an acquaintance with the ideal of the Orator.

The creations of art have stimulated literature in another form; and that is, by the abundance of materials which they afford for giving freshness, variety, and vigour to every species of literary composition. Any of

you who have read extensively, must be aware, that some of the most striking images, some of the most original conceptions, some of the most brilliant passages of our own and of foreign writers, derive their principal charm and power from the tone and colouring which they have borrowed from works of art. Indeed, the metaphors and ideas derived from this source, are nearly as numerous as those derived from external nature. And they are generally of a more effective kind. Not that the objective monuments of human skill can ever be so suggestive, in themselves, as the objective monuments of Divine wisdom. But they are not so continually present to the outward sense; they are accompanied by social features, which the others seldom have; and they carry along with them an association of difficulty from which God's are altogether free. When we contemplate a flower, or a tree, or any other object of nature, we cannot help admiring its faultless symmetry. But flowers and trees are so unceasingly before us, that their familiarity destroys their effect. Whereas, the most commonplace picture or engraving excites a train of fresh thoughts and feelings, because pictures and engravings can only occasionally be the occupants of our attention. Then, again, a flower or a tree is a solitary thing; it has no human interests clinging round it. But, on the contrary, a work of art, however defective in merit, is crowded with human interests. It is an utterance from a dead or a distant fellow-creature to our heart. It is an attempt, successful or unsuccessful, to embody a sentiment common to the Artist, who entertained it, with the millions of humanity. Add to these, also, the other circumstance that I have stated, that of the difference as to difficulty between God's works and the works of man. When we contemplate at midnight the starry sky, when not a cloud veils the bosom of its deep immensity, sensations sublime, holy, pure, overwhelm us with reverence and delight—sensations that gush into grateful praise almost ere we can arrange them into thinkings. Yet the permanent impressions which such contemplations leave, are exceedingly limited. When, again, we contemplate St. Paul's Church at London, or St. Peter's at Rome, our sensations are neither so sublime, so holy, nor so pure as in the

previous case, but they leave a far more permanent impression. And why? Principally because the erection of a work of art, like St. Peter's or St. Paul's, has cost an incalculable amount of labour to human creatures like ourselves; we view it as a triumph of the genius, devotedness, and industry of our race; and while we admire the glory and the beauty that hovers round its every part, still our more pervading feeling is, wonder at the fertile and persevering energy that produced it. But such a feeling mingles only feebly with our contemplation of God's starred and gorgeous heaven. The habitual knowledge and persuasion of his infinitude and omnipotence, from the very astonishment that they excite towards those attributes, diminish the astonishment at what those attributes may evolve into material tangibilities. These hasty hints will show you why art and Artists have had such a prodigious influence on literary effort and developement.

All, or nearly all, of what has just been said on the literary influence of art, is applicable to its popular influence. On the popular mind, as on the literary mind, the Artist operates, by contributing his sum of action to the general sum of social activities; by diffusing and elevating the ideal, in its moral, its mental, and its material possibilities; by invigorating and inspiring thought, through furnishing fresh and varied objects to the sense and the mind. His power to gladden, to refine, to bless, since he became free, individual, and independent, is seen in the history of every modern people; and it will be still more clearly seen, when history is written, not to do homage to the prejudices, or to second the interests of sects and parties in their miserable prides and miserable contentions, but written to glorify the victories of freedom, to treasure up immortal truths, and to aid the culture of mankind.

The taste for art, and the reverence for Artists, in England, is evidently increasing, but increasing too slowly to satisfy the desire of the philanthropist. One of the unhappiest effects of the Reformation, was the pharisaical dislike which it encouraged towards the ornamental in connection with religion. This disastrous effect fell more crushingly on our own country than on any other; and

it will be long, long indeed, before its traces are effaced. Not till some system of National Education is adopted, will art be truly felt, and Artists truly honoured amongst us. When drawing is regularly and scientifically taught to the young in all instructional institutions, painting, sculpture, and architecture, instead of being, as now, the exclusive possession of the wealthy few, will be the pleasure of the unwealthy many. Is not this an additional inducement to all those which I am incessantly pressing on your attention, why you should labour by all means in your power for the supply of that great national want, which can be much farther trifled with only at the peril of national peace?

POPULAR OBJECTIONS TO TOTAL ABSTINENCE.

No. III.

Total Abstinence is easily defined. Moderation cannot be defined; its line is varying and uncertain: it has been justly remarked, that it lies somewhere betwixt a glass and a barrel, but no one can say exactly where. The rule of moderation is vague; it is left for every man to interpret the rule for himself, and that very often at a time when, in consequence of excitement from liquor previously taken, he is scarcely in a state to form a wise judgment: the rule is vague, varying, undefinable, and most liable to abuse. But Abstinence is its own definition, it is easily understood, a child can comprehend it, and it never varies. It is simple, clear, and always consistent with itself.

In the next place, Abstinence is more practicable than Moderation. Many persons who have tried both plans, give it as their testimony, that while they have failed in their attempts at Moderation, they have succeeded in Total Abstinence. Whilst tampering with intoxicating liquor, they were constantly incurring and inciting the temptation to excess; whilst they entirely refrained, the desire for drink was less urgent, and the self-command was perfect. Dr. Johnson being once asked, why he refused taking wine, replied to Mrs. H. Moore, that he found Abstinence easier than Moderation; and what was his experience is the experience of thousands. It is

acknowledged, I believe, on all hands, that Abstinence is the only plan of reformation for a confirmed drunkard; it is his best—his *only* cure. We have, we trust, already shown that it is the most safe and practicable path for the sober man. It seems, then, to be at once the best preventive of drunkenness, as well as its best cure. And it is on these grounds that we advocate the principles of Total Abstinence.

Some have objected, that the signing the pledge of Abstinence, deprives a man of his liberty; that he is not free like other men, who may either take or refrain as they choose; that, in one word, a Total Abstainer is a slave to his pledge.

According to this reasoning, every man who makes a good resolution and will not break it, is a slave. The man who resolves to pay his debts, is a slave to honesty; and he who will not tell a falsehood, is a slave to truth. But if to feel bound by moral principle, is slavery, then I would say, the sooner all men become slaves the better. But, it is easy to see on which side the slavery is. The prevailing drinking customs of our country, are most enslaving; and the only chance of emancipation, is a decided and uncompromising opposition, in precept and in practice, to those customs, by carrying out the principle of Total Abstinence in the ordinary intercourse of life. Custom enforces intoxicating drinks at christenings, bargainings, payments, footings, friendly calls, at marriages and funerals—indeed, we may say, on every occasion of business or of pleasure, of joy or of sorrow. Now, I ask, have not thousands been led to drink on such occasions, against their inclinations, for custom's sake, who have afterwards died the victims of intemperance? Have these enjoyed freedom? Have they not lived in bondage, and have they not visited that bondage on others, and perished in it? Yes, they boasted their freedom, and said "we will never be the slaves of a pledge, we will please ourselves, we will have freedom." These very individuals are the slaves of custom, and are thence led (alas! how often) to become slaves to the bottle, slaves to the landlord, slaves to the shopkeeper, slaves to the pawnbroker, slaves to the lawyer, slaves to the bailiff, slaves to the jailer, slaves to Van Diemen's Land, or slaves to the

public executioner. But, in Total Abstinence there is freedom from all this degrading bondage. You who abstain, are not the slaves of custom. You are free, you will not yield to the tyranny of fashion. You are urged to drink, you are told you *must* drink, and there must be no denial. But no sooner do you proclaim yourself a Total Abstainer, than the charter of your freedom is at once acknowledged, and the contest with your liberty is honourably given up. You have, of your free will, formed a resolution, that for your own good, and by way of example for the good of others, you will no longer submit to the tyranny of drinking customs; you proclaim your determination of freedom from the use of all intoxicating liquors as a beverage; and where can there, justly speaking, be any slavery in your thus forming a deliberate resolution, and carrying it into practice?

But some object, "You begin at the wrong end; why not labour for the attainment of political or of religious reform, instead of advocating the principle and practice of Total Abstinence?" We acknowledge there are many other serious evils in society that require rectifying, besides intemperance, but it is most clear to our minds, that those other evils never can be effectually cured with a drunken population. If you would have a righteous and good government, you must have a sober people. If you would have a corrupt government, corrupt the people; if you would corrupt the people, appeal to their appetites, gratify their desire for strong drink, and your end is secure. And the same means that make them corrupt in the first instance, will keep them so; and while they are in this state, it is vain to talk of rendering them any permanent service by any legislation whatever. In the present day, the means of political and social improvement, is an enlightened public sentiment, it is the moral power of the people; but, I ask, what enlightened public sentiment, what moral power can a people have, who are the slaves of a degrading, demoralising appetite? How many are kept in ignorance and crime by strong drink? And how many will act against principle, to gratify this debasing lust for drink? For it, they will sell their rights, and the rights of their country. It has power to destroy the good effects of benevolent and philanthropic institu-

tions. How many youths, as they have issued from our Sunday and day-schools, have by it, before they have entered on the period of manhood, been morally ruined, and thus unfitted for the virtuous discharge of the duties of citizenship? Amongst such, every social evil is likely to flourish unrestrained; the soil and atmosphere are congenial to whatever is noxious. On the other hand, sobriety is unfavourable to corruption. Social evils, whatever their magnitude and strength, would not be able long to withstand the resistance of the English people, in the calm and resolute exercise of all their moral power. Let them become a perfectly sober people, they will be a clear-headed, reflecting people; make them reflecting, and they will feel and act upon the solemn claims of virtue and religion. And were they thus elevated in morals, what is the social grievance, what the selfish legislation, that could withstand their virtuous and enlightened condemnation? Thus, then, the foundation of our national improvement, must be the virtue of our people; but their virtue cannot be established, except on the basis of sobriety; and the true and safe ground of sobriety, is entire abstinence from that which produces intoxication; so that we trust it is evident to all, that as the benefactors of their country, the Teetotalers are commencing the great work of national improvement, where alone it can be wisely and effectually begun. F. H.

A DISCOURSE ON OCCASION OF THE EXISTING COMMERCIAL EMBARRASSMENTS.

DELIVERED IN MANCHESTER, BY WILLIAM MOUNTFORD.

"Be patient, therefore, brethren."

THE sentiments of this address are intended to be appropriate to the present times.

And, alas, what times they are! when so many men are ruined by no fault of their own; when so many old men are losing that property which it has taken their lives to accumulate, and on which they have trusted, perhaps, to live in peace "till their end should come;" when such numbers of our fellow-men are reluctant beggars, instead of being the happy workmen they once were; and when there is scarcely an individual amongst

us, but is suffering to some extent, either through his own concerns, or through that sympathy with others which is sometimes as keen a pain! The following reflections may help to soothe our minds a little:—

1. The present commercial distress is in accordance with the constitution of the world. We cannot enter here on any lengthened remarks on the cause of evil; but these few words of Dr. Channing are a beautiful comment on its existence: they occur in his essay on Milton, where he is speaking of the serene happiness which the poet attributes to our first parents before their fall:—"We will not say that we envy our first parents, for we feel that there may be higher happiness than their's—a happiness won through struggle with inward and outward foes. The happiness of power and moral victory; the happiness of disinterested sacrifices and wide-spread love; the happiness of boundless hope and of 'thoughts which wander through eternity.'" It is scarcely possible to conceive of social progress, of individual improvement, of moral energy, or of faith, apart from the stimulus of evil. And this stimulus is everywhere active. There is no place, no object, nothing within the range of our knowledge, that is not subject to evil. A body does not cast a shadow more regularly, than good is accompanied by evil.

It is so in the outward world, in our own bodies, and in our souls. It is the same power which delights and refreshes us in the breeze, that frightens and endangers us in the storm; famine and blight are from the same sources as genial seasons; and the accidents and devastations, which we sometimes suffer from, are caused by those same natural laws, in whose application most of our mechanical and other inventions consist. The seeds of our bodily disease and dissolution are brought into the world at the same time with those of growth and enjoyment. Our spirits may be wickedly as well as righteously disposed; and we do not possess a single faculty, however spiritual and holy, but it may be abused. There is no virtue that we can name but suggests a corresponding vice; and the more heavenwards the one is, the deeper the other would sink us in hell.

It is the same in society. Is a highly civilised state

a good? A drawback must be allowed for its evils: there are refinements in vice as well as in virtue. Do knowledge and virtue progress faster in populous than they do in thinly-peopled districts? Vice can speed itself too. Is freedom a good? It is; and all history shows it to be essential to the production of a great and good people; but yet it has its dangers. The absence of the restrictions which constitute liberty, may be the cause of popular licentiousness and violence.

There is nothing—not one of the elements out of which our world is composed—not one of the means that contribute to life—not one of the faculties, even of a perfect man—not one of the principles on which society rests, but is often the occasion of evil. This is the tenure under which we hold everything God gives us. Even religion, that most heavenly possession, may be corrupted. What enormities has Christianity been made to sanction,—murders, imprisonments, and all uncharitableness! Even the holiest objects are susceptible of an unholy use. God's word is frequently misunderstood; and there are prayers on record, that men have made, which are now universally acknowledged to contain most atrocious sentiments. It is the constitution of this world, that evil should be felt as well as good enjoyed; and the presence of the one is often the occasion of the other.

Our commerce, for instance, is a vast advantage to ourselves and to the world. It is not, then, to be wondered at, if it has some concomitant evils—and sometimes great evils. For, what a commerce is ours! There come, gathering around our little island, ships from every point of the compass; and always, as the tide fills our ports, here a few—there, more—and into some, whole fleets—enter, with their cargoes,—vessels that have been running a perilous race with northern icebergs—ships that were freighted under a tropical sun—with others from almost all the parallels of latitude that intervene between the poles! And with every ebbing tide, equal numbers may be seen bearing off over "the highway of the nations," the produce of our mines and factories, for distribution through nearly every country of the known world; and, as experience has shown, in more than one

case, to be carried farther than the British name had penetrated, or than the foot of civilised man had ever previously reached! The commonest piece of print that is manufactured here—contemptible to look at, has by no means a contemptible history. Its material, grown in the cotton plantations of America, furnished work, and the means of life—a sorrowful life though it be—to a considerable number of dark-skinned men; transported down the Mississippi and across the Atlantic, it employed more than one ship's crew; and, carried into some factory here, it contributed to the employment of several hundred hands. The colouring matter which it contains, came, it may be, from two, three, or even more, different countries. And thus, the commonest piece of cotton print is the joint production of half-a-dozen different countries; and, directly or indirectly, of the labour of many hundreds of human beings. Scarcely a day passes in which we do not participate, to some extent, in the productions of more than half the globe. It is not strange, if such complicated relations as these sometimes get confused. It is natural that they should. The decree, old as our race, is, that "in sorrow shall man eat of the ground all the days of his life;" and, however commerce may refine on the cultivation of the ground, this decree will still exist in it ineradicable. A great blessing as commerce is, it is an earthly one. It has its admixture of evil, in accordance with the wise and good purpose of the Creator. We are feeling that evil now. Let us be patient under it as men. Let us do what we can to counteract and cure it; and for the rest, submit, in the solemn spirit of those who know that they are under God's Providence—who believe, that all evil is for ultimate and greater good—and who trust, that for every individual sufferer, his misfortunes may be the means to higher happiness, unalloyed and everlasting. Whether it be in suffering for the Gospel, or in suffering in any other way in a Gospel spirit, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Be patient, therefore, brethren."

2. Prolonged, as have been our present difficulties—fearful, as are the sufferings of the poor—and grievous,

as have been, and are, the losses of others, yet we must all acknowledge, that on the whole the present generation is an improvement on its predecessors. Probably, there has never been one generation before us in England, in which an individual, thoroughly acquainted with it, would have preferred occupying the same relative situation that he holds now in society.

Even if we leave out of the account half the advantages that we have over those times, ours are still preferable. Nay, I do not know, but that, contrasting only our public sufferings, ours are the more tolerable; for what age is there, which reads so enticingly in English history? Not the Anglo-Saxon, of which it is enough to say, that the lives of two-thirds of the people were valued, in the law, at £7 a-head; not the turbulent period of the Danish rule, with its endless rapines, conflagrations, and massacres; not the Norman domination, when a great proportion of the people were still in as vile a slavery as can be imagined, when English slaves were a regular article of export to Ireland, and when there was scarcely a Scotch cottage but possessed one;—a period, as was the case both before and long after it, when reading and writing were ungentlemanly accomplishments; when all the energies of the rich were intent only on war and mutual aggressions; and when it was the noblest thing a noble could conceive, to build a strong castle with deep dungeons—his proudest occupation being to sally forth with a picked band, for some choice work of murder! Nor yet was the time we could have preferred, at some later period than this, when there was not an old man in the country but recollected two or three visits of the plague; when, if men thought of commerce at all, they experienced much more general losses than our bad seasons cost; when foreign ports were closed against every English vessel; when all trade stopped in an infected town, and when, in the awful silence of its streets, scarcely a sound was heard but of the dead-cart with its melancholy burden!

When was that happier age? We suffer now, from variations in the price of food, and through bad legislation, more than we ought; but probably, sufferings from this cause were never, on the average, less than they are

now. Till supplies from foreigners became more accessible than they were even two centuries ago, our ancestors must have suffered dreadfully from defective harvests. In the *summer* of 1349, the price of corn was twelve times as much as it was in the *autumn* of that year. From our own knowledge of the misery that accompanies even a comparatively small rise in the price of corn, we may conjecture the fearful wretchedness that is betokened by such a fluctuation in the value of what was then, even more than now, a necessary of life.

When—when was that golden English age, into which we could have wished to have been exchanged? It may be before us; but, most certainly, it is not behind. "Say not thou, what is the cause that the former days were better than these?" Our imaginations deceive us. As we look back into antiquity, all our ancestors seem to have been princes and warriors, or, at the very least, to have been happy, well-clothed servitors! They seem, all of them, to have lived in stone castles, round which the wind howled only to increase the merriment of those within; and to have had no other business than hunting and feasting, archery and tourneys, processions and holidays; or, if they engaged in war, to have been uniformly successful!

But were those the times that we would have preferred to our own? There were slaves in those times as well as lords, wickedness as well as bravery, and filth and misery as well as gaud and glitter. Bulwer says, I know not on what authority, that "in London, Birmingham, and Liverpool, deaths have decreased, in less than a century, from one to twenty, to one to forty, precisely one-half." I do not question it; but be that as it may, it is unquestionable, that the average duration of life amongst us is fully double what it was in the middle ages. We live at this present time, one-seventh part longer than men did even about the year 1780. Where a man lived to be sixty then, he reaches seventy now; and out of twenty children that are born now, three more attain maturity than did then. Men previously were curtailed of the years that we live to, because their wants and sufferings were more numerous and intense than ours. So much has the amount of evil which we are liable to

been diminished. Let us the more cheerfully take our share of it. "Be patient, therefore, brethren."

3. Evils work out their remedies. This is one reason why God permits them. Our present mercantile embarrassments and their accompanying miseries, will facilitate commerce and otherwise benefit our successors. Public attention is already aroused towards one means of alleviating our difficulties; others, too, will be found, and the recurrence of such crises as the present may in time be altogether obviated. Experience is a more valuable legacy than gold; and the example of our present difficulties may profit society more than if every merchant could have transmitted his wealth to posterity without a penny's deduction. The laws under which we live are the results of long and costly experiments; our national liberty, of many protracted and tremendous struggles; and most of the inventions whose benefit we enjoy, were necessitated by our predecessors' sufferings. In like manner, our difficulties will benefit those that are to come after us. In gratitude for the advantages that have accrued to us from our forefathers' sufferings, and with the belief that ours will avail our successors, let us try to assume in feeling, that position, unpleasant though its accompaniments of troubles be, in which Providence has for a time placed us, of benefactors to posterity. Feeling this, "be patient, therefore, brethren."

4. The hardness of the times will induce reflection on human life.

This world was intended for us to become perfect through suffering. It is thus the soul is kept awake, and is invigorated for its heavenly journey. There are very few human beings, indeed, who can bear uninterrupted prosperity. The longer the world has been prosperous with them, the farther heaven seems to retire from their view; the more God gives them, the less they thank him; the more their Creator's power is exerted in maintaining their health and ministering to their wants, the more independent they feel—the more entirely they "live as without God in the world."

The active and successful tradesman, whose observance of religious institutions equals his business punctuality; who maintains in himself the ever-deepening conviction,

that there are interests more important and much more urgent than those of pounds, shillings, and pence; who grows in grace as he grows in age; whose tenderness of conscience increases with the magnitude and frequency of his temptations; and whose beneficence multiplies with his wealth,—is a man whom all the world will envy for one reason, but whom many a reputed saint might envy for another and a better.

Let us hope that the number of these noble characters will be increased, when prosperity returns, by many of those that are now having the sad evidence, that this world is not meant for enjoyment merely, and, least of all, for the mere acquisition of money and gratification of the senses. Let us hope, that, driven to religious thoughts, as many must be, for consolation now, that their characters are changing really and for ever. Let us hope that that peculiar feeling of dependence on God alone, which public calamities create, will abide with us, imbuing our devotions with greater fervour, our thoughts with more piety, and remaining with us, a consecrating influence for life. Let us hope that Christian faith will sustain its professors; that, by the temper in which they take their present temporary affliction, they may be working out for themselves a far more exceeding and eternal weight of glory; and that there will be many, such as we know there are some, who, though compelled to enter into the present sharp competition of trade, yet anxiously keep their consciences void of offence, and who, even now that it is become a struggle for "daily bread," cherish their love of their neighbour as of themselves. May our sufferings have a Christian effect upon us all, softening our hearts towards those that are greater sufferers than ourselves. Alas! the thought of their numbers and wretchedness makes one shudder and feel faint. God help them!

May He help us all to learn the lesson which these times teach. If the world has once—oh, never may it engross us again! No, no! As surely as the heavens are above us, there—there only can our lasting treasures be laid up! As surely as we shall die and carry nothing out of the world, so surely are our characters the all-important matter. We are at a crisis now in trade.

But what are the feelings of a merchant who has lost his fortune, to those of a human being bankrupt in existence? to those of a man maddening with the consciousness of being a sinner? who, as he feels his blood stagnating in his veins, and the death-film darkening on his eyes, and his limbs stiff and cold, yet can scarcely persuade himself to pray; who, as he writhes in his last agony, feels nothing, knows nothing, but that he is not what he might have been, what God required him to be, and created him to be? No, no! the physical sufferings, the hunger, the pains, which these times inflict on all the men that endure them, are nothing to the injury, the unutterable injury, which sin inflicts on one human soul.

Oh! let every instance of anxiety which a man shows for his losses, let every complaint we hear of the badness of the times, warn us that heaven itself may be lost too; and that, bad as the times may be, a state of sinfulness is infinitely worse.

May the times enforce the lesson which we here assemble to learn, that heaven is our only proper home, and that earth is worth little but as it helps us to it. Yes, there is a world to come, awaiting us. There are employments there, which crave our preparation. There is a God there, who beseeches us to draw nigh to him. Christ is there, anxious for his disciples. The angels are there, watching us as we vacillate betwixt heaven and hell. Now, now "be the day of our salvation." Now may the spirit of Christ possess us,—that spirit of truth, of purity, of piety, and of love—that spirit that will enrich, that will bless us, when all the wealth that is accumulated here shall be wasted—when our warehouses, that are the magazines of nations, shall have been emptied never to be filled again—when the fires that now emit those streaming volumes of smoke, shall have been quenched to be lit no more—when not one out of the crowds that now press along our streets shall either do or lack work—when this busy town shall have become, what greater towns than it are now, but a name only—nay, and even when the great globe itself shall be but a recollection, for "the earth, and the works that are therein, shall be burned up." God, Christ, heaven, and the holy and benevolent Spirit, man's fittest preparation for its

blessedness,—these are life's realities, and for these let us live.

As to society, let us do our duty towards it; and for the rest, trust in Providence. Why should we fear? Christ died for it, and his Father watches it. "The kingdom is the Lord's, and he is the Governor among the nations." Yes; the fortunes of our race are its Creator's charge—His charge, who not only discerns the feelings of the solitary worshipper, as he kneels in sacred stillness, but who also evermore perceives the tendencies of the great multitude, which no man can number, of all nations, and kindreds, and peoples, and tongues—His charge, who comprehends all individuals, all nations, all times, all places, and all events—His charge, who maintains undimmed the brightness of the cherubim and seraphim, and who has watched, to their present high perfection, the adoring hosts of heaven—His charge, whose omnipotence has been the perpetual companion of our earth in its yearly wanderings round the sun, and whose eye will be upon its orbit till itself and the heavens are no more—His charge, whose omniscient spirit already hears the acclamations which the angelic host will sometime raise, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Glorious consummation! Towards which, both the world's history and our lives are tending, and which is accomplishing itself even in our temptations and sorrows. "Be patient, therefore, brethren."

REVIEW.

The Obligation of a City to Care for and Watch over the Moral Health of its Members; with Remarks on the Life and Character of the Rev. Dr. Tuckerman, Founder of the Ministry at Large. A Discourse delivered at the Warren-Street Chapel, Boston, U. S. Jan. 31, 1841. *By W. E. Channing, D. D. Glasgow: Hedderwick & Son. Edinburgh: Oliver & Boyd. London: Simpkin, Marshall, & Co.*

This is a Discourse worthy to be deeply and seriously pondered by all to whom the *moral* health of the community is dear, and to whom the moral elevation of the

masses appears to be a Christian duty. Public attention is happily awakening to questions regarding the *physical* health and comfort of the people; contemporaneous should the questions be made, and combined should be the efforts which society should be stimulated to put forth in regard to them. This discourse by Dr. Channing, will do much, we trust, towards effecting this desirable result; and therefore we rejoice in its republication in the form before us. The beautiful and affecting instance of devotedness to the great work of lifting up the fallen, and regarding the sinner as a brother—of practical faith in human nature—and that even from the direst moral ruins, the good and the true may be made to spring forth—which this discourse exhibits, in the life and actions of Dr. Tuckerman, will do much to dissipate those false views of man, and especially of the wicked, which tend to the continuance of the degradation and debasement of thousands. All who wish to educate and purify their fellow-creatures, and to learn the means by which both may be accomplished, and a thirst for Christian excellences be excited among the poverty-stricken and the sinful, will read this discourse; and when they have read it, will join heart and hand in the establishment and support of institutions, whose agency, like that of "the Ministry at Large," is so blissful and benignant. The instrumentality employed must be something very different, however, from the machinery by which "Town Missions" have in general been characterised. The agents selected by them have usually been theological striplings, more anxious for sectarian than practical objects, and better capable of denouncing a heresy than soothing the heart of the mourner, or speaking peace to the wounded spirit. Men of high moral feeling, of cultivated Christian excellences, are those only who are adapted to this mission—men of experience, of knowledge of human nature, its history, its wrongs, its capacities for good, its power of redemption. Society would speedily present different moral aspects, were such ministers at large going about doing good. And to excite society to the performance of its too long-neglected duty in this respect, nothing can be better than this discourse by Dr. Channing.

MONTHLY RECORD.

October 1, 1841.

North-Eastern Unitarian Association.—This Association held its Annual Meeting this year at Boston, on Thursday, the 22d of July. The proceedings commenced on the previous evening; on which occasion, the services were introduced at the chapel, by the Rev. J. Cooper of Fleet. The sermon was preached by the Rev. Edward Higginson of Hull, who, in an eminently sound and practical discourse, pointed out the true meaning and importance of the doctrine of Regeneration, and controverted the irrational and unscriptural teachings of the self-styled "Orthodox" churches. On the following morning and evening, the pulpit was occupied by the Rev. B. T. Stannus of Sheffield, who had been specially invited to preach the sermons at this anniversary. The morning sermon was devoted to the illustration of the subject of man's spirituality; while in that of the evening, it was shown how the character of God was exhibited in the teachings and character of Christ. But we regret our inability to give even an outline of the beautiful and instructive discourses delivered to the Association by this eloquent and distinguished preacher. The deep attention with which his expositions of divine truth were listened to by large audiences, testified at once the power of the preacher and the beauty and moral sublimity of the doctrines he advocated. At two o'clock on the same day, the members and friends of the Association, to the number of nearly one hundred, dined together at the Town Hall. It was truly delightful to witness on this occasion, the attendance at this social meeting of so many females and young persons. This excellent custom of uniting all classes, sexes, and ages together, for the purposes of social intercourse and mutual Christian co-operation, has been observed in this society since its first establishment, now a period of twenty years. Of the pleasure and moral benefit experienced by all who have habitually attended such meetings, it is unnecessary here to speak.

After the cloth was removed, the following sentiments were given from the chair, which was ably filled by Mr. Stannus, the officiating minister of the day. "Health, Happiness, and Prosperity to Queen Victoria; may she long live to reign over these realms, to adorn with her virtues the high station to which God has called her, and to spread the blessings of just and impartial government, over a free, an enlightened, and a happy people." "Prince Albert and the

Princess Royal." "Civil and Religious Liberty all over the world." This sentiment was responded to by Nathaniel Wedd, Esq. who, in a luminous and effective manner, expressed his views of Civil and Religious Freedom, vindicated his own right, and the right of all others, to the privilege of free inquiry; and denied the authority of any man, or body of men, to interfere with the private judgment of another; which expressions elicited the warm approbation of all present.

"The Institution and Progress of this Society; its object, the diffusion of truth; its end, the promotion of charity." The Rev. James Malcolm, the Minister of the Congregation, briefly spoke of the constitution of the North Eastern Unitarian Association; commented upon the advantages to be gained from such societies; and expressed his earnest desire to further the great cause for which the Associated Churches were united.

"Religion without Bigotry, and Education without Sectarianism," called forth from Mr. Higginson a most luminous and masterly address, of which we much regret we cannot at present furnish a report.

Mr. Martin of Conigsby, a friend and convert of the late Rev. Richard Wright, the Unitarian Missionary, spoke with much point and feeling to the following sentiment;—"The Friends of Human Improvement, in every country and of every creed; and may Sectarian Distinctions be lost in the relationship of human brotherhood."

As the meeting was obliged to separate at an early hour, in consequence of there being evening service at half-past six at the chapel, the consideration of the remaining toasts and sentiments was postponed till nine o'clock, when the same party again assembled at a social repast in the Town Hall, Charles Wright, Esq. the Mayor, in the chair. After a vote of thanks had been passed to the ministers who had conducted the religious services of the day, the Rev. J. Cooper of Fleet, who had spent some years a missionary of Unitarianism, spoke in a lively and interesting manner, to the sentiment of "Home and Foreign Missions; may they be successful, when their aim is universal improvement; and may zeal for such enterprises be kindled, when that zeal is according to knowledge." The proceedings of the evening were closed by a powerful speech from the Rev. Mr. Stannus, on the subject of "Unitarian Christianity—the religion of Jesus and the Apostles, and the religion of the primitive Christians; may it again shine forth in its original purity and power, bringing glory to God and good-will to men."

The social entertainments of the day were much enlivened by several appropriate pieces of music, which were sung with much taste and effect by the choir of the Congregation.

It is worthy of remark, and a circumstance that should operate as a strong encouragement to Unitarian Christians not to despair regarding the final success of their rational and Scriptural views of religion, that the majority of the individuals who delivered addresses at this Anniversary, avowed themselves to be converts from Orthodoxy; among which declarations, we must not neglect to mention that of a venerable friend from Fleet, Mr. Stanger, whose touching and simple account of his religious experience elicited the warm sympathy of all present. There is also another circumstance which may cause the friends of "pure and undefiled religion" to "thank God and take courage," that, though there were present at this Anniversary a smaller number of strangers than usual, owing to the extreme severity of the weather, yet the several meetings were as numerously attended as upon any former occasion in this town. Mr. Stannus preached in the chapel on the Sunday following, to crowded audiences. The practice of the invited ministers at such anniversary meetings, remaining over Sundays, might be recommended as beneficial on such occasions; as it cannot be expected that all who might feel inclined to attend the services on Thursday, can make it convenient to do so, owing to the claims upon their time made by their daily occupations.

James Malcolm, *Sec.*

The No-Popery Agitators.—On Friday evening, July 30, James Lord, Esq. barrister-at-law, who is perambulating the country as the agent of the Metropolitan Protestant Association, paid the town of Warrington, in Lancashire, a visit, to deliver a lecture on the awful "inroads of Popery" in this country. The large room at the Lion Hotel was pretty well filled; the fair sex forming, as usual on such occasions, a large proportion of the audience. The lecture consisted of the usual rant and declamation in which the No-Popery agitators are such practised adepts. The Catholic Emancipation Bill was decried as the heaviest blow the Protestant Church of England has ever received. The crying evils of Ireland were all described as proceeding from the existence of the Roman Catholic religion. Its professors were described as men utterly regardless of the sanctions of an oath; and peace and prosperity, it was asserted, would never take up their abode in Britain till Popery was hunted out of the land. At the close of the lecture, a vote of thanks was proposed by the Rev. J. Wright, incumbent of St. James's Church, Latchford, to the lecturer, for his "eloquent, Scriptural, Protestant, and convincing lecture." The chairman, Mr. Perrin, put the proposition to the meeting, and,

without putting the negative, declared the vote of thanks to be carried unanimously. On this, the Rev. F. Bishop, the Unitarian minister, arose and said, that he could not sit there and allow himself to be supposed to join in thanks for a lecture so anti-Christian, and containing such a bitter effusion of bigotry. He therefore called upon the chairman to observe that the vote was not unanimous, inasmuch as he (Mr. Bishop) held up his hand against it. Mr. Bishop's example was immediately followed by a respectable minority holding up their hands. This proceeding was followed by great confusion, in the midst of which Mr. Lord rose to return thanks, and in his remarks made an appeal to Mr. Bishop and the other dissentients, with a view to convince them that they ought to aid him in his efforts to stem the current of Popery. Mr. Bishop then rose to address the meeting, but was met by a storm of hisses, hootings, and exclamations from the ladies and gentlemen present. One young lady, in particular, slapped her handkerchief several times in Mr. Bishop's face, shouting out, "Down with him." As a specimen of clerical courtesy, we may mention, that the Rev. J. Wright having asked the Rev. F. Bishop who he was, and being presented with his card, threw it at him. The uproar increasing, and the chairman wishing Mr. Bishop not to proceed, he said that, as he could not then be heard, he would deliver a lecture on the subject, on the following Sunday evening, at the Unitarian Chapel. This was subsequently announced by advertisement, the subject of the lecture being stated as "The spirit of Christ and the spirit of modern Anti-Popery agitators contrasted." On Sunday evening, the congregation began to assemble considerably before the hour announced for the commencement of the service, and the lecture was delivered to a numerous, respectable, and very attentive audience, from John xiii. 35: "By this shall all men know that ye are my disciples, if ye have love one to another." Such was the impression made by the lecturer, that a requisition was presented to Mr. Bishop for its re-delivery. He complied with the request, and on this occasion the chapel was crowded to overflowing. We admire the spirit manifested by Mr. Bishop. When similar opportunities present themselves, would all our ministers go and do likewise, incalculable good would be produced; the spirit of bigotry would be rebuked, and the principles of pure Christianity would become better and more widely known. We sincerely wish Mr. Bishop God speed in his new sphere of Christian usefulness.

Maidstone Mechanics' Institution Festival. — We have always advocated, as of the greatest importance to the well-being of the community, the institution of rational and cheerful amusements for the people. The aristocratic pride which looks down with contempt or indifference on the humble enjoyments of the masses, is as irrational as it is unchristian. The gloomy and withering theology which regards popular recreations as temptations of the Devil, is as superstitious and unsocial as it is mournful and debasing. The toils of labour need relaxation; men's thews and sinews cannot always be strung to drudgery; and if rational and exhilarating amusements be not provided for the hewers of wood and drawers of water, they will seek excitement in the beer-shop or the spirit-cellar. The surest way to elevate and purify the tastes of the people, is to treat them as rational and civilised beings. Trust the people; show them that you esteem them as members of one great family, and that respect will not be lost upon them—that trust will not be abused. We were delighted at witnessing additional proofs of the truth of these remarks, on occasion of the Mechanics' Institution Festival at Maidstone. Seldom have we passed a more gratifying afternoon. We pitied the clergy and those of their people who could absent themselves from so joyous a spectacle, whether that absence arose from false theology, or as baseless political prepossessions. But we the more honoured those who were present, and most of all, those who devised and so admirably conducted or lent their aid to the pleasures of this very interesting meeting. We should rejoice in seeing similar meetings in all the districts of our country. They would do more to bind the various sections of society together in the bonds of fellowship, than all the garniture of official pomp or military and naval establishments. We copy from that excellently conducted paper, the *Maidstone Gazette*, the following account of the festival:—

"The Third Annual Festival of the Mechanics' Institution took place on Friday, Aug. 6, in the paddock and pleasure-grounds of J. Hepburn, Esq. at Tovil, who had a second time most handsomely and liberally granted the use of them to the members and friends of the above Institution, for their annual festivity.

"The weather of Friday was highly favourable. Every possible precaution had been taken to guard against rain, which would, in a great measure, have destroyed all the enjoyments of the *fete*. A booth, substantially erected by Mr. Mitchell, had been provided, capable of accommodating nearly 400 persons at tea, and of affording standing room for 1,000. A temporary erection of scaffold poles, lent by Mr. Allen,

covered with tarpaulines, borrowed from Messrs. Mason, Humphery, Barnes, &c., would have given shelter to 500 persons dancing at one time. Mr. Lushington of Park-House had also obliged the committee with the loan of his rick cloth, which would have afforded temporary shelter to two or three hundred more. Fortunately, however, these preparations for bad weather might have been dispensed with, as not a drop of rain fell during the whole time of the festival. The principal amusements enjoyed, were those of dancing, cricket, trap-ball, electrical experiments, bias-ball, *jets-d'eau*, drop-handkerchief, telescopes, kaleidoscopes, experiments with a working model of a high pressure steam-engine, and a working model of a steam-boat, two gas balloons, a camera obscura, a small panorama, microscopes, and other optical and philosophical instruments, leaping (standing and running), promenading round the delightful fish-pond and shrubberies, and other recreations. The number of persons who attended amounted to at least two thousand, a greater number than had attended on any former occasion. Amongst those present, we observed Colonel Middleton and Lady, Lady Riddell, J. Whatman, Jun. Esq., E. Lushington, Esq., ——— Lushington, Esq., Rev. George Harris of Glasgow, R. Cooper, Esq., C. Ellis, Esq. (President of the Institution), Rev. W. Stevens, &c. &c.

"The excellent brass band of the cavalry depôt, the use of which had been kindly granted by Colonel Middleton, played at intervals during the day, some highly popular selections, which contributed much to the hilarity of the scene.

"A clever quadrille band had been provided for the dancers, under the direction of Mr. Webb and Mr. C. Dear, which was kept in active requisition from about half-past two o'clock till eight. The dancing seemed, indeed, the grand object of attraction, country dances being the prevailing recreation, varied occasionally by a set of quadrilles. The covered portion of the ground, provided spaces, separated by stakes and ropes, for four sets of country dances, and was completely filled; each of the four sets comprised at least 50 couples; and a set, of at least equal number, was also formed in the open air. These 500 dancers, and the four or five hundred spectators who had congregated around them, formed a group of a most interesting character; and, taking into consideration the general respectability of appearance of the young men, the beauty and joyousness of the genteelly-dressed women, the perfect decorum which prevailed, the general good-humoured determination to please and be pleased evinced by all, the picturesque character of the scenery around, the sunny fineness of the sky above, and the elastic freshness of

the turf beneath, the whole exhibited as innocent and enlivening a scene as could gladden the heart of man. Notwithstanding the general uncertainty of our climate, the avidity with which this delightful recreation has been sought after at the festivals of the Mechanics' Institution, convinces us, that it must always form a prominent feature in all out-door and *temperate* amusements of the British people, as it has long done already in many parts of the Continental states. Its greatest recommendation is that of admitting both sexes to a participation in its enjoyments; and when practised under the public eye, and properly regulated, it would seem to be as little objectionable in its tendencies as the enjoyment of a public promenade. It has been a favourite amusement in every quarter of the earth, with all nations, and from the earliest ages. There seems to be no good reason why that self-command and polish, which its frequent public exercise undoubtedly cultivates, should be denied to the English, whose *gaucherie* in such matters is matter of ridicule amongst less powerful, but, in this respect, certainly more civilised nations.

"The noble and truly English game of cricket was not lost sight of. The level portion of the ground was occupied by two sets of adults, and sets of juveniles, *ad infinitum*, presenting a picture of activity, and skill, and love of the game, highly gratifying to the admirers of this manly sport. To avenge themselves on the devotees of this *exclusive* game, the female part of the company, who formed certainly a majority of the party, established exclusive games also, such as strike-bias, drop-handkerchief, &c. &c. The sets of cricket gradually, however, melted down, and became amalgamated with the dancers and the votaries of drop-handkerchief, one immense ring of which latter sport comprised probably from 150 to 200 persons.

"The electrical experiments, under the management of Messrs. J. Laker, Jun., W. Edmett, and J. Stanger, were, after the dancing, probably the most attractive amusement of the day. A cannon was several times discharged by the electric fluid. Slight shocks were repeatedly sent through parties of from 30 to 40 persons, when they joined hands, and were isolated from the ground by standing on a circle of dry forms, the experiment never failing to excite much "fun" amongst those who were the subject of it, and no less merriment amongst the very large circle of spectators who constantly surrounded them. Mr. Laker had intended to repeat some of the experiments with his electric kite which were exhibited at the first festival; but in consequence of recent showers and moist weather, the derangement of the electric equilibrium between the earth and the atmosphere was too slight to be available.

"Mr. Bow exhibited some very beautiful modifications of the *jet-d'eau*, which excited much amusement. The wind, however, was too high to admit of the display of some of the most interesting.

"Messrs. Vaughan and Higgins presided over a table of philosophical instruments, on which the model of a steam-engine (lent by Mr. Deall), and some experiments with a magnetic swan, excited much attention. A row of kaleidoscopes and telescopes were suspended between stakes driven into the ground in a row, so as to be used by persons of any height, without fear of their being injured by being knocked against each other or being permitted to fall to the ground. These offered entertainment to a constant succession of visitors throughout the day. Mr. Bartlett, Jun. also exhibited, in the fish-pond a model of a steam-boat with working paddles. The gas-balloons, one of which was of considerable size, and bore an artificial car and aëronauts, which Mr. Steinmitz had kindly permitted to be inflated at the oil-mills, ascended very successfully, and took a northerly direction till out of sight. They were provided by Mr. Stonestreet, the clever pyrotechnist.

"The refreshments consisted of tea, coffee, plum-cake, tea-cakes, &c. for those holders of shilling tickets, who took their tickets in time to allow for preparation; and a large plum-cake, half a pint of milk, and an unlimited supply of water, for each of the juveniles who were admitted at sixpence. The booth accommodated four tea-parties in succession, and as the twenty waitresses were all numbered, and each had to attend to a numbered apartment of the booth, everything was managed (under the superintendence of Messrs. Dye and Dawson) with as little confusion as was possible under the circumstances. Stalls, under the control of the committee, were in the field for the sale of fruit, pastry, ginger-beer, soda-water, &c. but the most remarkable feature of this entertainment of 2,000 people, was, that *not a drop of any exciseable liquor* was admitted into the field.

"It is impossible to convey an idea, to those who were not present, of the general good humour, hilarity, and good conduct which prevailed throughout. Not an indecorous expression was heard during the whole festival; and the general urbanity and respectful demeanour exhibited towards each other, by persons of both sexes in the working classes, evinced a capacity for cultivating the courtesies of refined intercourse, which could not fail to gratify, and which would have fully convinced of their error, those persons who contend that an English mechanic is a gross, brutal animal, with capacity for no other enjoyments than those of boxing, eating beef, drinking porter, and demolishing every refinement of art.

In the grounds of Mr. Hepburn, no trace of the slightest injury is discoverable, beyond the wear of turf consequent on the movement of such a multitude, which, instead of being actuated by a love of mischief, evinced every possible desire to prevent unnecessary damage.

"At eight o'clock the grounds were cleared. The large crowd of visitors assembled, with the brass band, in front of the mansion; the band played several Scotch airs, in compliment to its liberal owner, and concluded with "God save the Queen!" Three times three hearty cheers were then given by the assembled multitude for Mr. Hepburn, who bowed his acknowledgments from his hall-door; and the visitors departed for their homes, in the same quiet and orderly manner which had marked their deportment throughout. Everybody appeared to have been well pleased, and to have passed a cheerful holiday, of a character to bear after-reflection. So ended the third successful experiment for providing temperate and rational recreation for the people, without the morbid excitements of brutal sports, or the maddening use of intoxicating liquors."

The Cheshire Presbyterian Association.—The Eleventh Half-yearly Meeting of this Society was held in the Presbyterian Chapel, Hyde, on Wednesday, September 1, 1841. The religious services were introduced by the Rev. C. Wallace of Altringham; and an able and argumentative discourse on the uses and proper conduct of controversy, preached by the Rev. R. Aspland of Hackney, near London. The business of the Association was then transacted, in the course of which, the Rev. W. Smith of Stockport called the attention of the meeting to the present state and custody of non-parochial registers of deaths and births. These, by a late act of the legislature, have been constituted legal documents, and are admissible as evidences for all purposes, as if they were parochial records. They have been deposited in the custody of the registrar-general, who has a discretionary power in the appointment of regulations respecting searches and extracts; against one of these, which requires a *personal* application at the office in London, Mr. Smith earnestly protested, and a memorial to the registrar-general, requesting its removal, and the admission of written, as well as personal applications, was agreed to by the Association, and the committee instructed to give the matter its immediate attention, and endeavour to procure the co-operation of other denominations in obtaining the recall of the obnoxious regulation. A petition for the repeal of the Corn-laws, from the members of the Association, was afterwards agreed to; and a statement from Mr. Aspland, as deputy from the British and Foreign

Unitarian Association, recommending the interests of that society to the attention of the friends of civil and religious liberty, listened to with much interest and enthusiasm. The meeting then adjourned to the large and commodious school-room of Thomas Ashton, Esq., Flowery-Field, where a substantial repast was provided for the ministers and friends. About 80 persons were present at the dinner; Samuel Ashton of Pole Bank, Esq. in the chair. The number present was, in the course of the evening, pleasingly increased by the presence of the ladies of the neighbouring congregations, and other friends. Addresses, on various subjects of general and individual interest, were delivered by the ministers and others. The Rev. R. Aspland vindicated the claims of English Presbyterianism to the respectful consideration and gratitude of the friends of British liberty and the English constitution. The Rev. J. R. Beard, D. D., in proposing the health of the magistrates of the division, five of whom honoured the meeting by their presence, made some interesting remarks on prison discipline, especially as regards juvenile offenders, which he thought imperatively called for improvement. The Rev. W. Smith spoke at some length on the important sentiment, "The speedy downfall of all monopolies, civil, commercial, and religious." Addresses, on the subjects of denominational interest, were delivered by the Revds. C. Wallace, R. B. Aspland, James Brooks of Hyde, M. Maurice of Chester, and R. Smethurst of Monton, and by D. Cheetham, D. Harrison, H. Coppock, T. Ashton, and Samuel Ashton, Esqrs. The meeting separated at 9 o'clock, highly gratified with the proceedings of the day, and strengthened in their resolution to maintain, with unflinching integrity, the great principles of civil liberty and religious freedom, which have ever characterised the denomination of English Presbyterians.

Social Tea-Meeting at Plymouth—Farewell to the Rev. James Forrest.—On Tuesday, August 31, a Social Meeting was held at the Royal Hotel, Plymouth, to take leave of the Rev. James Forrest, previous to his return to Scotland. At six o'clock, the spacious ball-room was thrown open, where the friends assembled to the number of 150 (many of whom were from Devonport), and there enjoyed friendly intercourse till seven o'clock, when they retired to another room, in which tea was prepared. After tea, John Norman, Esq. was unanimously requested to preside. The chairman stated his regret at the approaching departure of Mr. Forrest; and concluded his address by calling on the Rev. W. J. Odgers, who, after expressing his deep sorrow at losing from this neighbourhood such a valued friend and

fellow-labourer, proposed the following resolution:—"That we desire to express to the Rev. James Forrest, our deep and unfeigned regret at the prospect of his approaching departure from this neighbourhood; and at the same time to assure him of our high respect for his character, our admiration of his excellent and invaluable services in the cause of Christian truth and virtue, our gratitude for the kindness and perseverance with which he has endeavoured to promote the best interests of the Congregations of both Devonport and Plymouth, and our heartfelt wish and prayer for his future usefulness and happiness."

This resolution was seconded by Mr. S. Gibbs, in an excellent address; and supported by Mr. Perry on behalf of the Devonport Congregation. , On its being put by the chairman, all present testified their concurrence in the sentiments it expressed, by standing up.

The Rev. James Forrest, in reply, assured his friends around him of his thankfulness for the very friendly reception he had met with on his first coming into the west, and for the kindnesses he had since received from them—expressed his earnest wishes for their prosperity, usefulness, and happiness—and declared his firm determination to go on disseminating those great principles which he believed to be most honourable to God and most beneficial to man.

Charles Howe, Esq. then proposed, and Mr. Edward Davies seconded the next resolution:—"That we are gratified by the presence of the Rev. W. Evans of Tavistock. Long may our friend continue to shed the sunshine of his own mind on the circle of his family and friends, and enjoy the delightful recollection of a well-spent life."

To this the Rev. W. Evans replied, expressing, in his own happy manner, his pleasure at being present at this meeting, his regret at being called to separate from Mr. Forrest, and his friendly regard and good wishes for all present. He concluded by reading the next sentiment:—"May these social meetings prove a means of uniting us more closely in the bonds of Christian truth and love:" which was responded to by Mr. Heppen.

Mr. Harris then proposed, and Mr. Alfred Browne seconded, a vote of thanks to the Committees who had made the preparations for this meeting. The resolution was acknowledged by Mr. C. Boolds.

Thanks were then given to the Chairman, for his readiness at all times to stand forward as the advocate of Christian Unitarianism, and for his kindness in taking the chair on this occasion. The friends then retired, obviously much gratified by the proceedings of the evening. W. J. O.

Birmingham Unitarian Domestic Mission Society.—We have read, with interest and pleasure, the first Annual Report of this institution, and rejoice in the measure of success which has manifestly attended the efforts of its faithful and indefatigable missionary, the Rev. Thomas Bowring. Some of the instances of the good the Society has already accomplished, are most cheering; nor among the least important statements, are those which show the kindness of the poor the one to the other. We gladly give the following extracts from Mr. Bowring's address to the friends of the Society:—

"The poor have great and peculiar clams on the followers of the Saviour. He made them the principal objects of his mission; he emphatically declared, that to *them* the gospel was preached; but, from his times to the present, even his professed disciples have not had his faith, his mind, with respect of persons. All have had too much reason to say, that whilst the poor have been always with them, Jesus—the love of Jesus—has not been with them. Too much have they been neglected, and their claims set at nought. The very phrases by which they have been designated—"*the common people*," "*the lower orders*"—have savoured of anything rather than the Christian principle. The injunction to "honour all men," has been practically disregarded; the proud man's contumely has borne them to the earth; the pride of caste has prevented man from meeting man as a brother, as the child of one common Father, the disciple of a common Master, the heir of a common Salvation. Oppression, and insult, and contempt, have induced degradation of feeling, and brought about most of the physical and moral evils which affect the poor, and which are eating like a canker into the heart of civil society. The whole head is sick and the whole heart is faint because of them; and if some great and searching remedy be not speedily found, from the sole of the foot even unto the crown of the head there will be no soundness. We know, that, as human nature is constituted, there is no probability that the poor will speedily, if at all, cease from the land. This world is a state of discipline, a scene of probation, whose objects and pleasures were never intended to satisfy the longings of an immortal spirit. It seems to be an essential part of the scheme of Divine Providence, that there should be many gradations in human life, that numbers should be exercised by the severest trials. We believe in no Utopia, no community where an equality of outward circumstances shall prevail; we imagine that no surer method to depress the energies of the mind, and to take away all stimulus to active exertions for the benefit of others, as well as all motives to personal virtue, holiness, and

spirituality of mind, could be devised. We rejoice in the conviction, that the world is under the government of a Being who must do all things well, and who is causing all the events of life to issue in good to those who love him; and with this strong, abiding faith, we are not troubled, though all be dark around us. But, my Christian brethren, these considerations should powerfully influence our conduct with regard to the redemption of the world from the bondage of ignorance and vice, and from misery the most appalling and heart-rending, resulting from these dreadful evils. We are, in such a work, labourers together with God. He works chiefly by secondary causes, and, as it concerns the welfare of our race, by human agency. He has bound man to man by the pleasant ties of brotherhood and by a common nature; we are each our brother's keeper, and he best fulfils the purposes of his being—best serves God, and best performs his duty—who loves his neighbour as himself, and is ever careful to promote his comfort and edification.

"There are those who cannot help themselves, whose early disadvantages—whose want of the elements of instruction—whose position in society—whose habits, and views, and feelings, effectually preclude the faintest attempt at self-culture and self-discipline; who live in the very heart of an intellectual and highly cultivated community, like the Pariah caste among the Hindoos; who have no moral strength, and who must, from the very nature of the case, sink yet lower in the scale, unless a friendly hand is held out to them to raise them: and for such persons, low and degraded though they be, the Domestic Mission is especially designed.

"The term *Domestic Mission*, at once points out the object for which it is instituted. It is by going about from house to house, by friendly domestic visits, by religious conversation, by reading, by prayer, to endeavour to convince our brethren, that though they may be poor in this world's goods, they can still be rich in faith and be heirs of the promises—it is to arouse the slumbering conscience, to bid its possessor awake, that Christ may give him light—it is to tell of a Father in heaven, who graciously regards all his children, who has made of one blood all nations of men, who "is no respecter of persons," who hears the prayers of the lowly, who is waiting to be merciful to the most sinful, who rejects none who come to him with penitence and sincerity of heart—it is to make them feel that they have an interest in the Saviour's love and redemption, that they also can come to him, though weary of the world and heavy laden with their iniquities, and that he will give rest to their souls—it is to exhort them to be reconciled to God, to induce them to break the power of evil habits, and to forego vicious indulgences—

to help them to subdue the animal man, by placing before them nobler objects of pursuit."

"One result is, I trust, obvious, that of attendance on the Mission Chapel on Sunday evenings, which, from not more than thirty at first, now averages full ninety; and we have sometimes had as many as a hundred and twenty, and principally of that class who have seldom or never attended any place of worship. This to me is most cheering, and it must be equally so to all who have the success of the Mission at heart; and it is to my view a pleasing feature in the case, that I constantly see the same faces; which shows that an interest is felt in the services." "The number of visits I have made since 6th April 1840 (forty weeks), have been rather above 4,460. I think it must be evident, that all these have not been made in vain; in a variety of instances they have, I humbly trust, been productive of great good."

"A ministry to the poor, should be one of prevention as well as cure, and perhaps more so. It follows, that the education of the young should be particularly attended to. We have a large and increasing Sunday-school at the Mission Chapel. Those who have kindly assisted in this labour of love, have sedulously and zealously devoted their time, and very efficiently served the interests of the establishment. The warm thanks of all who feel interested in the schools, are their due. The children are making fair progress, and appear to satisfy the expectations of their parents." "The Sunday-school is one of my most valuable auxiliaries in the great, and frequently arduous work, of the Mission. It introduces me to an acquaintance with many families, whom otherwise I could scarcely induce to receive my regular visits; and it forms a bond of union betwixt the parents and myself, which but for it could not have existed. I must not omit to mention, that a regular morning service is conducted for the benefit of the School, and that it is attended by some adults from the neighbourhood. Ours is as yet but the day of small things; we must not on that account despise it, but trust that it is the dawn of a light which will increase and shine on to perfection.

"Nearly five hundred families are, with more or less of frequency, visited by me; they are the result of a necessarily indiscriminate system of visiting. I have, as may well be expected, met with a great diversity of character, and with poverty, destitution, and wretchedness, of every possible degree."

"The tracts I carry with me materially aid my progress. I know, that, in the great majority of cases, they are read and re-read; and, being found to be very superior to the common run of such publications, are much sought after,

and cannot fail of doing good; in some instances, their perusal has been the means of reforming drunkards, and others of bad habits in general; in many more, they have confirmed the wavering, strengthened the feeble-minded, and upheld those who were ready to fall."

We trust the subscribers to this valuable and truly Christian institution will rapidly increase. No one could find a better channel for his bounty, nor, we are persuaded, a more faithful almoner than the excellent individual who is devoting himself heart and soul to this righteous and beneficent labour.

Minutes of the Southern Association, or Synod of Munster.—At the Annual Meeting of the Southern Association, or Synod of Munster, held in Strand-Street, Dublin, July 7, 1841, the Rev. Joseph Hutton introduced the service, and the Rev. William M'Cance preached from Jer. ix. 23, 24.

According to the standing rule of the Synod, agreed to in the year 1809, the following reports of the state of the several congregations in connection with the Synod, were furnished.

1. *Strand-Street.*—The congregation continues in its usual flourishing state. Being desirous of having a Colleague with their present Minister, they invited the Rev. George Allman Armstrong, a licentiate of the Presbytery of Antrim; and having heard him four successive Lord's days, they presented him with a unanimous call; and they instructed their elders to request the Synod to appoint a Committee to ordain him at the Synod's earliest convenience.

2. *Eustace-Street.*—Nothing to add to the report of last year, except their anxiety to obtain an Assistant and Successor to their aged pastor Mr. Hutton.

3. *Cork.*—The usual services regularly performed; in addition to which, a course of Lectures on the Early History of the Christian Church, by the Rev. Thomas Hincks, which was well attended. Instructions in Scripture knowledge given to children and adult members of the congregation every Lord's day. Lost a number of members by death and removal. Their losses compensated by an addition of new subscribing members.

4. *Limerick.*—Their Missionary cause very successful. For this purpose, £125 had been collected, including £63 collected in Limerick. They have a Missionary in Tipperary, and another engaged for Youghal, and intend opening a station in Ennis. The Missionary in Tipperary visits Dundrum and Thurles. The congregation in Tipperary, prosperous. The attendance in Thurles, about fifty; and in Limerick,

about two hundred. The Rev. Mr. Pinkerton died December 21, 1840.

5. *Waterford.*—Lost one or two members by death; but there has been an accession of a few new members. They have two Sunday-schools; the one in the country, the other in the town; in the former, about forty-five scholars, in the latter, about thirty. Service twice every Lord's day. Baptisms, twenty. Marriages, ten.

6. *Clonmel.*—No material alteration has taken place during the last year. Service regularly performed. Attendance, from thirty to forty. The children regularly catechised. In the printed report of 1840, it was omitted that a large sum had been expended in repairing the meeting-house.

7. *Bandon.*—No change of importance during the last year. The usual services performed, with one omission, occasioned by a snow-storm. For many years, the prosperity of the congregation was affected by the decay of trade and the emigration of the poorer inhabitants of the town. Average attendance, fifty. Average number of communicants, from twenty-five to thirty.

8. *Fethard.*—Lost one respected member by death; and gained an accession of one or two others. Attendance, about forty. Number of communicants, thirty-four. Service performed twice every Lord's day. The children regularly questioned after service on the subject of the sermon; after which they repeat their catechism and hymns. Mr. Ferris preaches occasionally in out-stations in the neighbourhood of Fethard.

9. *Summer-hill.*—No report.

10. *Fermoy.*—Mr. Ritchie, the elder from Fermoy, gave an account of their affairs since the last meeting of Synod, and in particular, of the melancholy death of their minister, the Rev. Robert Quinn. He also reported, that it was the desire of the congregation to have the Rev. Mr. Kerr ordained as successor to their late pastor.

It being the opinion of some members of Synod, that the name of the Rev. Thomas Hincks should be added to the roll of the body, it was thought advisable that the Committee appointed at the last annual meeting to ordain him, should previously give in their report. The following statement was then submitted to the meeting:—"The ordination was solemnised on the 9th of July 1840, on which occasion the Rev. Mr. Hort introduced the service; the Rev. Mr. Hunter preached from Acts xi. 26, delivered an address in defence of Presbyterian ordination, and put the usual questions to the people and pastor; the Rev. Mr. Hort pronounced the ordination prayer; and the Rev. Mr. Orr gave the charge, and concluded the service."

The Committee also reported, "that there had been delivered to one of their members, by the late Rev. Robert Quinn, a letter, considered by the Committee to be disorderly as regards the Synod of Munster, and directly opposed to his professed views of non-subscription, when he was admitted a member; and that a letter had also been delivered to the same member of Committee, by the Rev. Robert M'Corkle, considered by the Committee to be contumacious, as regards the Synod, and offensively expressed, as regards the members of Committee." The following are the letters referred to:—

"Rev. Sir,—On my own part, and on that of the other members of the Synod of Munster concurring with me, and of all others interested in the matter, I solemnly protest against the ordination of Mr. Hincks in the Prince's-street Meeting-house and Congregation, for the reasons already given in to the Synod; and because he is a Unitarian, and that the founders of said Meeting-house and endowments were Trinitarians. Requesting you will note this in the report of your proceedings to the Synod at the next meeting.

"I remain yours, very respectfully,

"Cork, *July 9th*, 1840. Robert Quinn."

"Cork, *July 9th*, 1840.

"Rev. Sir,—I hereby protest against the precipitate steps taken by you and your brethren, in attempting to secure the ordination of Mr. Hincks. I refer to my statement of reasons against the whole measure, read at the late meeting of Synod in Clonmel, and ordered to be recorded in the minutes. And in serving you with this notice, I now beg to inform you, that I, in addition, protest against the ordination, because the sentiments of Mr. Hincks on the doctrines of Cristianity, are avowed, and not denied to be directly contrary to those of the Trinitarian founders of Prince's-street Meeting-house.

"I am, your obedient Servant,

"Rev. Wm. Hunter. Robert M'Corkle."

It was moved by Mr. R. Dowden, and seconded by Dr. Ledlie, "that the report of the Committee be received and entered on the minutes." Carried by 12 to 4.

Against this decision, Mr. Ferris, Mr. M'Cance, Mr. Ritchie, and Mr. M'Neill protested, and assigned the following reason:—"That as the report given in by the Committee who ordained Mr. Hincks, is *ultra vires*, and contrary to the usages and regulations of the body, inasmuch as it contains a judgment in a case which ought simply to have been referred to the Synod for its decision, we consider the same as irregular and unsatisfactory."

Against the above protest, the undersigned counter-protested, " inasmuch as it stated that the report of the Committee appointed to ordain Mr. Hincks, is contrary to our rules and regulations, which is not proved, but, on the contrary, denied."

John Armstrong.	W. H. Drummond.	R. Dowden, (RD.)
Thomas Hincks.	Edward Gaskin.	Wm. Achison.
Joseph Hutton.	R. Barclay.	Wm. C. Dowden.
W. S. Gray.	Wm. Clear.	Wm. Hunter.
J. C. Ledlie.		

It was moved by Mr. Clear, and seconded by Mr. Richard Dowden, " That Mr. M'Corkle be desired by the Moderator to withdraw the protest dated 9th July 1840, and served on the Clerk, and presented by him at the ordination of the Rev. Mr. Hincks, as inconsistent with the right of private judgment and the fundamental principles of this as a non-subscribing body." Carried by 11 to 4.

Against this decision of the Synod, Mr. Ferris gave notice of protest.

The Moderator, conformably to the resolution of Synod on the subject, called upon Mr. M'Corkle to withdraw the protest served by him on the Clerk, at the ordination of Mr. Hincks. Mr. M'Corkle having refused to do so, the following resolution was moved by Mr. Hutton, and seconded by Dr. Drummond:—

" Resolved, That so long as Mr. M'Corkle refuses to withdraw his protest, which this body has declared to be contrary to its principles as a non-subscribing body, he be not admitted to speak or vote in the Synod."—Passed by 13 to 4.

TO CORRESPONDENTS & SUBSCRIBERS.

In reply to the many inquiries we have received, as to whether the Christian Pioneer will continue to be published after the removal of the Editor to Edinburgh, we have now respectfully to announce, that that removal will make no alteration as to the publication of the Magazine. Whilst we continue to receive such gratifying testimonies, from so many parts of the Kingdom, as to the importance of the work to the great cause of Christian truth, liberty, and righteousness, we should deem it a dereliction of duty to stop the Pioneer in its progress. Relying on the continued aid of our present friends, and soliciting their kind assistance in promoting its increased circulation, and thereby extending the sphere of its usefulness, we have pleasure in stating, that the Christian Pioneer will be published as usual on the first day of every month.

Communications will be thankfully received, addressed to the *Rev.* George Harris, *Hope-Park, Edinburgh;* or to the care of Simpkin, Marshall, & Co. London, where books for review may also be sent.

THE

CHRISTIAN PIONEER.

No. 183. NOVEMBER, 1841. Vol. XV.

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from page 412.)

CHAPTER XXI.

VERSES 1–3. "And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord [Master] hath need of them; and straightway he will send them."

The ancient ass was a very different animal from the poor, spiritless, dwarfed, and tardy creatures of this country. The asses of Egypt, Arabia, Spain, and South America, are much larger, and more beautiful than ours, and are besides fleeter of foot; we have reduced these useful creatures to their present degenerate condition, by ages of neglect, harshness, and consummate cruelty. Among the Jews, and the neighbouring Gentile nations, asses were used even by their greatest men, and by their kings. Thus, Abraham, the father of the faithful; Moses, the prophet, lawgiver, and general of his people; and the family of royal David, rode on these animals now so much despised. Thus, Jesus of Nazareth imitated the kingly state of his progenitor, when he rode in triumph from Bethphage to Jerusalem sitting on a colt. This he did that he might bear testimony to his Messiahship, by the fulfilment of ancient prophecy. The prophecy alluded to by Matthew, seems to be Zechariah ix. 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just and having salvation; lowly, and riding upon an ass, and [*even, that is,*] upon a colt, the foal of an ass." It will be observed, that the Evangelist does not cite the whol

of this prediction as it stands in the Prophet, but only so much of it as was necessary for his purpose. Before seating their Master on the beast, his disciples "put their clothes" on it as a saddle-cloth; and the multitude by whom he was accompanied, "spread their garments in the way," that he might ride upon them. Thus they acknowledged him to be their King, and themselves to be his subjects, and in a manner took the oath of allegiance to him; for such was the custom of the people, when they believed that Jehovah had elevated any man to the throne. We have an instance of this national custom in the Second Book of Kings, at the ninth chap. on the occasion of Jehu being appointed their monarch. It appears that Elisha sent one of the children of the prophets to Ramoth-gilead, to Jehu the son of Jehoshaphat, with a command to take the box of oil and pour it on his head, and say, "Thus saith Jehovah, I have anointed thee king over Israel." Afterwards, when Jehu presented himself to the people as their sovereign, we are informed in the 13th verse, "Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king." This seems to have been as necessary a part of the ceremony, as the proclamation by sound of trumpet; and in like manner did the disciples and the multitude, by spreading their clothes in the path-way of Jesus, acknowledge and proclaim him "King of Israel." Others of the people by whom Jesus was accompanied, "cut down branches from the trees and strewed them in the way." This was the usual practice of the Hebrews in any period of great rejoicing. We find instances of its observance in the books of Maccabees, which, though no guides in matters of doctrine or of duty, are valid authority for the customs of the age in which they were composed. In the First Book of Maccabees, xiii. 51, on the occasion of Simon the High Priest wresting the tower of Jesusalem from the idolaters, we are told that he "entered it with thanksgiving, and *branches of palm-trees*, and with harps, and cymbals, and with viols, and hymns, and songs." In the Second Book of Maccabees x. 7, when Judas Maccabeus cleansed and purified the Temple, there was great rejoicing among his followers; and we are informed "therefore they bare

branches, and fair boughs, and palms also." It was accordingly as a manifestation of great joy, that the multitudes cut down branches from the trees, and strewed them in the way of Jesus at his royal procession to Jerusalem. This custom prevails to a certain extent among ourselves with respect to those whom we delight to honour; we erect triumphal arches of evergreens above their heads, and strew their path with fragrant flowers.

Verse 9: "And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord [or, according to Dr. Hammond's rendering, 'Blessed in the name of the Lord be he that cometh']; Hosanna in the highest." *Hosanna* is a Hebrew word, signifying "save" or "help", when addressed *to* any one. Thus, in 2 Samuel xiv. 4, when the woman of Tekoah came to David, and fell on her face to the ground, and did obeisance, and said, Help, O King; the Hebrew is "*Hosanna*, O King." Thus again in 2 Kings vi. 26, when a woman addresses Jehoram in the words "Help, my Lord, O King;" the Hebrew word rendered "Help" is *Hosanna*. So, when speaking directly *to* any person, we say "Hosanna, O King," the meaning is, "Help or save us, O King." But when speaking *of* a person, the meaning is different; we then desire for *him* safety or prosperity, it is then a form of blessing, or of wishing one well. Thus, when the multitudes cried "Hosanna *to* the Son of David," their meaning was, "God preserve this Son of David, this King of Israel." "Hosanna in the highest,"—"May a blessing from the highest heaven attend him." In fact, the expression was, under the circumstances, perfectly equivalent to our popular acclamation "God save the King!" By styling Jesus the "Son of David," the multitudes acknowledged his messiahship, for it had been foretold by the prophets, that the Christ should be of the seed of David; and Jesus was lineally descended from that monarch both by Joseph and Mary, as is shown in the respective genealogies of Matthew and of Luke. "He that cometh in the name of the Lord;" *i. e.* he that cometh with authority from Jehovah, was another title of the Messias. The approach of the Master to Jerusalem in this regal state, cast the city into a tumult, and

the inquiry passed eagerly from lip to lip, "Who is this?" The multitudes, who acknowledged him as their monarch and Saviour, answered "This is Jesus, the Prophet of Nazareth of Galilee." Perhaps there is an allusion here to the promise made by Moses to the Israelites before his death—"A Prophet shall Jehovah your God raise up like unto me: him shall ye hear."

We can scarcely relinquish this interesting narrative, without the reflection that if Jesus had been actuated by motives of earthly ambition, and desired to become an earthly monarch, here he could have easily accomplished it. Vast multitudes of the people had already acknowledged his sovereignty, and taken the vow of fealty to him; and he now entered the metropolis of his native land, accompanied by followers whose zeal instantly communicated itself to all the inhabitants. Here was a state of affairs exceedingly favourable to casting off the Roman yoke, declaring the independence of his country, and placing himself at once at the head of a liberated people. But the Master remembered the instructions he had received from that heavenly vision, usually called "the Temptation," wherein he was taught not to use his miraculous powers for his personal aggrandizement, even though he could by their instrumentality acquire possession of "all the kingdoms of the world and the glory of them." (see on chap. iv. 8.) He knew that his kingdom was not of this world, but a kingdom of knowledge, virtue, and felicity, beginning indeed on earth, but perfected only in heaven. He formed the just judgment, that the moral and religious reformation of mankind is a far more glorious achievement, than to wear a royal diadem and be clothed with imperial purple. It was necessary for the fulfilment of prophecy, and thus for attesting his messiahship, that he should make this regal procession from Bethphage to Jerusalem; but that purpose being accomplished, he makes no use of the popular fervour in his cause, but returns again to his humble station as a Galilean peasant, and to his humble occupation as a preacher of the Gospel. In the evening after his triumph he went to Bethany, a village distant about two miles from Jerusalem, and lodged there, probably with his friend Lazarus and his sisters. It is remarkable that from this time till that of his death,

which happened almost six days after, he never spent the night in Jerusalem; but always returned to Bethany in the evening, whence he proceeded forth again each following morning to continue his divine instructions to the people. He may have had two objects in thus quitting the metropolis every night, and taking up his abode in a neighbouring hamlet. One may have been, the avoidance of the snare laid for him by his enemies; into whose hands he desired not to fall, till he had fulfilled all the purposes of his mission, and "finished the work which his Father had given him to do." Another reason may have been, to banish the impression, if any such existed, that, after the recent demonstrations in his favour, he had any desire to possess himself of kingly power.

The day after Jesus had cast out of the Temple the "money-changers," who gave the Jews from the country districts, in exchange for smaller coin, the half shekel required for the use of the Temple, and perhaps also Roman coin in exchange for that of the provinces, and "those who sold doves" for offerings; the chief priests and elders asked him, by what authority he did these things? and who gave him that authority? He answered them, as was frequently his manner, by propounding another question; verse 25, "The baptism of John, whence was it?" whence had it its origin and authority?—"from heaven, or from men?" His enemies were afraid to answer this question. If they replied, that John's mission was divine, Jesus would have responded, Why then do ye not believe in me; for he testified concerning me, declaring that he came as a herald to prepare men for my appearance, that he was not worthy to unloose the ties of my sandals, that I was the Son of God, or the promised Messias? If the Baptist was inspired, why do ye not receive his testimony? Equal if not greater difficulties encompassed them, if they said that the mission of John was not divine, that he was not sent of God. In this case, they would have drawn on themselves the dislike and hatred of the multitude, for they believed that John was a prophet, a messenger from on high. Unwilling either to acknowledge the Christship of Jesus, or to offend the populace, the chief priests and elders declined answering the question as to the origin of the

Baptist's mission, saying, "We cannot tell." "And he said unto them, Neither tell I you by what authority I do these things." If any should marvel why the Master did not give a direct reply to the inquiry of his adversaries, let him think for a moment of the evidence they already possessed, if they had not steeled their hearts and closed the door of their understandings against its influence. He had now been labouring nearly one year (some say three years) amongst them; during which time he delivered lessons of the profoundest wisdom, "speaking as never man spake;" and performed the most numerous and striking miracles, such as "no man could do except God were with him." These were the evidences of his mission; these showed the authority by which he acted; to these he himself appeals for proof that he was sent from God, "the works that I do in my Father's name," or by my Father's authority, "they bear witness of me;" if the chief priests and elders were not convinced by such testimonies, would they have believed him on his own simple declaration?

Verses 28–31 (Jesus now addresses them in the language of parable): "A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his Father? They say unto him, the first." The conclusion, drawn by the Saviour from this answer, explains the meaning of the parable: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God," or embrace the Gospel "before you." The "publicans and harlots," the most vicious and abandoned of the people, are represented by the son who refused to obey his parent; for, by continuing in their usual wicked conduct, they had in effect been saying "I will not," to all the previous invitations of Jehovah. But, like that son, they regret their former iniquity and infidelity, they acknowledge the Messiahship of Jesus, and the divinity of his Gospel, they come into the kingdom of God, they receive the Christian Dispensation. The "chief priests and elders" of the Jews, on the contrary, resemble the son

who willingly promised obedience to his parent's injunction; they profess themselves religious; they say they are waiting for the Lord's Anointed; they constantly assert with their lips, "I go, sir;" yet, at the same time, they disobey the commandments of God, they reject his Son, they disbelieve his Gospel, they will not enter into his Kingdom. Having thus shown them that the humble, the vicious, the illiterate, the despised, should be followers of the Son of David before themselves, who were esteemed great, and learned, and religious, and noble; Jesus addresses to them another parable of still more lamentable signification.

Verses 33, 34; "Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it." Our Divine Instructor seems to have borrowed the outline of this affecting parable from the fifth chapter of Isaiah. It might be an interesting and profitable employment for the reader, to compare the parable of the Prophet with that of the Saviour, and to note how much the narrative of Jesus excels its predecessor, in aptness of illustration, weight of meaning, and importance of moral. Both the ancient and the later parables, mention the "building of the tower," and the "digging of the wine-press." Vineyards were common among the Jews, and are still so in eastern countries. The "tower" was destined for the residence of the keeper of the vineyard, where he could watch the fruit, and protect it from thieves. It was generally nothing more than a rude hut, designed only for a temporary purpose, and not expected to be habitable longer than the brief season of the vintage. That mentioned in the text, however, being denominated a *tower*, must have been a more durable, as well as a more extensive building, intended perhaps not only to accommodate the overseer, but to contain all the apparatus necessary for making wine from the grapes. The "wine-press" was above ground, so it must have been what the Jews called the *lake*, which was "digged out of the ground." This "lake" was situ-

ated beneath the "wine-press," and by a spout, the *must*, or expressed juice of the grape, was conducted into it, to undergo the process of fermentation. In very warm climates it would be desirable to have this large trough under ground, that by the coolness of its position, the "must" might be preserved from too great fermentation, which would produce not wine but vinegar. What strong collateral evidence of the truth of the Christian Scriptures, is evolved from this minute coincidence of all their parts with the customs and usages of the time and country in which they are said to have been composed!

The exposition of this parable is easily discovered. The householder, is Jehovah,—the vineyard, the Jewish nation,—the husbandmen, the Priests and Scribes. To these Jehovah sends servants, his ancient Prophets, whom the husbandmen beat, and stone, and kill. Such was indeed the treatment awarded by the Jews to the ancient messengers of God; and therefore Jesus exclaims, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee." "Again he sent unto them other servants, more than the first; and they did unto them likewise." The word *more* in this verse, does not mean more in number, so much as more in dignity; "He sent other servants *greater* than the former." This seems to allude to John the Baptist; being the forerunner of the Messiah, whom he was himself permitted to see and to baptise; he was higher in dignity, because in privilege, than any of the previous ambassadors of God; and thus Jesus speaks of him, "Verily, I say unto you, that among them that are born of woman, there hath not arisen a greater prophet than John the Baptist." After the Baptist, the Almighty Householder sent "his Son" to the husbandmen; "And they caught him, and cast him out of the vineyard, and slew him." Here there can be no doubt that Jesus prophesies concerning his approaching death. Having concluded the narrative, the Master inquires of the Chief Priests and Elders of the people, "When the lord [proprietor, or owner] of the vineyard cometh, what will he do unto those husbandmen?" Mark how they judge themselves, and pronounce their own condemnation. "They say unto him, he will miserably destroy those wicked men,

and will let out his vineyard unto other husbandmen." Not forty years elapsed from the utterance of these words, till the Roman army besieged Jerusalem, burned their Temple, seized their holy instruments, and hung their people on crosses or led them into captivity. This was indeed a "miserable destruction." The vineyard has also been taken from them, they are no longer in peculiar covenant with God; it has been given to others, even to us Gentiles, who now enjoy all their ancient privileges. While we pity the misfortunes of those who were once God's chosen people, let us, in all civil relations, make them as comfortable, as happy, and as free as ourselves; and let us, moreover, pray without ceasing that they may soon embrace the Gospel, and thus regain their lost inheritance.

Chapter XXII.

Verses 1–3: "And Jesus answered, and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come."

As nothing more is mentioned of the "marriage," (it should have been rendered "marriage-*feast*") we are disposed to think that the original word has the same meaning here which it possesses in some parts of the Old Testament, and properly signifies, not an entertainment on the marriage of his son, but an inaugural banquet given to his subjects on putting his son in possession of the kingdom. This inaugural banquet would be styled, by a natural figure of speech, a "marriage-feast," because on assuming the throne and the sceptre, the king and his subjects form a solemn compact, a close union, a *marriage* together, which is not to be violated, broken, or divorced, without some serious act of injustice or tyranny. When the monarch is disappointed by the non-appearance of the guests, who had been primarily invited to the coronation-dinner, and for whom expressly the dinner had been prepared; he commands his servants, "Go ye into the highways, and as many as ye shall find, bid to the marriage," to the installation festival. It was not unusual among the Jews, when a rich man made a feast,

to invite to its participation all destitute travellers, and all indigent persons in the vicinity: it is to this national practice that reference is made in the text. Even at the present day, in many parts of the East, any poor man who happens to be present when a meal is going on (and meals there, are often very public affairs), is usually invited to partake. Sir John Malcolm, in his "Sketches of Persia," narrates of Hajee Mohammed Hoosein, one of the chief ministers of the late King of Persia, "A friend of mine one day breakfasting with him, was surprised to hear him say to a poor man, who brought a pair of slippers to sell, 'sit down, my honest friend, and take your breakfast; we will bargain about the slippers afterwards.'" Sir John adds, "The admission of inferiors to their society at meals, is not however uncommon with men of rank in Persia. It arises out of a sense of the sacred duties of hospitality; and out of parade, if they have not the reality of that humility inculcated in the Koran."

When the guests were seated and the feast spread, their royal entertainer discovered among the number, one who was not arrayed like the rest of the company, and demanded of him, (verse 12,) "Friend, how camest thou in hither, not having a wedding garment?" a *festival* garment. We at the present day should think this a strange question to be put to a way-faring man, or a wandering mendicant, who had been summoned without previous notice to the entertainment. Among the Orientals, however, long white robes were worn at public feasts, and those who appeared on such occasions with any other garments, were esteemed not only highly culpable, but worthy of chastisement for the insult offered to the host. The host prepared such a garment for each of the guests, for the occasion merely; and with this garment each individual was at once furnished, on application to the ruler of the feast. It was this that made the conduct of the guest perfectly inexcusable; he knew that the customs of the country, the rank of his entertainer, and the greatness of the occasion, required him to be so arrayed; he knew, moreover, that he might have had the necessary robe, by merely asking for it; he was therefore culpable, and merited exclusion from the pre-

pared festivities. Such punishment did overtake him; for the king said to his servants, (verse 13,) "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Feasts among the Jews, were generally held in the night season. Within, the house was brilliantly illuminated, shining with the radiance of a hundred lamps, warm with stoves, and plenty of the richest viands smoking on the board. Without, were darkness, cold and want. The inconsiderate guest was cast into "outer darkness," the darkness which was *outside the royal palace;* there he endured "weeping," both from hunger and from a remembrance of the fare of which he had been deprived; and "gnashing of teeth," arising from the cold of night, from the recollection of his own disgrace, or from resentment against the monarch by whose command he had been ejected.

This parable, like the last, refers to the rejection of the Jews, and the calling of the Gentiles. The former were the first invited to partake of the privileges of the Gospel; but they refused the invitation; and not only so, but "entreated spitefully, and slew" the messengers whom God had sent to them with the gracious proposal. Their consequent fate was, that the King "sent forth his armies, and destroyed those murderers, and burned up their city." Afterwards, God invites the Gentiles, those "on the highways," to be the recipients of Christianity. They respond to the call; they sit down at the feast; they are made partakers of all those religious privileges which formerly pertained only to the descendants of Abraham. However, while they have been "called," and while they have obeyed the summons, they shall not sit forever in the presence of the King, unless they provide for themselves "festival garments," "white garments," purity of soul, and life, and conversation.

Three attempts are now made by the chief sects among the Jews, either to entangle Jesus in his talk, and thus find means of bringing a criminal accusation against him, or to puzzle him by difficult questions, and then, if he were unable to answer them, expose his ignorance to the populace.

The *Herodians*, who commence this assault, were a

sect deriving their origin from Herod the Great. That monarch had voluntarily placed himself and his nation in subjection to the Romans, in opposition to the declaration of the Law, "Thou shalt not set a king over thee which is not thy brother." He had also built temples, erected images, and joined in heathen worship, though he professed the Jewish religion. From this may be inferred the characteristic opinions of his followers; they were these two: 1st, they held it lawful to transfer the divine government to a heathen ruler; and, 2d, to conform occasionally to heathen rites in their religious worship. The question which some of them propounded on this occasion was one of considerable difficulty:—,

Verse 17: "Is it lawful to give tribute unto Cesar, or not?" If Jesus replied in the affirmative, he irritated the people who acknowledged no king but Jehovah; he gave the Pharisees occasion to stir up the populace against him; he even invalidated his own claim to be monarch of Israel, when only a day or two had elapsed since his proclamation and triumphal procession to Jerusalem: and, on the other hand, if he replied in the negative, he gave the Herodians occasion to accuse him before their master and the Roman Prætor (who were then both in Jerusalem) of treason against the Emperor. His behaviour in these circumstances, displays the most consummate wisdom. He asks for a *denarius*, a Roman coin, and demands whose image and superscription it bears? He is answered, "Cesar's." This reply of his tempters, demonstrates at once, that Tiberius Cesar, then Emperor of Rome, was their acknowledged sovereign, for his coin circulated throughout their country. This admission furnishes Jesus with the first part of his answer, (verse 21) "Render therefore unto Cesar the things which are Cesar's." He is aware, however, that the Herodians carry submission to the conqueror too far, even to submission in spiritual affairs; he therefore subjoins the reproof and command, "And render unto God the things that are God's." This is a beautiful distinction between the allegiance we owe to God, and that we owe to our temporal rulers. We are bound to obey our human sovereign, in all things that merely concern our earthly interests, at least so far as such obedience is conducive

to the prosperity of the community; but it is not our duty to obey him, when he steps beyond his proper province, and legislates for the direction of our faith and worship. In religious matters we should acknowledge no ruler but God, no king but Jesus of Nazareth; and we should respect that great declaration, that "God alone is Lord of conscience." While we freely yield to Cesar "the things that are Cesar's"—loyalty, observance of his enactments, our personal services in his defence, and pecuniary contributions for the support of his government—we should be especially careful, not to give to Cesar "the things that are God's," not to obey him, when he prescribes our peculiar form of faith, or the peculiar mode in which we are to adore the Creator. Monarchs of the earth may frame articles of faith, we are not to believe them; they may appoint modes of worship, we are not to adopt them; they may make holy-days, we are not to keep them; they may legislate concerning sabbaths, we are not to heed their legislation: all these things belong, not to Cesar, but to God. Kings and queens usurp the prerogatives of Jehovah, when they presume to dictate in religious matters; and all who obey them, abet and assist in the usurpation. No king or queen is head of the Church of Christ; that authority belongs to Jesus alone. No civil magistrate has power to control the faith or homage of the members of that Church; they are responsible to none but Heaven. All this, and more, was included in that brief and most wise reply of the Master, "Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's;" and the Herodians, when they discovered its divine prudence, and its open censure of their own conduct, "marvelled, and left him, and went their way."

The Sadducees took the position vacated by their discomfited friends. Their great peculiarity as a sect, was, that they denied the doctrine of a future state. This doctrine, it was the great object of the mission of Jesus clearly to reveal; he was sent "to bring immortality to light by the Gospel." The Sadducees therefore framed an artful question, designed to expose the absurdity of this great truth (verse 24–28). A certain woman had in succession seven husbands, "in the resurrection, whose

wife shall she be of the seven?" Jesus first answers this question directly, by informing them, that they had formed erroneous ideas respecting the future world; "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." The intercourse of heaven is not similar to the intercourse of earth; there, all are immortal, no provision for a continuation of the race is needful; there, accordingly, the relationship of husband and wife does not exist; there, is to be found no exclusive property in the affections of any single being, but a pure, holy, and fervent friendship, animating and pervading all. This reply showed that the imagined difficulty propounded by the Sadducees, had its origin merely in their own crude conceptions of the unseen condition of our existence. Aware, however, that they denied the doctrine of immortality altogether, Jesus adduces out of their own Scriptures, a presumptive argument in its favour; and with admirable prudence selects his quotation from the Pentateuch, the only part of the Old Testament received by the objectors. Verses 31–32: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Jehovah is the Deity of those only who can offer unto him thanksgiving, who can understand and adore his perfections, who can worship him with the judgment and the feelings. He is not the God of the clay of which man was originally formed, and to which he eventually returns; for it cannot know and homage the Creator. But he is the God of that *mind*, by which the clay was tenanted and informed, and which can investigate and laud his being and attributes. Three hundred years after the death of the patriarch Abraham, Jehovah declares, "I *am* the God of Abraham." If, therefore, he is not the God of the mere earthy body with which Abraham was clothed, and which is now dead and senseless, mixed with the clod of the valley, or constituting a portion of various minerals, plants, and animals; and if he still affirms, "I *am* the God of Abraham," Abraham must still be alive. Hence, according to the words of that Scripture which you do acknowledge, there is a life after death, a future existence.

Such is perhaps the meaning of our Lord's argument with the Sadducees. "And when the multitude heard this, they were astonished at his doctrine."

Verse 34: "But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together." A third company of adversaries now make their appearance. They chose one from their number who was by profession a lawyer, an expounder of the Jewish code, and instructed him to put the question, "Master, which is the great commandment of the law?" This inquiry was made, not through the laudable desire of information, but the lawyer said it "tempting him," assaying his knowledge, and seeking a reply which he could gainsay and condemn. The reply of Jesus is so well known, that it need not be cited. The Evangelist Mark, whose narrative is in general briefer than that of Matthew, has, however, supplied a portion of the answer which that historian had omitted. According to his recital, Jesus commences his response with these memorable words, "The first of all the commandments is, *Hear, O Israel; Jehovah our God is one Jehovah*," or, as the passage might be better translated according to the original position of the words, "*Jehovah is one God, Jehovah is One.*" This was a necessary item when giving a summary of the law of the Two Tables, which the Master designed to do, for the Ten Commandments begin thus, "I am Jehovah thy God, who have brought thee out of the land of Egypt, out of the house of bondage, *Thou shalt have no other Gods but* ME." The commandments commence with a declaration of the Unity of God; and it was meet that Christ's abridgement of them should commence with a similar declaration. This was the peculiar feature of the Jewish theology. This is the belief of the Jew still; he clings to it as to the great doctrine of his forefathers, and he will never let go his hold of the important fact. Nor can he be brought to receive the Gospel, till he be first convinced, that Jesus of Nazareth revealed no new object of worship, but homaged and taught his disciples to homage, that single uncreated Intelligence who was the God of Abraham, of Isaac, and of Jacob. It may be observed here, that the Unity of God is an essential part of "the first and great

commandment." We are not only taught to "love Jehovah our God, with all our heart, and soul, and mind;" but we are also enjoined to believe that "Jehovah is One." We must both believe and act as our Master instructed, before we can be considered his faithful followers.

Thus Jesus, in one day, defeated the artifices and exposed the machinations of the Herodians, the Sadducees, and the Pharisees. Willing, moreover, to show the ignorance of those who were so anxious to bring that charge against himself, he in turn proposes a question out of the law, to those who had made religious subjects their peculiar study. Verse 42: "What think ye of Christ? whose son is he?" They say unto him, "The son of David." This answer was correct, for it had long ago been foretold that the Messias should spring from the "root of Jesse;" and this prophecy was well known to the Jews. When they had thus answered, Jesus rejoins —"How then doth David in spirit call him *Lord*, saying, the LORD said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord; how is he his son?" There is an unnecessary obscurity cast around this question in our English Bibles, by twice using the word "Lord" in the same sentence. There are two different words "Lord" in the Scriptures. One of them, which is printed in small capitals, is the translation of the word Jehovah; such is the first in this sentence: the second "Lord" is applied to kings, teachers, or any superiors. (See on chap. vii. 21.) The text should be read, "Jehovah said unto my Lord, Sit thou on my right hand," &c. The Pharisees, like the rest of their brethren, conceived of the Messias as a temporal sovereign, and they could not consequently perceive how he was to be the Lord or superior of David. But to us the question presents no difficulty. Christ was the son of David by natural descent; but he is Lord or superior to David, in his wisdom, holiness, and miraculous power. David's kingdom terminated; that of Jesus shall have no end. Here is a further element of superiority. Besides, Jesus shall, after the general resurrection, be Lord of David in heaven; he shall sit at the right hand of God, ruling all its inhabi-

tants according to the Father's instructions; and Moses, Elijah, David, all the righteous sages and monarchs of the past world, who then attain to a state of happiness, shall be "angels worshipping him," (see on chaps. viii. 2, and xi. 10,) messengers of the Deity, owing him reverence and acknowledging his superiority. Thus is the query answered which puzzled the Pharisees. Such was the effect of the Master's controversies with the Jewish sects on this day—such the wisdom he displayed—and such the triumphant tranquillity with which he exhibited both their malice and their ignorance—that, we are informed, "Neither durst any man from that day forth, ask him any more questions."

MONTHLY RECORD.

November 1, 1841.

The Eleventh Anniversary of the Scottish Christian Unitarian Association, was held at Glasgow, on Sunday and Monday, September 19th and 20th. Friends were present on this occasion from Patna, Girvan, Greenock, Bonhill, Dumbarton, Carluke, Lanark, Dalry, Tillicoultry, Stirling, Falkirk, Airdrie, Paisley, Edinburgh, Kirkintilloch, Renfrew, Campsie, &c. The religious services in the forenoon of Sunday, were conducted by the Rev. James Forrest, M. A., late of Devonport, who delivered a powerful and admirable discourse on the opposition of Nature to the dogmas of reputed Orthodoxy, and the consonancy of the teachings of Creation with undefiled Christianity, as to the power, wisdom, and benignity of God. The discourse was founded on the 104th Psalm, and was listened to with evident pleasure by a large and deeply attentive congregation.

Long before the time for the commencement of worship in the afternoon, the chapel was crowded in every part—aisles, vestries, organ-loft, every accessible spot; whilst the entrances, both in Union-Street and Melville-Lane, were blocked up by hundreds unable to obtain admission. Had the chapel been twice as large it would doubtless have been filled. There could not have been

fewer than twelve hundred persons within the walls. The audience comprised individuals of all religious denominations; but unfortunately very many members of the congregation were prevented from hearing the closing service of Mr. Harris, by the crowd pressing in so early. Before two o'clock, Mr. Harris began the service, preaching from 2d Corinthians xiii. 11. Nothwithstanding the great inconvenience which many persons must have suffered from the pressure, breathless silence prevailed, and the most respectful sympathy was manifested. Great regret was subsequently expressed, at the disappointment endured by the hundreds who were unable to hear the farewell discourse, and urgent requests made for its publication.

In the evening, the services were conducted by the Rev. John Taylor, late of Kidderminster, now the minister of the Glasgow congregation, who preached a highly argumentative and powerfully reasoned discourse, from Genesis i. 1. The chapel was well filled.

On Monday afternoon, the members and friends of the Association met at a social entertainment in the Trades' Hall, Glassford-Street. The entertainment consisting of tea, coffee, cakes, fruit, was provided by Mr. Buchanan, confectioner, Ingram-Street, and was admirably and abundantly arranged and supplied. Twenty young friends of the Glasgow congregation officiated as Stewards, and were most efficient in their attentions to the comfort and convenience of the assembled company. An excellent instrumental band added greatly to the pleasure of the meeting, by playing at intervals appropriate pieces of music. The Hall is a very handsome one, and when brilliantly lighted up, six tables running the whole length of the spacious building, the President's table and platform crossing the top of the room—flowers and evergreens, kindly presented by some friends to grace the festival, adding beauty and freshness to the scene—and nearly five hundred individuals, male and female, occupying the provided seats,—a most impressive and gratifying spectacle was presented, heart-cheering to all who, knowing the objects of the assemblage, saw in it an earnest and a proof of the progress of Christian truth and freedom. At half-past six o'clock, on the motion of Mr.

Bridges of Glagow, Mr. Harris was called by the acclamations of the meeting to the chair, and Thomas Boyd, Esq. Bellfield, was appointed Vice-President. The President was supported, right and left, by the Revds. John Taylor and James Forrest, and by the Rev. J. M'Dowal, formerly of Whitby, and for the last four months supplying the congregation at Edinburgh; and Messrs. Couper, Brownlie, Watson, and Hedderwick, of Glasgow. Prayer was offered up by Mr. Harris before tea, and on its conclusion, a hymn of thanksgiving sung by the company, accompanied by the instrumental band.

Mr. Harris, as Secretary of the Association, commenced the business of the meeting by reading the following Report of the Committee:—

With unfeigned satisfaction and pleasure, the Committee of the Scottish Christian Unitarian Association meet their Christian brethren on the present occasion, united with them in the belief and advocacy of the great Christian principles of the undivided Oneness of Jehovah, and of his universal love to his creatures, respectfully to tender to them the Eleventh Annual Report of their stewardship of those interests which have been committed by their friends to their superintendence. Valuing highly the pleasures of social intercourse and the interchange of free thoughts and friendly greetings, particularly when those gatherings are consecrated to human improvement and virtue, the Committee look on this Association, which aims to band together those who are like-minded in Christ, and to increase their number by stimulating a spirit of serious inquiry, as peculiarly deserving the zealous, and persevering, and increased support of all who esteem as of great price, the truth and freedom of Christianity, and in the spirit of its benevolence, are anxious for the diffusion of these blessings, that others may participate in their joy. The confederated hosts of error accumulate sufficiently numerous obstacles to human improvement and religious reformation, to prevent the friends of Christian truth and righteousness, from adding to their number by supineness and neglect; on them, in this their day of small things, the duty of strengthening the weak hands and of confirming the feeble knees, of protesting against the world's ills and the world's idolatries, of lifting up a standard for the people, is peculiarly obligatory; a duty which the Committee feel persuaded, will be cheerfully performed by every one to whom religion constitutes a practical life-giving principle, and not a mere intellectual speculation; and who, conse-

quently, whilst desirous of uprooting error and sinfulness, will not stultify their desires by neglecting the means of their fulfilment.

The Committee would do injustice to their own feelings, as well they think to those of their friends and brethren who were happily present on the last Anniversary, did they not recall to recollection the high intellectual, the pure religious instruction and enjoyment, which all must have derived from the deeply interesting services and addresses, as well at the social meeting as from the pulpit, of their respected friends, the Rev. T. Madge and the Rev. James Martineau; and were they to omit to record, their grateful sense of the kind and efficient manner in which they contributed their powerful aid in promoting the objects of this Association, and of their Christian zeal and devotedness to human good. Long may they be preserved in health and strength, to vindicate the exercise of reason in promoting the glory of the Source of all intelligence, and in portraying the intellectual power, the moral purity and perfection, the holy and undying consolations, of the undefiled Gospel of the blessed Saviour. No slight commendation of this Association. is it, that it enables its members and friends to enjoy the privilege of listening to the outpouring of words of truth and soberness from gifted minds and eloquent tongues; and that it calls forth reciprocal interest in the welfare and happiness of individuals and societies, who otherwise would, in all probability, have remained ignorant of each other's position, difficulties, and encouragements, in the work of well-doing.

The usual correspondence with the friends in the different districts, has been maintained through the Secretary: and the Missionary efforts prosecuted with as much vigour, as in the circumstances, was possible. The Secretary preached at Kirkintilloch, on Sunday evening, October 18, in a large and admirably constructed school-room, erected by one of the members of the Association resident near that town—the respected Vice-President of this meeting, who, anxious to diffuse the blessings of knowledge, and to provide for the rising generation a more thorough education than that which can usually be obtained in the Parochial schools, has built this school-room, and the house adjoining it for the teacher, whom, with judicious care, he has selected for the carrying out of this benevolent and important purpose. The school-room was densely crowded, and, at the close of the service, Mr. Harris announced the intention of the worshippers of the FATHER only through Christ Jesus, to assemble in the same place every Sunday for public worship and instruction.

It is presumed that this intention roused anew the ire of

one of the ministers of the Established Church, who, aforetime, had distinguished himself by his bigotted ignorance in reference to Unitarianism; and who now out-heroded Herod by his mis-statements and misrepresentations. Such an attack could not be passed over, and a reply to this accuser of the brethren was announced to be delivered by Mr. Harris, on Sunday evening, November 22. Those unacquainted with the strange doings of theologians, may be surprised to learn, that on the morning of that day, the Rev. Andrew Marshall, the sometimes pleader for Voluntary Churches and Protestant rights, volunteered his aid in support of the vituperations of his Established brother, warning his people not to listen to Unitarian preaching, on peril of being summoned for their contumacy before the Session; and affirming, that none but the ignorant, the drunkard, the slaves of lust, and those who could not enter the kingdom of God, would ever embrace the Unitarian faith! Notwithstanding this defamation, this inquisitorial threat, the place was so crowded as to render it barely possible for the Unitarian preacher to gain entrance; and at the request of numbers who thronged the outside of the building, he announced that he would repeat the reply he was about to deliver to falsehood and intolerance, on the following Tuesday evening. On that night, it was again delivered; and on three other Sunday evenings since, Mr. Harris has likewise preached in the same place, whilst the friends continue with commendable zeal and perseverance to assemble together there every Sunday, for the purpose of worshipping the God of their fathers after the way which the world calls heresy. May their hands and hearts be continually strengthened, by the consciousness that it is their bounden duty to obey God rather than men; that no wisely directed effort for truth and liberty is ever lost: and may they, by lives and conversations illustrating and enforcing the power and loveliness of Christian purity, put to shame the calumnies of the gainsayer, and see of the travail of their souls for human improvement, and be satisfied.

The Secretary was to have preached in Stirling on Monday evening, October 19; but every place was shut against the Unitarians, and for a season bigotry was triumphant in that Royal Burgh. Application was then made at St. Ninians, distant about a mile from Stirling; and one of the Unitarian friends being president of a subscription-school in that place, obtained the sanction of the committee and the schoolmaster for the use of the room for that evening. Placards were accordingly issued announcing the preaching. Instantly, the Clergy, Established and Dissenting, became alarmed, the parents of the children were called on and

frightened, and the schoolmaster, at their instigation, refused the school-room and removed the forms. The preses, determined to resist the bigotry, obtained the keys and took possession, also replacing the seats. On reaching St. Ninians, Mr. Harris found considerable excitement had been occasioned, and that numbers of persons, of all ages, were assembled in the street to offer every annoyance. The schoolmaster was insolent, and threatened all manner of evil should Mr. Harris attempt to preach. The hooting on his ascending the steps to the school-room, was loud and continuous. Having entered the pulpit, Mr. Harris addressed the auditory, detailing the circumstances which had occurred, exposing the Protestant Popery which characterised the proceedings, appealing to their sense of justice and of right in the matter, but, under the circumstances, declining to preach, preferring to suffer wrong, and, like the Saviour, to hold his peace when bigotry was rampant; at the same time expressing his conviction, that when the people returned to their right mind, and really understood the meaning of Protestantism and Christianity, they would invite him to come amongst them, that this stain on their profession of the religion of liberty and love, might be effaced. Immediately an individual stepped forward, and proffered his cottage for the preaching. It was not many hundred yards off, and he should rejoice to open his door to show his hatred of intolerance. The offer of the stocking-weaver was accepted, and Mr. Harris preached to as many people as could possibly be crowded into two rooms and the entrance of the humble dwelling of this morally courageous individual. The preacher had scarcely reached Stirling, after these occurrences, when a deputation called from Bannockburn, to state that, having heard of the treatment he had experienced at the school-room at St. Ninians, a meeting had been held there on the instant, and the large Subscription-hall in the village was resolved to be placed at his disposal any night in the week, or on any future occasion. Mr. Harris has since preached at Bannockburn; and also in Stirling, the Trades' Hall having been engaged by the friends for twelve months, for occasional meetings.

The Secretary preached at Tillicoultry, October 21; and had much interesting conversation with the friends in that locality, as to purchasing the old Secession Church in that thriving and populous village. In the January following, the purchase was effected on highly advantageous terms; and on Sunday, February 21, it was opened and dedicated to the sole adoration of the Universal Father, by Mr. Harris, assisted by Mr. W. A. Jones, then a student at the University

of Glasgow, but since, happily settled, the Committee trust, and with the prospect, they believe, of great Christian usefulness, with the Unitarian Congregation at Northampton. The opening at Tillicoultry was attended by numerous friends from all the surrounding districts, as well as by the inhabitants of the village; and worship has since been steadily conducted every Sunday, by two of the friends resident in the neighbourhood, assisted by Mr. Jones, Mr. J. H. Hope, Mr. Maclellan, and Mr. Harris. Heartily do the Committee congratulate their friends at Tillicoultry, on this auspicious beginning—congratulations in which, they are persuaded, all the members of the Association will sincerely join, and the more especially, as the congregation of Tillicoultry have since secured the services of the Rev. Thomas Bradshaw, formerly minister among the Independents, but for some years the pastor of the Unitarian Congregation at Cranbrook, Kent. He will labour not only at Tillicoultry, but likewise occasionally preach at Falkirk, Stirling, and Dumblane; and, bringing to his labours of love, earnestness and fidelity of purpose, an enlightened and vigorous mind, and indefatigable Christian benevolence and devotedness, the Committee cannot but augur, from this connection, good things to come, provided only, that the people in all the stations do their part—which it would be disgraceful to them for a moment to doubt—to aid and encourage, by their sympathy and union, his efforts for the building up of societies in Christian principle and practice. Mr. Bradshaw will be welcomed by the Association, as their coadjutor in the struggle with error, prejudice, and sin; and it will be their heart's desire and prayer, that the blessing of the all-merciful Father may crown and sanctify his mission.

Sunday, October 25, the Secretary preached at Greenock, commencing a course of Sunday evening lectures, in conjunction with the Rev. T. Cooper, at that period the Minister of the Congregation, and the Revds. R. E. B. Maclellan, J. H. Hope, and W. A. Jones.

Sunday evening, November 8, the Secretary also delivered an introductory lecture to a course at Paisley, in connection with Mr. C. Dunlop, Mr. Cooper, Mr. Jones, and Mr. Hope; and preached at Paisley, in the large Exchange Hall, on four other Sunday evenings during the winter, and always to large audiences.

In addition to these missionary labours, the Secretary has also preached, since the last anniversary, once at Dumblane, twice at Falkirk, once at Carluke; and in these and all other places, perceiving additional proofs of the great importance of this kind of labour, to the diffusion of Scriptural know-

ledge, and the awakening Scriptural inquiry, and the union of the scattered disciples of the belief that God is One, that God is Love.

The stock in hand of books and tracts at the last anniversary, was 1679. There have since been added 300 copies of the Tenth Annual Report; purchased of various publications illustrative of the principles the Association is instituted to uphold and diffuse, 1820; and presented by the Rev. Jerom Murch, the respected minister of the congregation at Bath, 50 copies of his admirable sermon, entitled "Dangers Within," expository of the peculiar temptations and discouragements which impede the reception of the Unitarian faith; making altogether, 3849. Of these, there have been sent to the subscribers and friends of the Association, 300 copies of the last Report of the Committee; given away at the opening of the Tillicoultry Unitarian Chapel, 300; Bannockburn, 27; St. Ninians, 8; by the Secretary, to various individuals, 73; to the Congregational Unitarian Libraries—at Glasgow, 170—Edinburgh, 169—Aberdeen, 169—Dundee, 237—Paisley, 166—Tillicoultry, 166—Carluke, 165—Greenock, 165—Kirkintilloch, 44. The Subscribers to the Association have claimed, in virtue of their respective subscriptions, 156; and 143 have been sold; making a total distribution in the year, of 2,458; and leaving at present on hand, 1391, value £20 : 17*s.* 1*d.*

The Committee have again gratefully to acknowledge the continued interest taken in the progress of Christian truth in Scotland, by Mr. G. S. Kenrick of Varteg near Pontypool, who has this year also transmitted to the funds of the Association, a donation of £10; and they have likewise to record a similar act of generosity on the part of one who is ever ready to lend a helping hand, wherever truth can be diffused or man can be redeemed from ignorance and sin, James Heywood, Esq. of Manchester. To him the Association is indebted for a donation of £20. It is to these, and similar gifts from our English brethren who were present at the last Anniversary,—Messrs. Madge, Martineau, and B. S. Jones of London, that the Association have been enabled to effect so much during the past year; and the Committee cannot but hope, that such examples of devotedness to the good and the true, will stimulate their Scottish brethren, not only to continue their aid to the Institution, but induce them to urge others to cast their contributions into its treasury. With greatest ease, the number of subscribers to the Association might be doubled. There must be no withdrawment of effort, no stinted service, till error be uprooted, and ignorance and sin exist no longer.

The Committee solicit your attention to the Reports received from the individuals and societies in connection with the Association:—

Girvan. Bigotry is less displayed; Unitarian books are read; much good might be done by occasional preaching. A general library, begun three years ago by a few Unitarians, is flourishing, and has led to the formation of a mechanics' institution; and the temperance movement is also doing good in every way.——Stirling. Removals have somewhat thinned the little band in this place, but the few who remain are full of zeal, manifested by frequent Sabbath attendance at Tillicoultry, and their desire to further the success of the mission in this district.——Patna and Mayboble. The exertions of our friend in the temperance reformation has caused considerable inquiry to be made respecting his religious views, and requests made by many for the loan of Unitarian publications.——Haddington. Little change in public sentiment has taken place during the last twelve months in this neighbourhood, though no opportunity has been lost in circulating books and tracts explanatory of our holy faith.——Dundee. The small society continues to assemble every Lord's day for public worship; three of the members alternately conducting the services. A few books are occasionally called for from the library, which it is hoped are doing good.——Edinburgh. The congregation has for the last year experienced all the disadvantages arising from the want of a settled minister, and the other unfavourable circumstances with which they have had to contend. Indeed, but for the persevering adherence of some of its supporters, the cause must have gone down. The most favourable circumstance in reference to the future, is the unanimity of feeling with which the new minister will be welcomed, and the general conviction entertained of the necessity of cordial and energetic co-operation.——Dunfermline. The friends meet every Sabbath afternoon for the worship of God, though their numbers be but few. Liberal views of religion are gaining ground, and the people are more inclined to read Unitarian books.——Carluke. The society still farther diminished by deaths and emigration: cheered by a visit from Mr. C. Dunlop of Paisley, who preached an excellent discourse, and suggested some useful improvements. ——Falkirk. The society continues to meet every Sunday for devotional exercises, and for mutual edification. Opened an intercourse with the Paisley congregation, and had two friendly visits from the brethren, Mr. Dunlop and Mr. Callender, who preached most appropriate discourses. Rejoice in the prospect of regular visits from the Rev. T. Bradshaw;

express deep interest in the labours of the Association, and of thankfulness to its Secretary for his exertions in behalf of the infant churches.——KIRKINTILLOCH. A few additions have been made to the number of avowed friends in this district. An impetus has been given by the occasional services of Mr. Harris, which, if faithfully followed up, promises good things to come. Very desirable that monthly evening lectures should be regularly conducted, in addition to the service the members themselves carry on every Sunday. Express the deep thankfulness of the society for the labours of Mr. Harris, with prayers for his continued usefulness and success.——KILMARNOCK. In consequence of the excitement caused by the pamphlets of the Rev. Mr. Morison, of the Secession Church, in reference to the universality of Christian redemption, and his subsequent expulsion from that body by the sentence of Synod, great inquiry has been made for Unitarian works; and those to whom they have been supplied, have generally expressed a favourable impression of the arguments and principles.——ABERDEEN. In 1839, the report from this society stated that they rejoiced in hope. They still do so, although they have not realised all the progress which was then anticipated. During the by-past year, the number of seatholders has been considerably more than they ever were previously; and the attendance on the religious services continues steady. "For the erection of our church we feel highly thankful; and to those friends in the South, who so munificently assisted us, we would again tender our grateful thanks. By their aid, a sum, including interest, of £873 : 12*s.* 5*d.* was raised; £859 : 12*s.* 5*d.* of which have been spent in the building of the church, and furnishing, &c. We have still the free charter of the property on which the church is erected to purchase, before we can consider ourselves out of debt; and to meet this expense there now only remains in the bank £14. There is little prospect, however, of our being able to increase this amount for some time, as it takes the whole amount of our collections, seat-rents, and what we can raise by subscriptions, to meet our annual expenditure. In this, however, there is no cause for discouragement. If we be enabled to pay our feu-duty for several years, the little we have in the bank is always adding to itself; and our rule in the circumstances, ought to be, 'to do well, and doubt not.' In the conduct of our Lord and Master, in much more discouraging circumstances, and while his blessed gospel was yet known only to himself and his small band of faithful followers, we have a noble example to persevere, as well as a foundation sure that the small remnant will become a

great kingdom. We would return our thanks to the Association for the care and attention with which it watched over us, when we were not in a position to assist ourselves; and more particularly to one member of it, the Rev. George Harris, for his untiring and great exertions to place us beyond this state of helplessness." The Rev. J. H. Hope of Fenton Barns, East Lothian, who, after completing his studies at the University of Edinburgh, has, since May, been preaching to the congregation, has made so favourable an impression as to receive their unanimous invitation to settle in Aberdeen, and has complied with the wish.——Greenock. The prospects of the society not flattering. Since Mr. Cooper left for Stockton-on-Tees, no regular minister has been settled. The congregation have been supplied occasionally by Mr. Dunlop and Mr. Callender of Paisley.——Paisley. Death and removal have made a slight inroad on the numbers of the society. Gratefully acknowledge the esteemed and valuable services of Messrs. Cooper, Jones, Hope, and Harris, in the course of Sunday evening lectures; and state, as a gratifying fact, that on no former occasion of Mr. Harris's visits to Paisley, "was there ever so many auditors from every sect and party, young and old, officials and non-officials."——Glasgow. The Congregation in a healthy condition. "The determination of our late Pastor to accept the invitation of our friends in Edinburgh to become the minister of St. Marks, was considered by us all to be a heavy blow, and a sore discouragement. After an intercourse the most unreserved and agreeable, of sixteen years, it was with the utmost regret that we contemplated his removal from amongst us. We saw, however, that a strong arm was needed to raise up the drooping society in Edinburgh." "We resolved, accordingly, to sacrifice our own personal feelings, and not to stand in the way of his departure. There is much, happily, of consolation and encouragement in the circumstances under which he leaves us. He goes only to a neighbouring city, and will be within two hours journey of his old flock. Let us hope, therefore, that he will frequently come over and help us. He leaves us, moreover, in a very different condition from that in which he found us; and, under Providence, he leaves us in good hands." "Under the ministry of Mr. Taylor, in every respect the worthy successor of Mr. Harris, our numbers, we anticipate, will go on steadily to increase; and while we increase in numbers, with so able and exemplary an instructor, let us hope that we shall also grow in zeal, and in the practice of that charity which is the end of the commandment."——Tillicoultry. The society has met every Sunday in their chapel since its open

ing, and are anxiously looking for the settlement amongst them of the Rev. T. Bradshaw.

The Report of the Treasurer of the Association is as follows:—

1840–41.—Sept. 28.	*Dr.*		
Balance on hand,	£7	4	7
Collection at Anniversary,	7	10	0
James Heywood, Esq. Manchester,	20	0	0
G. S. Kenrick, Esq. Varteg,	10	0	0
Rev. T. Madge, London,	2	0	0
Rev. James Martineau, Liverpool,	2	0	0
B. S. Jones, Esq. London,	2	0	0
Stirling,	0	5	0
Inverary,	0	10	0
Greenock,	0	10	0
Kirkintilloch,	1	15	0
Patna,	0	2	6
Carluke,	0	5	0
Lanark,	0	2	6
Edinburgh,	1	10	0
Haddington District,	0	10	0
Aberdeen,	0	10	0
Glasgow,	11	8	6
Girvan,	0	10	0
Dalry,	0	5	0
Falkirk,	1	0	0
Paisley,	0	11	4
Books and Tracts sold,	4	11	10
	£75	1	3

1840–41.—Sept. 28.	*Cr.*		
Expenses of Anniversary, including loss on Tea-party,	£23	19	9
Missionary Expenses of Messrs. Cooper, Hope, Maclellan, and Harris, including Mr. Cooper's removal to Stockton,	13	15	0
Printing and Advertising,	9	11	6
1820 Books and Tracts,	29	0	1
Postages, Paper, &c.	1	6	8
	£77	13	0
Receipts for 1840–41,	75	1	3
Balance against Association,	£2	11	9

Examined, and found correct,

HARVEY HILLIARD.
JOHN BRYSON.

GLASGOW, *Sept.* 16, 1841.

The ministerial changes which have occurred, during the past year, in the congregations in connection with the Association, the Committee cannot altogether pass in silence, though in great measure, the reasons for which will at once be perceived, necessarily precluded from noticing them so fully, as would naturally, in other circumstances, have been expected. Whilst regretting the loss of esteemed coadjutors in the work of Christian Reformation in Scotland, they indulge the hope that the exchange will tend to the furtherance of the same great work in other portions of the Lord's vineyard; they rejoice in the settlement of their young friend and brother, the Rev. J. H. Hope, at Aberdeen, and wish for his labours, in that important city, every blessing; and they hail with no common feelings of pleasure and satisfaction, the addition to their ranks of the Rev. John Taylor, as minister of the congregation of Glasgow, trusting that, both to people and pastor, the connection will prove instructive, useful, and happy, blessing and blessed.

In resigning their trust to their friends and brethren, and in recommending that the Committee of the Association for the ensuing year, should be chosen from the congregation in Edinburgh, the Committee may indulge, they trust, the hope, that during the period the affairs of the Institution have been intrusted to their keeping, the great purposes for which it was instituted, have not been neglected; they look forward with assured confidence to the still greater usefulness of the Association, as its merits are more clearly seen; its beneficial agency more carefully considered; and the utility of union and zeal in the diffusion of Christian truth, freedom, and righteousness, more generally acknowledged. In the growing conviction of the moral necessity of union and co-operation, for the promotion of peace on earth, and the practice of good-will to men, in order that all minds and hearts may ascribe glory to God in the highest,—they take courage, and hope for the future and still increasing prosperity of the Institution; and in the knowledge of the good which the Association has already effected for the promotion of religious fellowship, the diffusion of a spirit of candour and charity, the open and consistent avowal of individual convictions of truth and right, and the faithful, practical discharge of the duties, which Christian principles, in their purity and perfection, involve on the part of their believers, they thank God for the past.

The Report was welcomed by the repeated plaudits of the meeting. Mr. Christopher Dunlop of Paisley, then addressed the meeting, and concluded by moving the following resolution:—

That the Members of the Association derive from the Report of the Committee, grounds for thankfulness to the Father of mercies, in the measure of success which has attended past efforts, for the diffusion of principles they esteem holy, just, and true; and of hope for the future, and still more extensive reception of those principles by their fellow-creatures; they approve and adopt the Report; and commend the guardianship of the great objects of the Institution for the ensuing year, to the following Committee of their brethren in Edinburgh:—

Mr. Charles Blyth.	Mr. John Hedderwick.
E. V. Blyth.	R. Jones.
G. H. Girle.	Ireland.
G. Hope.	Shiels.

Rev. George Harris, *Treasurer and Secretary.*

Mr. C. Dunlop introduced and supported the resolution, by the following remarks:—

I joy at finding myself one of so large and so respectable an assembly. My annual attendance here, is an important, a bright era in my existence, an era big with hopeful anticipations, and rich to overflowing, with ardent and glowing recollections. I feel grateful to a kind Providence, for being spared to unite with so many strangers, gathered from the four winds of heaven, banded together in so glorious a cause, and animated as with one soul, by all that is holy, pure, and lovely, of our basely defamed nature. And I am sure, that in giving utterance to my own feelings, I am speaking the language of *your* hearts. What lover of God, and lover of the Saviour, and lover of humanity, but must have felt the glow of the two disciples who were journeying to Emmaus, "Did not our hearts burn within us," while he was listening to so interesting, so delightful a Report?

Those venerable Fathers of our Cause, who followed Jesus in the regeneration, and can remember the dawning of Unitarian Christianity in Scotland, must have been peculiarly grateful for the proud position she now comparatively holds in our northern region. I can ascend the stream of time for more than thirty years, to the period when there was not one temple dedicated to the worship of the One God, in all broad Scotland, nor one minister to advocate our holy, but hated cause. Recent converts would be deeply affected by the Report, although their feelings must have been far short of the stirring intensity of their elder brethren.

But to appreciate it fully, we have only to draw upon our imagination, and conjure from the tomb some holy father who has long been a tenant of the grave. If the disinter-

ested, indefatigable, intrepid, noble defender of our faith, the venerable Christie of Montrose, had been with us yesterday, in the elegant and commodious edifice, sacred to the worship of the Father, to have beheld the multitude delighted by the bold truths, the persuasive arguments, and the fervid eloquence of the three ministers devoted to the advocacy of our cause; and if he could have been present with us to-night, the Report would have appeared to him like a glowing fiction of an eastern tale, and the present happy assemblage, like a glorious vision of yonder world. And his enraptured soul would have joined with ours, in a burst of ascriptive praise and thankfulness to the Father of mercies, for the success which has attended our humble efforts.

Past success must point to future promise. The light of experience must guide us on to enterprise. Concentration and unity of purpose is power. The efforts of congregations and individuals are comparatively impotent when isolated and localised. Associations better sustained and organised, will be the energetic means of accelerating the progress of our cause. All important reforms have sprung from the people. The Founder of Christianity was the son of an humble carpenter, and its propagators were obscure fishermen and taxgathers. At the Reformation, the people met in small groups, and read the Scriptures and prayed and praised. Our brethren of the Methodist denomination appreciate the efforts of laymen, and have employed them with great success. By the same means have the "Christians" in America originated, and made such rapid progress. We, too, my brethren, must remember, that not many wise, not many mighty, not many noble are called. We ought to bear in mind the import of our Lord's prayer:—"I thank Thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." I fear me, my brethren, that as a body, we are too squeamish about lay preaching. That we attach too much importance to *numbers* in the formation of a church. That we are too prone to identify the planting of a church with the planting of a clergyman; and from these causes, that much effort is paralysed, and more prevented.

Look abroad on Scotland, and you will find that every congregation that has succeeded, has been planted by laymen; while churches planted by clergymen, have proved abortive. Don't mistake me, my friends; I do not assert that every church planted by laymen will succeed; what I assert, is, that many churches which have been planted by clergymen, would not have broken down if they had originated with laymen. And the reason is obvious. The premature settlement

of a minister can only be effected by great sacrifice on the part of the people, and far greater sacrifice on that of the pastor. Neither can continue those sacrifices. Both become dispirited, and the cause languishes. A lay church is cheaply conducted; no effort is required but what may be continued; and when once a sufficient flock is secured, then let a pastor be settled. I would hazard an opinion, that until the average attendance reaches about a hundred, it is unsafe to plant a minister, unless there be some propitious peculiarity attendant. I would say then to our country friends, don't wait on numbers, don't wait on a minister, but proceed to the great work.

I was rejoiced lately to meet with so large a congregation in the remote country village of Carluke, several of whom had walked two and a-half miles, and some of them five. And I was still more delighted by my visit to the Falkirk church, few but firm, scarcely reaching the apostolic number twelve. These are glorious examples, all conducted by themselves, and well worthy of imitation.

Do you wish to know how many it takes to form a Christian church? I refer you to the Saviour, "Where two or three are gathered together in my name, there am I in the midst of you." Now, there are many places in our native land, where two or three could gather together in his name. They don't need a chapel, they could meet in each other's houses. If they are scattered, they could meet quarterly, monthly, and, as soon as possible, every Sabbath-day. The press teems with excellent sermons which they could deliver, or they could have prayer-meetings, and sing Psalms, and read a portion of Scripture. I know there is a delicacy of feeling, that they are not good enough to take a lead, and this is an amiable weakness, as it springs from humility; but it is about as valid as to say, I won't go to school till I am a good reader. My country brethren, wait no longer for a convenient season. Set about the work whenever you return to your homes. The times are propitious. There are mighty stirrings in the bosom of society. The endowed churches are feeling their degradation, and are struggling for independence. The Rev. Dr. Burns of Paisley, assures us, that to his knowledge, there are many Unitarians in the Church, and even office-bearers. If Patronage is abolished, more orthodoxy and more sincerity will be infused into her pulpits; grim Calvinism will be more broadly preached; and the Church will become too hot for those liberal, masked trimmers. The large Dissenting bodies are grappling with innovation, especially on the universality of the atonement. Unbelievers are raging rampant over our land, tearing the

wheat up with the tares. We ought, then, to put our light upon a candlestick, that men seeing our good works, may be led to glorify our Father who is in heaven. I hope, then, my brethren, that by next anniversary, we shall have reports from the churches of Stirling, Dumblane, Dumbarton, Dalry, Girvan, Cumnock, Kilmarnock, and several other places, and may the holy Father bless and prosper them.

In conclusion, I would again exhort you, to concentrate your effort and purpose. I grieve to hear some Unitarians tenacious for forms and observances, and others insisting for their abolition. Having attained a high pinnacle of the temple of truth, some would pull after them the ladder by which they themselves had ascended; while others, because they are followed by so few, jump down again, and mingle with the crowd. Let us maintain whatever elevation we have attained, and place every variety of help and aid for our brethren to ascend also. The Creator has implanted an electrical spark of Divine truth into every heart. Yea, and why even of yourselves judge ye not what is right? Man has imprisoned it by those non-conductors, Creeds and Confessions of Faith. Let us drop our individual crotchets, and bring our artillery to bear upon those human formulas—remove those barriers, and the glorious truths of Unitarian Christianity will find a response in every human bosom. Christ will be honoured—God glorified—man blessed.

Mr. Matthew Scott of Girvan, in seconding the resolution, said:—

It is truly gratifying to know, that among our fellow-worshippers of the One God, even the Father, there is gradually springing up a warm and increasing desire for the more general diffusion of those views which distinguish us from the rest of our Christian brethren. This is indeed as it ought to be. Convinced, as we profess we are, of the superior tendency of Unitarianism, over every other system of faith, as a means of effecting the world's regeneration—of preparing mankind for the enjoyment of a future and higher state of being—it behoves us to put forth vigorous and renewed efforts for its wider dissemination. To erroneous views of God, and of his providence, may be fairly attributed most of the evils, social and moral, that afflict our race. We, therefore, who profess to hold a purer faith, should ever manifest a generous zeal in spreading abroad that light we ourselves are blessed with. In the promotion of the highly important objects contemplated by the Institution, whose anniversary we are this evening met to celebrate, there is a lamentable amount of bigotry to contend with—

of prejudice to overcome. Even at this period of the world's age, in a land boastful of its enlightenment—of its Protestantism—the people are trained, from their earliest years, to place implicit reliance on a hereditary faith, as the *patent* way of securing their souls' salvation; and to regard as beyond the pale of the Christian church, forsaken of God, lost for ever, all whose conscientious convictions suffer them not to bend the knee to the idol Uniformity. The uncharitableness usually manifested towards Unitarians, is confined to no one religious party. Most sects partake more or less of its unholy spirit. The Baptist and the Burgher may disagree, the Calvinist and the Arminian may say bitter things of each other, the Churchman and the Dissenter may each look with jealous eyes upon his fellow, but all of them agree in this—to assail the Unitarian, misrepresent his opinions, and impugn the honesty of his motives. They unblushingly denounce him as an infidel; not because he rejects the authority of the Scriptures, for they well know that to him the Bible is the only rule of faith and practice; but because he will not blindly assent to certain incomprehensible dogmas, contained in their formularies of faith, and for which he can find no proof from reason or in Scripture. They represent him as denying the Son of God; not because he refuses to admit that Jesus is the well-beloved of the Father, anointed with the holy spirit and with power—commissioned to reclaim his erring brethren from ignorance, vice, and superstition, and lead them to that life which is immortal; for they well know that to believe this is one of the first requirements of Christian Unitarianism; but because he will not, regardless of the words of the Saviour himself, believe that Christ is God the Son. They set forth the advocate of Unitarian principles, as a deceiver of souls, a propagator of damnable doctrines; not because he attempts to make Christianity appear a hateful thing, by holding it up as a system of metaphysical subtilties and unmeaning jargon; for they well know that his views of Christianity are, that it is a rational religion—a religion of pure simplicity, admirably adapted to meet the spiritual wants and wishes of human nature; it is because, in opposition to the popular theology, he dares to proclaim the glorious truths, that God is One, that God is love, and that all mankind will yet be good and happy. The simple fact that we are thus calumniated, that we form a sect everywhere spoken against, ought to have a powerful influence in promoting our co-operation in defence of those rights of conscience, that perfect freedom of thought and expression, to which we have an equal title with Christians of every name. The success that has hitherto attended the

efforts of the Scottish Christian Association, must be hailed as an earnest of the still greater good to be accomplished through increased exertion and perseverance. Be it, then, our future study, as we bewail the prevalence of error, to seek its overthrow, by embracing every laudable means for the advancement of the great and righteous cause in which it is our happiness to be engaged—always seeking diligently our own improvement, and maintaining the spirit of unity in the bond of peace.

The resolution was then put by the Chairman to the meeting, and warmly and unanimously adopted.

Mr. Callender of Paisley, moved the second resolution:—

That the members of this Association have great satisfaction in tendering their thanks to their respected friend, the Rev. James Forrest, for his services at this Anniversary, in expressing their pleasure in his presence at this meeting, and their sincere good wishes for his future usefulness and happiness; and they join in this expression of good will, their earnest hope for the increasing religious usefulness of their Unitarian brethren in England, and that, through their instrumentality, all that can elevate, free, and purify humanity, may be effectually promoted.

In supporting the resolution, Mr. Callender expatiated in an allegorical form, on the various excellences by which Mr. Forrest is characterised. It was seconded by Mr. Hilliard of Glasgow, and most cordially responded to by the company; and, in the name of the meeting, the President presented their united thanks and good wishes to Mr. Forrest.

Mr. Forrest then, amidst great applause, addressed the meeting to the following effect:—

The first time that I appeared before a public assembly to reply to a vote, was in this hall, and the vote which I then replied to, was passed by the assembly before which I now stand, the Scottish Unitarian Christian Association. Then I felt less at a loss than I do now, on various accounts, even if I had not heard the eulogium of Mr. Callender, which I so little deserve. On that account alone, I feel awkwardly in appearing before you. You will admit that I have reason. I claim your indulgence. I trust you will bear with me. If you have charity, exercise it now.

Mr. Callender has described various trees denoting moral qualities, which he has been pleased to attribute to me. To

one of these trees I take the liberty of referring, a tree which he has rightly spoken of as the main one, and around which all the rest, whatever others I may have, gather. The tree I mean is *sincerity*. When I offered my services as a minister of Christ to my fellow-beings, I did so in sincerity, in singleness of heart. I had only one motive, and that was a desire to teach and inculcate the two great principles which constitute the law and the prophets, and the gospel of Jesus; to wit, the love of man to his Father God, and the love of man to his brother man. These two principles I believed to be of boundless and eternal worth. I wished to illustrate them, plead for them, and impress them on the minds of those who might hear me, freeing them, as far as I could, from the errors which had disguised them, and had kept them from due appreciation and practical effect. I believed, I felt that there was "none other commandment greater than these," and that I could do nothing better than teach them, becoming an expositor of the two great relations of humanity,—man's spiritual relation to the spiritual God and his truth, and his brotherly relation to his fellow-man. Believing that in cul tivating these relations in a proper manner, the result must be true happiness to the souls, and comfort to the conditions of men, I offered myself as a promoter of that happiness and comfort, by the advocacy and illustration of these two great precepts and principles. And this I did, as I have said, in sincerity, in singleness of heart. In the same spirit shall I continue to advocate them. In the same sincerity with which I first undertook this work, shall I hereafter advance in it. I have no other inducement but the love which I bear to these principles, and the conviction that man's happiness is inseparably connected with them.

Seven years have elapsed since I first appeared before you in this hall, on my commencing the work of a Christian preacher. Since that time, you will readily believe, that I must have increased in knowledge. I have indeed augmented my knowledge of the world, and its wants and prospects; my experience of the preacher's duties and difficulties has also been increased. I trust, also, that I have grown in the knowledge of Jesus Christ and his Gospel. Since entering on my career as a preacher, I have met with many obstacles. Some of these obstacles I had anticipated, arising from prejudice, and undisguised worldliness, and indifference, and interested enmity to the simplicity of the Gospel, and the rights of fellow-men. Other obstacles, too, have I encountered, which I had not foreseen. But what then? Do I retreat discouraged? Not all the obstacles that I have met, nor *any* obstacles shall deter me from advancing in the course

I have begun. My efforts I shall not *decrease*, but *increase;* nor shall I cease to advocate those two great principles,—so help me God! to the end of my days.

And why am I not to be repelled from the advocacy of these principles? I will tell you. They are written on my heart, and you must tear my heart from my body, before you can separate them from me. I will tell you why I am not discouraged in the advocacy of them. I have faith in GOD. I have faith also in the PEOPLE. I believe in God with a perfect faith. I have not the slightest doubt or distrust of him. And though I cannot say as much for the people, I can say, still, I have faith in them. Notwithstanding all their faults and ignorances, I believe in the people, my fellow beings, my brethren. I hope for their good, and will labour to promote it. My experience teaches me to have confidence in them. And had I not enough by my own experience, I should be roused to more by the remembrance, that my Saviour was lifted up that he might draw *all* men unto him, suffering death for the salvation of the whole race of man. As he served God, and sought the good of the people, so will I. I know, that in doing so, I run an excellent course. I am encouraged by his example. I know who he was, and what he meant by declaring,—"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die." I know who said this, and who declared before Pontius Pilate,—"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice." I know the meaning and force of these utterances, and not in theory alone, but by experience of their power. Well assured that I follow the best example, and take the noblest and surest course, in tracing his footsteps, and following him, who is the light of the world, I will go on as I have hitherto done, endeavouring to promote the improvement and happiness of the souls and conditions of my fellow men, in connection with the developement of those two great principles—to which Jesus referred all duty,—the love of the Spiritual and Infinite God, and the love of men to one another. If, surrounded by indifference to this object, I were in danger of becoming indifferent; if, surrounded by doubtful minds, I were in danger of doubting; if, surrounded by narrowness of spirit, I were in danger of a contraction of my own; I have always an antidote in the words and life of Jesus, and while I am in possession of a Bible, or can remember its contents, I will avail myself of the gift of God for my direction and encourage-

ment, and proceed on my course undaunted. I feel that it was no mere trifle of words, but a premeditated, solemn, and vast truth which Christ uttered, when he declared, "Verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you." I have determined that every mountain of opposition that lies in my way, shall be assailed and overthrown. I have faith to resolve this, and I fear not the consequences. I may appear, perhaps, to be a boaster, but I do assure you solemnly, I am not. Boasting is as far from me as anything possible. But I could not help feeling the confidence which I do, unbosoming my mind to you in such expressions of my sentiments.

I have spoken of Christ, whose doctrine and example are to me of so much value. I have spoken of him, who is my Master, my Comforter, my Leader. I wish now to refer to one of his apostles, my friend on the right, by whom I was led to the Great Teacher, being instructed by him in a juster and more acceptable view of his character and mission, than I had formerly been taught. I am glad to be here this evening, to offer my sympathy and gratitude to Mr. Harris, by whom so many of us have been signally benefited. It is now about ten years since I first entered his house of worship, and great, indeed, was my pleasure in joining in the simple devotions which he conducted, addressed to the common God and Father of our Spirits, and in hearing and marking his eloquent and luminous expositions of the two great relations of man, to his God, and to his fellows, and the principles of mind and conduct which arise out of their proper cultivation, and which give happiness to the individual soul. To Mr. Harris I am certainly much indebted, and though I cannot adequately express my sense of the benefit I have received from him, and shall not attempt to do so, yet, I would beg permission to shake him by the hand, and simply acknowledge the grateful remembrance I have of his services as a minister of Jesus Christ; and I pray to God, that in his exchanging Glasgow for Edinburgh, as the future scene of his pastoral labours, and centre of his missionary efforts, he may be attended with the same usefulness, success, and happiness, which he has experienced here, and that the abundant blessing of Divine favour may accompany and reward him, as he steadfastly pursues his course as he has hitherto done, of turning sinners to righteousness, and of comforting God's people.

On Mr. Rae of Glasgow being called upon for the next sentiment, he said:—

The Resolution that has been confided to me, is couched in the following terms:—"That the members of this Association gladly welcome to the work of Christian reformation in Scotland,—the Rev. John Taylor; they cordially thank him for his impressive discourse of yesterday; and whilst they express their admiration of the moral honesty and Christian faithfulness, which led him to abandon popular error, and cast in his lot with the advocates of the Oneness and benevolence of Jehovah, they assure him of their sympathy in his efforts for the diffusion of Christian truth and goodness, their co-operation in his labours for human improvement and freedom; and express their earnest hope that his connection with the congregation of Glasgow, may prove of increasing usefulness and happiness."

The present meeting will be at once perceived to be something more than the usual Anniversary that we have for a considerable time regularly held.

It is also a cycle of 16 years in the life and office of our esteemed friend the Rev. George Harris. He has, in the course of circumstances, determined to change the place of his labours, and he is about to move to our Northern Metropolis, to take upon him the charge of the Unitarian Congregation there. While we sincerely regret his loss on our own account, we earnestly hope and trust that a new field of usefulness will open for him in the east.

But, we feel great satisfaction that he is succeeded by a gentleman who appears so well qualified to maintain our testimony to the unity of God, his benevolence to his creatures, and help to strengthen us in every Christian virtue. We fervently pray, that his labours may be attended with success, and afford him satisfaction. And I hope that his career will not be measured merely by the return of these happy Anniversaries, but also by the cycle of 16 years—nay, another still.

Mr. Morgan of Glasgow, observed,

In seconding the resolution just read, I dare scarcely presume to take up your time with any remarks of mine, yet cannot forbear observing, that the work of Christian Reformation in Scotland is not less an arduous than an important work. For although we may not say of the Scotch what was said of the Athenians, that they are wholly given to idolatry, yet we must admit, for, alas! we too convincingly feel, that bigotry, narrow-mindedness, and intolerance, are very characteristic of the people. Is it not a fact, that with them, the man who rises early and sits late to investigate every subject which he deems important, in order that he may have his

judgment cleared from confusion and error, and the issues of whose investigations are opinions different from those generally received, forthwith loses caste, and holds even a lower social standing, than the ignorant and immoral! Is it not a fact, that the young are sedulously cautioned to beware of the plausible man, for his unanswerable reasonings cannot by any possibility be other than subtle sophisms, which without sin cannot be listened to; and his holy, benevolent life, that robe of righteousness, is assumed, that he may the more readily deceive! It is with shame I make this charge against my countrymen. Would to God it were a slander. But is it too severe? Has not the experience of the excellent gentleman who now occupies the chair, borne too good witness to the truth of it? With an intellect honourable to our rational nature, and a moral character that the pure heart and independent mind will ever find solace and elevation in contemplating, has not he been avoided by the Clergy of all denominations of this City, for the last 16 years, as carefully as though he had had the foul mark of Cain branded on his brow? And yet, they all that time have been preaching—perhaps canting is the proper word—about the abominable iniquity of Papal infallibility, and of the rights of private judgment! But, had he

> "loved the world,
> And flatter'd its rank breath, and bow'd
> To its idolatries a patient knee,"—

Had he squeezed down his intellect—that divine faculty of man's nature, by which he is capable of recognising and ever knowing more of the Infinite One, and of his boundless universe—into the narrow limits of the popular creed, and left both it and conscience, to freeze there,—had he dammed up the river of free thought, which is the life and health of the nations, into a stagnant lake of poisonous water,—then, would there not have been hundreds yesterday and to-night, but thousands, to laud the man who had waged such a miscalled holy war against his own mind; and who, martyr-like, had murdered his own soul to support the orthodox creed of the infallible church! But, notwithstanding the too prevalent bigotry and servility to creed power, let us be of good cheer, the end is not yet. Does not this large meeting proclaim the dawning of a better day? I am persuaded that it does. Cordially, therefore, should we welcome to the cause of Christian Reformation in Scotland, a man with the high mental powers, and, what is better, the high moral worth of Mr. Taylor.

The resolution, with the accompanying remarks of the speakers who proposed and seconded it, was received

with cordial approbation; and Mr. Harris, in the name of the Association, gave the welcome and the right hand of fellowship to Mr. Taylor, amidst loudest plaudits.

Mr. Taylor, on rising to address the meeting, was very warmly greeted. After thanking the meeting for the cordial reception which had been given him, he proceeded to say,—

Though the work to which he was called amongst them was arduous, he was greatly encouraged, not only by their cordiality, but by the nature of the truth which he had to proclaim, and which, from its simplicity and sublimity, and its harmony with the mental and moral constitution of man, was calculated to gain ground in proportion as it was examined and thoroughly discussed. From the most searching examination he did not wish to shield the opinions which he entertained: he felt, indeed, that there was no reason to despond for the ultimate spread of the sentiments commonly called Unitarian, provided those who held them were but faithful to their principles, and maintained them with blended zeal and charity. There might be cause often for temporary despondency in the worldly feelings and unworthy maxims of many who professed the truth, but there was no cause for fear in the might of the truth itself. It embodied all that could satisfy the inquiring intellect, and produce devoutest affections to the common Father of all. What nobler or better form of religion could be presented to men, than that which taught them to trust and love One almighty and perfect Being—the God and Father of Jesus, whose tender mercies were over all his works; who required from every man virtuous exertions in proportion to the privileges which had been conferred; whose wisdom and kindness could be discerned and trusted amidst all the changes of life, and whose beneficent purposes immortality would more fully unfold? Could any man reveal a better faith, than that which, presenting to the mind this glorious Being in such an aspect as inevitably to attract affection, compelled the heart by its grateful sense of obligation, to love and obey the commandments of so glorious a Being, and love his creatures as the necessary consequence of knowing himself? Far, very far superior were the views which embraced the unfailing love of God to all his rational offspring, and the mutual brotherhood of men, to the "grim Calvinism" so prevalent in the land, which depressed the hopes and lacerated the hearts of many of its own adherents; which, by excluding vast masses of the human race from the Divine regard, and dooming them to endless perdition, wrapped the universe in gloom, covered the earth with

funereal darkness, and instead of revealing the lovely and venerable features of an impartial God and Father, exhibited to the gaze a Gorgon's head that might well turn the hearts of men to stone. He (Mr. T.) was not only encouraged by the nature of the truths which he believed, but by the peculiar conjuncture of the times, which seemed to him on the whole favourable to the progress of truth. Though the force of prejudice was mighty, and prescription and authority in religion were strongly entrenched in the servility of mind which priestcraft had for ages been cherishing, and which prevailed so extensively, that multitudes of religionists were induced to crush thought as sin, the course of events appeared to be forcing men to reflect more deeply on many of the differences which divided religious sects, and to be compelling these sects to understand their own principles better. This was desirable; since there was always hope for human improvement, when principles were clearly laid down and consistently followed out; and however he might differ from the principles advocated by others, he always respected the man who conscientiously adhered to a principle. Every such man was to be honoured as far as his consistency extended, though his principles might often, from that very consistency, become more dangerous to society, and require a more strenuous opposition. Still it was more gratifying to the lover of truth and human improvement, to grapple with men who avowed a distinct, broad, and intelligible principle, and who followed it to its legitimate conclusion, than with time-serving men who made expediency their rule. There was, for instance, in the peculiar features of the present times, a decided improvement in treating the great question of ecclesiastical authority; an improvement full of hope to all who advocated the right of private judgment as an essential part of Christianity. It was no slight indication of the progress of consistency, and of the increasing clearness with which men perceived the true merits of their respective religious systems, that in the University of Oxford, the stronghold of the English Church, a sect had sprung up, numbering amongst its members, men of acknowledged learning and piety, and unblameable in private life, who, more consistent than any other members of the same church, at once and openly repudiated all private judgment in religion, boldly declared that the Bible alone was insufficient to teach any man enough for his salvation, but must be interpreted and expounded by the Church, and who thus virtually made tradition their Bible. These men, not being able to find the doctrine of the Trinity in the Scriptures, as a matter of direct revelation, rested it openly on tradition; and declared that the doctrine of the

atonement, being a matter of inference only, was far too often and broadly exhibited to popular attention by the evangelical party in the Establishment. From such a system as this, it might be seen how the minds of men within the Establishment were affected in proportion as they blended learning and inquiry with their piety. In the Established Church of Scotland, very remarkable phenomena had also occurred, indicative of the tendency of unscriptural institutions to work their own cure, and compel the minds of men, by the course of events, to think more justly. The non-intrusion question was now exciting a universal hubbub, in which both parties appeared partly in the right and partly in the wrong. In this question also, High Church principles (the principles of every Establishment) were disclosing their Papal tendency. The great aim of the one party, was to render the Church entirely independent of the State, while continuing to receive the emoluments which the State conferred. They were undoubtedly right in their attempt to make their Church, so far as it was *a church of Christ*, independent of all secular and political authority and interference; but why at the same time did they wish to retain their hold of the State's loaves and fishes? The other party were as decidedly right in maintaining, that the Church, so long as it was established by law, should humbly succumb to the decision of the State; but they were equally wrong in imagining, that whilst they thus submitted, they could be considered a pure Church of Christ. Should the high party succeed in their crusade against patronage, they would thus establish Papacy, under another name, in Scotland; for, as long as there existed an ecclesiastical authority above the State, yet nourished and supported by public endowments, and making use of the public money, it made no difference to the principle of the matter, whether such ecclesiastical power was vested in a conclave of ministers or in one person, whether it dwelt at Rome or Edinburgh, whether the person who virtually wielded such authority, was called the Pope of Rome, or his name was Dr. Chalmers.

Mr. T. concluded by saying, that whilst he was encouraged in the work of religious reformation, by many events and appearances of the age,—and not least so by the fact, that many who held the Unitarian form of Christianity, began to see more clearly the importance of making known their sentiments, while respecting the rights of others' minds, and mingling charity with zeal,—he still did not conceal from himself, that the work to which they were unitedly called, of promoting a rational and spiritual religion, was one which demanded unwearied effort, much patience and perseverance.

The mighty hosts of prejudice were not so soon scattered. When the manner in which our population had been long trained, and the influences of fashion, public opinion, and venerated institutions, were considered, it was not to be wondered at, if the progress of more liberal sentiments in religion was comparatively slow, and much remained constantly to be done. "But who," continued Mr. T. "can be called upon to exert themselves in a good cause, if we be not? Professing to renounce the base influences of fear, proclaiming Divine love as the source of love to our fellow-men, and declaring that religious truth is sufficient to make its own way without the patronage of the state, and without any unworthy agency, but by its own evidence and beauty, in proportion as it exhibited and commended itself to the human mind, we are bound, by our very profession, to be more energetic, more patient, more zealous in the cause of human improvement, than are others. We say, that moral suasion, that Christian conduct, are adequate for the diffusion of Christian truth. We appeal to the value of the truth itself. Then let us show that we do value the truth; that it is in our opinion most excellent: let us endeavour to persuade others, and exhibit Christian virtues, that we may be faithful to our profession. If the triumph of Christian truth *is* left to the possession of the Christian spirit by the disciples, let us labour patiently and hopefully for its success. In no other way can we reach the great object we have in view—the permanent improvement of our species. Paltry results are accomplished by paltry means; but whatever is truly great requires time for its completion. The gourd, which grows up in a day, may perish in a day; but the oak, which is to stand for ages against the blast, requires an age to reach maturity, to root itself deeply in the solid and nutritious earth, and form its massive trunk to resist the storm. So must it be with the durable improvement of man, the moral and religious reformation of the race, the education of men as God's rational offspring and heirs of the same destiny, the developement of human capacity for the good, the rational, and the true. For this we must labour long and silently. At length the tree of life, which shall bear its delicious fruit for the refreshment of the soul, and overshadow the earth with its beauty and fragrance, shall attain its maturity, and all people and nations rejoice beneath its shade.

Mr. Harris read the following resolution, prefacing it by a few remarks, expressing his regret that Counsellor Andrews of Dublin, who he had hoped might be present, could not be with them, and gladly introducing to their

kind notice the Rev. J. M'Dowell, who had been for the last few months preaching to the congregation in Edinburgh:—

That the members of this Association rejoice in renewing the expression of their sympathy with the struggles of the non-subscribing Presbyterians of Ireland, on behalf of religious freedom and the sacred rights of individual conscience; and especially congratulate their respected friends, the Rev. Dr. Montgomery and the Rev. J. Scott Porter, on the triumph which, through the adherence of the proprietors to the foundation principles of the Belfast College, Christian liberality has obtained over fanatical ignorance and creed intolerance.

The resolution having been unanimously adopted, Mr. M'Dowell replied:—

Permit me to thank you, on behalf of the non-subscribing Presbyterians of Ireland, for the expression of your sympathy with them in their struggles for religious liberty. When they know that you continue to take an interest in the success of their efforts for mental freedom, they will be encouraged to persevere in the glorious cause of religious independence. The non-subscribing Presbyterians of my native land, as religionists, occupy a proud position between an assumed infallibility on the one hand, and nominal Protestantism on the other. They have proclaimed, that they possess an inalienable right to exercise their privileges as free-born citizens of the kingdom of Christ, and that they are responsible to none but their God for the opinions they entertain and propound; they pronounce all ecclesiastical restrictions, when imposed on men's consciences, to be at variance with their natural rights, and their liberties as Christians; and they consider, that individual opinion is sacred when conscientiously maintained, and should not be violated by any human power whatever.

One would think, that such principles, so just, so simple, and so important, should secure the hearty concurrence of professing Christians of all denominations; one would think, that when God has given us the faculty of reason, when he has favoured us with the Holy Scriptures, and distinctly told us in those Scriptures, to exercise our reason upon their contents—we should be permitted to do so. But here step forward the religious tyrants, and they say—No! you shall not be permitted to employ your carnal reason upon mysteries which you cannot understand. Submit your judgment in all these matters to our explanation of Scripture; for if you do not, you are sure to endanger your future salvation!

Yes, such is the melancholy picture of presumptuous intolerance, and religious bigotry, in the present day. In the 19th century, when the powers of man are reducing the various sciences to first and fundamental principles; when the obstacles in physical nature are yielding to the all-powerful application of inventive genius, and man is allowed free scope for the exercise of his mind, amid the varied wonders of science and art, is it not humiliating to believe, that restraints are put upon our religious faith, and obstacles are thrown in the way of man worshipping God according to the dictates of his own conscience? Religion, the noblest and most important investigation in which the human mind can engage, whose object is to make us acquainted with ourselves, our Redeemer, and our God, must be circumscribed by shutting up the book of life, and presenting us with a paltry production of human weakness, human ignorance, and human error. I ask, is the Bible a free book? Is it put into the hands of the people with an injunction to consider and inwardly digest the contents thereof? But, is it not accompanied with an explanation, a creed, or articles of faith, the commandments of men, and are they not given to understand, that if they do not believe as this rule of faith teaches, they shall, without doubt, perish everlastingly!

Against the injustice of this course of proceeding, the non-subscribing Presbyterians felt called upon to protest. Their efforts were successful, and they are still continuing to follow up their former exertions for religious freedom. They have founded a church whose fundamental principles are so comprehensive, that among them the persecuted Christian of every creed may find refuge. He has only to ask admission, and he is welcomed without any test of opinion whatever. You have declared your sympathy with them in these their efforts to obtain freedom for the exercise of individual judgment, and I am sure they will be gratified by its expression. In their endeavours to liberalise the Irish mind, they have to encounter much bigotry and opposition. Not to mention the weapons of misrepresentation, calumny, and denunciation, in the use of which the skill of our opponents in the three countries, is pretty much upon a par, I may mention, that the church property of our brethren on the other side of the Channel, has, in one instance, been taken from them, and in others threatened by legal proceedings.

While the attempt was being concocted to divert this money from its proper channel, a plan was set on foot to make the Synod of Munster a *subscribing body!* Being minister of the congregation of Summerhill, County Meath, at that time, I had an opportunity of learning something of

the objects of the persecutors. The Synod of Munster, be it observed, is not a subscribing body. Its ministers, from its earliest formation, *never* used a creed, no not even when they were Trinitarians. The few Trinitarians who now belong to it, knew its character when they entered as members, and professed themselves friendly to the fundamental principles of the Synod; and yet, after all this, they were detected in an attempt to thrust in Trinitarian ministers in places or extinct congregations, so as to command a numerical majority at the annual meetings; and if they had succeeded in this attempt, they would have imposed upon the members the Westminster Confession, and thus have changed the original constitution of the Synod of Munster. But thanks to the ability and acuteness of Dr. Ledlie's giant mind, the plan was discovered and defeated, and although our friends in the South have to struggle against the operation of laws at war with the enlightened spirit of modern legislation, they are able to keep their ground, and to maintain their position.

Then again, when we come to the North of Ireland, we find that only a few months ago, our brethren there have been contending with the foe. The ground of dispute was the Belfast College; and it was this, whether Dr. Montgomery and the Rev. J. S. Porter, who had been appointed by the non-subscribing Presbyterians, Theological Professors to their students studying at the Belfast College, should, or should not, sit at the Board of Faculty with the other Professors. In point of right they were entitled to this privilege, because it is a fundamental law of the College, that the professors appointed by any religious denomination, shall be added to the roll of the members of Faculty, and shall be entitled to sit and vote at that Board.

Now, when it was known that Dr. Montgomery and Mr. Porter were added to the Faculty, orthodoxy was aroused. The Trinitarian professors protested, and a clamour was raised against the appointment. What! to allow Dr. Montgomery and Mr. Porter to sit at the same Board with us!—men who deny the Lord that bought them! The proposition is absurd! This would pollute the very air we breathe! There is a moral taint about them, and we cannot allow of their heretical bodies being so near to our orthodox souls! Accordingly, the whole matter was brought before the Court of Proprietors of the Institution, and, after a lengthened discussion, they came to a resolution that Dr. Montgomery and Mr. Porter had a perfect right to sit and vote at the Board of Faculty with the others; and the majority in favour of this resolution was three to one!

This, indeed, was a glorious victory achieved by the

liberal-minded men of the north. On the one side was arrayed injustice and tyranny, and on the other, justice and forbearance. Our friends then had a good cause to defend, the cause of truth and right, and seconded by the thrilling eloquence of a Montgomery, they maintained the fundamental principles of the College inviolate, and averted a blow which was aimed at the non-sectarian character of the Institution. The aim of the orthodox Presbyterians seemed to be to convert the College into a seminary for the inculcation of their own peculiar sentiments, although far more than the one-half of the money originally subscribed for its erection, was contributed by the Unitarians. The Unitarians were loudly accused of robbing Christ of his glory, by men who showed no scruples in attempting to despoil *them* of their property.

These events show a healthy state of public feeling; they show too, that the struggles of the non-subscribing Presbyterians have not been in vain, and that they are destined to accomplish yet greater achievements for the good of their country.

Mr. Bridges of Glasgow then rose, and advancing to the President's table, proceeded thus to address the assembly:—

Ladies and Gentlemen,—In rising to address you, on what I call one of the leading features of the evening's business, I could occupy the ordinary time allotted to a speaker, in apologising for my want of tact and ability to perform the task, in a proper and efficient manner. If I were so to occupy your time, I feel confident I should very much disappoint those gentlemen who have made me their organ of communication, and at the same time, should be pointing out to you what will be too obvious, my great unfitness to do justice either to the principal party, or the body who have so appointed me. However reluctantly I enter on my task, that reluctance is mingled with pleasure; and however my head may fail to supply ideas, or my tongue to utter them, if supplied, I can boldly assert, that my heart is as warm and sincere, and that my pulse beats as affectionately as the most enthusiastic admirer's.

In this enlightened age, and in this land of liberty, it is our boast that a man's religious tenets will not forfeit him the protection of the laws, and that we, as a body, are able to fill very high stations of worldly honour; but we must yet toil and hope to see the time, when we and all men shall be able to hold the highest offices known, without any religious or creed subscription distinctions; and it is for the celebration

and advancement of these great, glorious, and free principles, we have met this night; and it is to honour and express our reverence of one of its ablest and sincerest champions, that I now rise before you. I thought I surmounted my greatest difficulty when I had apologised for my want of ability, but I find I have a greater one yet, that of speaking of a gentleman to his face; but he must bear with me if I raise a blush, and you, my friends, must bear with me if I do not say half so much of him as he deserves. I am deputed by the Committee who have taken charge of the subscriptions from the Unitarians of Glasgow, and other friends, to be appropriated as a testimonial to the Rev. George Harris, to present him with this silver Salver, and this Purse, containing One Hundred and Fifty Sovereigns. I find, from the inscription on the salver, it is in testimony of their "approbation of his faithful and efficient services as the minister of the Glasgow congregation, for a period of sixteen years." On looking round, I see many who can testify the truth of this part of the inscription; and although it has not been my happiness to enjoy his ministry for so long a time as many around me, but having occasionally for the last ten years, and regularly for the last three, had an opportunity of judging, I can, as far as my humble experience goes, give my full and free approval, both to the efficiency and faithfulness of his ministry. Time will scarcely allow me even a retrospective glance at the great and varied characteristics that have marked his career among us; but speaking of the efficacy of his ministry, how many bright ornaments have we seen (for instance, our friend Mr. Forrest), who are spreading the pure principles of our profession, whose iron bonds of Calvinistic superstition were struck off through the power and force of his reasoning in the cause of Christian purity and truth. Of his faithfulness, is there any one who has been a faithful hearer—(for faithfulness is as necessary in a hearer as in a minister, to make that ministry efficient)—I say, is there any such one whose soul has not been stirred within him, even to repentance, at the awfully grand and solemn manner in which he has poured forth the displeasure of God against evil-doers? It cannot be forgotten, the fatherly manner in which he has entreated us to repent and live; live, not as mere clods, but with that dignity which ought ever to mark us as intelligent and Christian people, whose minds rise above the commission of all that is low and debasing, and above the omission of any of the virtues we profess to admire. Need I remind parents, of the faithful manner in which their duty has always been pointed out to them, and insisted on? And to the young I say, did they never find the tear startle in the eye, when he has been setting forth parental love in its most anxious forms?

Who has not listened with throbbing heart to hear him picture the delight, the joy, the holy love, that surrounds the domestic hearth, where duty, fixed on religious principles, is acted up to? I confess, for one, that I have wiped away many a tear when listening to his enforcement of the domestic virtues, pleading for the sacristy of home.

I next find this Testimonial is for "his eloquent advocacy of civil and religious liberty." Even were I prepared to descant at length on the fruitful subject of civil and religious liberty, the hour of the evening, and standing here as I do, deputed by a committee for one ostensible object, that of pointing out the truth of the inscription, I should be obliged to decline; and, therefore, think the shortest way in which I can point out his advocacy of civil liberty, will be to read a very short extract from his celebrated sermon, preached on the afternoon and evening of the 5th August, 1832, after the passing of the Reform Bill. "In advocating, on all occasions, the sacred principles of universal freedom—in labouring for the bodily and mental emancipation, not only of my fellow-countrymen, but of the race of which I form a portion—in adding my congratulations, on the manner in which the late eventful struggle of our country for the regeneration of its public institutions, was conducted, and on the triumph which has crowned that struggle,—I only act in accordance with the cherished feelings of my childhood, the principles of maturer life, and the spirit and precepts of the Gospel of Jesus. To be a Christian, and not a lover of liberty, would be a contradiction in terms. To be a Christian minister, and not an advocate of man, would be a desecration of the office, and a violation of the religion professed to be inculcated." This is only one of the innumerable instances wherein he has acknowledged this principle, and which it has always been his practice, in his own emphatic language, to enforce. His motto in preaching to you has been—"We will, we will go through, go through the gates, and prepare the way of the people, and cast up, and cast up the highway of knowledge, and gather out the stones of error, and misrule, and superstition; ay, till not one shall be left on another, but, in their stead, a standard shall be lifted up for the people, and its banners of improvement and of freedom shall wanton in the pure breezes of heaven for ever." So much, though not half enough, for his advocacy of civil liberty or bodily emancipation. Now for a glance at his advocacy of religious liberty. You must all be familiar with the forcible style and energetic manner in which he invariably advocates the rights of conscience, and enforces the exhortation of the Apostle—"Let every man be fully persuaded in his own mind." It is not many years since Dissenters were deprived holding civil

offices; but I flatter myself, that with such advocates as we have in our respected and reverend Chairman, it will not be many years before religious opinions, as such, will cease to have any weight in the eligibility of persons to fill offices of state, and that morals and intellect, and fitness for office, will be the standard by which men will be judged and chosen.

We next come to our rev. friend's "missionary exertions." If we take a retrospective view of the state of Unitarianism in Scotland, I allude to those parts more immediately connected with Glasgow, and then compare it with the growing up of the spirit of inquiry that is now going on, "the exercise of individual judgment, and the rejection of all human authority in matters of religion," and ask how this has taken place, I think you will have little difficulty in agreeing with me, that in a great measure, it is attributable to the earnest missionary spirit and great exertions of our reverend and esteemed friend and late Pastor. The history of his missionary labours would fill a volume, deficient perhaps in the attacks that some foreign missionaries experience from wild beasts, but much more fraught with attacks from

"Savage men, more savage still than they."

In his advocacy of the truth as it is in Jesus, he has stood as it were in the pillory of scorn, to be pelted at by fools; and yet by the force of his eloquence, the power of his reasoning, and the truth of his arguments, he has not only tamed them into hearers, but in many instances has converted them into inquirers. I would refer you to particular instances to prove what I have said, but as you have heard the Report, and are conversant with the facts, that congregations have sprung up, that chapels have been built, ministers appointed, on what was thought a few years ago, barren ground, and all through his instrumentality, I think I may leave this part of my subject in your hands. But the brilliancy of his missionary character shines far more gloriously nearer home. The character of our reverend friend is well known to those whose lot in this world has been poverty and toil; the mansions of the great have not been the exclusive fields whereon he has laboured, he has gone forth into the high-ways and bye-ways, and into the humble dwellings of the most humble of his people, there to sow the rich seeds of consolation—consolation that all the splendour and all the wealth of the world are unable to bestow. Where is the mother or father whom he has visited in the hours of affliction, whose sorrows have not been softened by his affectionate sympathy, when they were mourning over all on which their brightest hopes were set? Where is the husband or wife that can forget the thrilling picture he has drawn of domestic love, the horrors of its separation, and yet the bright consolations he has poured

into that blank in nature? This is where he has sowed and reaped, and shone; but why continue these pictures of sorrow on this night of rejoicing? I call it a night of rejoicing, in spite of our separation, as it gives us an opportunity of testifying the high sense in which we estimate his character; and although it may be our loss, it will be gain to others—like the wind that wrecks the benighted mariner on one shore, and drives away the pestilence from another. My friends, accept my apology for detaining you so long; but a few words on "the happiness we have enjoyed in his friendship."—On this point, you can all bear me out, when I say, a more desirable friend no man can wish. It is impossible to associate with him and not receive an influence. Let the petty tyrant, either male or female—let the fond, foolish parents of uncontrolled children, or those who govern by stripes; let the disobedient child, let the wrangling brother and sister, let the querulous, generally, enter into his domestic circle, and there they will see all the virtues that adorn life, clustering together in father, mother, brothers, and sisters,—the fruit of pure and undefiled religion, which must have an influence for good on all who witness it, until the sun ceases to warm the earth and bring forth its fruit. On this subject, we might dwell—dwell on past happiness—dwell on separation; but time will not allow. Let us fondly recollect all his virtues, and the great happiness we have enjoyed in his friendship, trusting, that though we are to be absent in body we may frequently be present in mind.

And now, my dear Sir, allow me, in the name of the Subscribers and the Committee, to present you with this Testimonial, wishing that every blessing may attend you and your family, and all in which you take an interest.

Frequently was Mr. Bridges interrupted by the applauses of the meeting; and on the close of his address, on handing the Salver and Purse to Mr. Harris, the cheering was redoubled.

The cheering was renewed again and again, when Mr. Harris rose to return thanks. He briefly noticed the various points of the inscription on the salver, dwelt on the priceless worth of the principles they were associated to uphold and diffuse—and above all, their practical power and vitality—conjuring his friends to hold fast their advocacy of truth, freedom, piety, benevolence, and to adorn that advocacy by holy, blameless, spotless, lives—commending them, one and all, to the blessing of Almighty God the heavenly Father.

A hymn was then sung, and the meeting closed with the Lord's prayer and a benediction by the President.

THE

CHRISTIAN PIONEER.

No. 184. DECEMBER, 1841. Vol. XV.

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from page 493.)

CHAPTER XXIII.

IN the beginning of this chapter, Jesus exposes the proverbial hypocrisy of the Scribes and Pharisees. He declares that they bind on men's shoulders "the heavy and grievous burdens" of their Traditions, and exact for them a tenacious and merciless observance. He asserts, from that acquaintance with the thoughts and intents of the heart which he had received from on high, "that all their works they do for to be seen of men." Among other modes which they adopted, to impress the unreasoning multitude with a belief in their superior sanctity, they (verse 5) "made broad their phylacteries, and enlarged the borders of their garments." *Phylacteries* were small slips of parchment or vellum, on which were written various passages or quotations from the Old Testament. They were introduced, from the Israelites understanding literally certain metaphorical expressions in their Scriptures. Thus, in Deut. vi. 6–9, it is enjoined—"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And *thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.*"—See also Exodus xiii. 9, 16. This is highly figurative language, intended to depict the reverence and attention which should be paid to the word of God, by all true believers. The Jews, however, with their accustomed preference of the ceremonial to the spiritual, understood it literally; and, in consequence,

inscribed certain portions of the law of Moses on parchment, which they actually bound "as a sign upon their hand, and a frontlet between their eyes." Such was the origin of the phylacteries. It appears that by the more superstitious among the Hebrews, they were farther used as charms to defend their wearers from the assaults of demons and evil spirits—beings universally believed in and dreaded by the uneducated. The *Targum* in *Cant.* viii. 3 [see Whitby on this text], introduces a Jew speaking thus,—"I am chosen above all people, because I bind frontals to my head and my left hand, and my parchment is fixed to the right side of my door, so that a third part of it comes up to my bed, that the evil spirits may not hurt me." While some devoted them to the purposes of a formal religion, and some to those of a gross superstition, the Pharisees enlisted them in the cause of hypocrisy. They wore their phylacteries unusually broad, that they might have more written on them; that the texts might be in larger characters, and therefore more visible; and generally, that they might be observed, admired, and reverenced by the wondering populace.

We read, in the book of Numbers, xv. 37–39, "And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them *fringes* in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders *a ribband of blue:* and it shall be unto you for a fringe that ye may look upon it, and remember all the commandments of Jehovah to do them." It may, to the unreflecting, be deemed beneath the dignity of the Creator that he should legislate about the garments of his people. But nothing is undignified or trifling, which has a tendency to make men wiser, better, and happier. It is not beneath the greatness of the Creator of cherubim and seraphim, that he should superintend the pameunk, and take counsel for the enjoyment of the worm that crawls along the pathway. Besides, the wisdom of any arrangement must be judged of by its adaptation to produce the effect contemplated; and if the wearing of this fringe and of this ribband, was efficacious to mark the separation of the Jews from the rest of mankind, to preserve them from idolatry, to retain them in the worship of One Su-

preme Intelligence, and to remind them constantly of their various duties, whether religious or moral,—the legislation which secured all these most desirable and beneficent results, must have had its origin in love, and its operation in wisdom, and was, in every way, worthy of Him whose essence is a compound of both. A kind parent thinks nothing beneath his notice, or his care, or his interference, which is calculated to promote the well-being of his children. Moreover, God does every day in his works, what he is here represented as having done in his word; for he has adapted external nature to the mind of man, and so fixed the laws which regulate the association of our ideas, that a flower casually seen or an air casually heard, may recall events, persons, thoughts and emotions, long since past and gone,—and the wampum-belt of the Indian, be the suggestor and the record of historical incidents which occurred centuries before. Similar was the design of the fringes commanded to the Jews. Not that there is any necessary connection between a particular dress and the principles of genuine piety; but if any two things, however originally apart or discordant, are for a long time connected in the mind, the one necessarily and invariably suggests the other. Thus, different portions of the fringe, might, in this Mosaic system of *Mnemonics*, come, in process of time, easily and readily to remind the wearer of different portions of God's commandments. These fringes were worn by all the Jews; but the Scribes and Pharisees made a greater display than others; for they "enlarged the borders of the garments," that the people might behold how mindful *they* were of the precepts of the Law and of the injunctions of the Deity. These practices, Jesus unsparingly condemns: in his perfect code of morality, even habits of dress are not innocent, when they are assumed with the express intent of deceiving others as to our real character.

Another practice of the Hypocrites was,—verses 6, 7, that they "loved the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." This epithet, signifying "Master," does not appear to have been used as a prefix to a proper name, till shortly before the

appearance of the Anointed. The Jewish writers are of opinion, that it was first borne by the Rabban Simeon, who is supposed by many Christian divines, to have been identical with the person mentioned in Luke ii. 28, who took the infant Jesus in his arms in the temple. After this, it was assumed by the disciples of the opposite schools of Hillel and Shammai; and eventually became so common, that it was freely awarded to all teachers and learned men. They were intensely gratified by such a salutation, and rigorously exacted it from their followers and the populace. There were many similar titles, derived from the same root, and having a corresponding signification. Of these, the most usual were Rab, Rabbi, and Rabban, which seem to rise in excellency like the three degrees of comparison; Rabban being esteemed more honourable than Rabbi, and Rabbi than Rab. Our Lord warns his followers against these assumptions of superiority, in the ever memorable words (verses 8–10), "But be not ye called Rabbi: for one is your Teacher, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." An old Bible, published in the reign of Edward VI. shortly after the commencement of the Reformation in England, has a note in these words, on the expression "call no man your father upon the earth,"—"Here is the Bishoppe of Rome, declared a plaine Antichriste, in that he woulde be called the most Holye Father; and that all Christen men shoulde acknowledge him for no lesse than their spyrituall Father, notwithstandinge these plaine wordes of Christe." Dr. Adam Clarke, while citing this note in his "Commentary," adds,—"It is true; nothing can be plainer; and yet, in the face of these commands, the Pope has claimed the honour; and millions of men have been so stupid as to concede it." How clearly all of us can discern the mote in a brother's eye, while we cannot after much searching discover the beam that is in our own! If the Bishop of Rome arrogate the title of "Most Holy Father," do not the Bishops of one of our National Establishments, arrogate the equally presumptuous title of "Right Reverend Fathers in God"? and if the assumption of the name

"Father" prove the one to be Antichrist, does not the very same assumption, of the very same name, prove equally as much respecting the others? It is idle to quarrel with a name or a title, whoever may wear it; but it is fit and proper to quarrel with the thing itself which these epithets denote. Antichrist is not a person, Antichrist is not an individual church, Antichrist is not a spirit limited to one special denomination of believers;—wherever it be found, *that* which fetters the minds of men in their inquiries after religious truth—*that* which places itself upon an equality with the declarations of Holy Writ—*that* which exalts its authority above the words of the Lord Jesus, is, so far, ANTICHRIST. How opposed to every manifestation of this spirit of evil, are the exhortations and commands of the Anointed!—"Be not ye called Rabbi," assume not a spiritual despotism over your fellow-creatures; "for one is your Leader, even Christ," ye and all the rest of mankind are under subjection to him; "and all ye are brethren," placed upon a perfect equality as to religious rights and privileges, none tyrants and none slaves under the dispensation of the Gospel. This is a warning to them against presuming to legislate for the consciences of men, against daring to "lord it over God's heritage." But whilst they are not to impose mental and spiritual fetters on others, they are equally forbidden to wear these fetters themselves. "And call no man your father upon the earth," submit to no one's dictation in matters that affect your immortal interests; "for one is your Father, who is in heaven." He is the only being to whom we must bow with implicit submission and obedience; "God alone is Lord of conscience." Happy would it have been for Christendom, had the followers of Jesus remembered these two injunctions,—neither to command, nor to be commanded, in religious concerns. Many cruel wars and barbarous murders would never have occurred in ancient days; and exclusions from citizenship, petty persecutions, and thousand heart-burnings, would have been less frequent in our own times.

Verse 13: "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye

them that are entering to go in." Even when we stray farthest from the way of holiness, our heavenly Father looks upon us in our wanderings, with a "countenance more in sorrow than in anger." Such must have been the feeling of Jesus, when animadverting on the wickedness of the Jewish teachers. He was "the image of the invisible God," and must therefore have afforded a manifestation of this divine perfection. Hence, we do not consider he here addresses his foes in the language of threatening, much less, as our translation would declare were the illipsis restored, in the language of a wish, "Woe be unto you." On the contrary, we agree with those scholars who suppose the Greek should be rendered "*Alas for you!* Scribes and Pharisees." This ejaculation of sorrow is nearer akin to the habitual emotions of him, who wept over the sins and approaching chastisement of Jerusalem. By the "kingdom of heaven" in this verse is meant, as usual, the Gospel dispensation. The Scribes and Pharisees would not themselves embrace the Gospel; on the contrary, they openly opposed it and its inspired Promulgator; thus, by their example, they deterred the people from embracing the religion of Jesus, inquiring (John vii. 48) "Have any of the Scribes or Pharisees believed on him?" They accomplished the same purpose, by endeavouring to prove that Jesus had not a divine commission, because he violated the Sabbath (John ix. 16); and by attributing his cure of the demoniacs (or insane) to the influence of Beelzebub (Matt. xii. 24). They even, on some occasions, excommunicated those who had received the Gospel; "for the Jews had agreed already, that if any man did confess he was the Messias, he should be cast out of the synagogue (John ix. 22)." By these and like means did they "shut up the kingdom of heaven against men." We, of this country and generation, have not to learn how easily the multitude are retained in false opinions, and prevented from receiving true doctrine, by the influence of those whom they are accustomed to respect for their worldly station, their supposed wisdom, or their assumed sanctity.

Verse 15: "Alas, for you! Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more

the child of Gehenna than yourselves." During, and for some time preceding the public ministry of the Master, the Jews strained every nerve to make proselytes to their religion. Josephus informs us, that when Hyrcanus conquered the Idumeans, he permitted them to retain occupation of their territory, on condition of their conforming to the Jewish faith; and that they, for the sake of the consequent privileges to be conferred upon them, readily acceded to his proposal. The same historian furnishes us with a detailed account of the conversion to Judaism of Helena, Queen of Adiabene, and her son Izates. It would almost appear, that there was an especial desire to convert persons of eminent rank, great possessions, or vast influence, for the sake of the pecuniary favours they were able to confer; and to this fact Jesus may have tacitly alluded, when he so reproaches the Scribes and Pharisees for their proselytising propensities, into which the desire of individual gain and applause entered probably as leading ingredients. This anxiety of the Jews to gain accessions to their faith, was so prevalent and remarkable, that it attracted the attention even of the heathens, and seems to have passed into a proverb. Horace appears to allude to it (Lib i. Sat. 4):

> "Will force you, like the proselyting Jews,
> To be like us."—Francis.

These new disciples were "two-fold more the children of Gehenna," than their masters. Most proselytes, indeed, are distinguished for their fiery and persecuting zeal. This is particularly the case, if they have assumed a new set of opinions for the promotion of their worldly interests, for the purpose of winning favour from the great, or popularity from the lowly. Knowing themselves to be insincere, and fearful lest their true motives should be detected, both by those they have forsaken, and those they have joined; they deem it needful to uproot these humiliating suspicions, by an affectation of unusual attachment to the new sentiments. As vilifying, and, if the age will permit, torturing those who differ from us, is the easiest way to convince the world of our love for our own sect, persecution is generally a characteristic of the unconscientious proselyte. Far be it from us to insinuate that such are the feelings and conduct of *all* who

change their religious sentiments: those who change from a love of truth and righteousness, from a regard to conscience and to God, are worthy of all estimation, and deserve to be reckoned among the upright of the earth. It is those who change, from a regard to wealth, power, or enjoyment, of whom we speak; and to show that our present acquaintance with human nature, will explain why it was that these Pagans, whom the Scribes and Pharisees had proselytised to Judaism, should exceed their masters in blind zeal for the law of Moses, and in virulent hostility to anything which sought to supplant it. The records of history testify to the fact alluded to by the Anointed. Justin Martyr, one of the early fathers, in his dialogue with Trypho the Jew, declares that "the proselytes did not only disbelieve Christ's doctrine, but were abundantly more blasphemous against him than the Jews themselves, endeavouring to torment and cut off the Christians wherever they could; they being, in this, the instruments of the Pharisees."

The Redeemer next condemns the doctrine of the Jewish teachers, respecting the lawfulness and unlawfulness of certain oaths. To swear "by the Temple," was nothing; but they were bound, if they swore "by the gold of the Temple;" to swear "by the Altar," was nothing; but they were bound, if they swore "by the gift on the Altar!" These opinions are a mixture of absurdity the grossest with impiety the most hideous; and must have had their origin in a desire of the Jewish clergy, to open a door for systematic perjury. Jesus states the Gospel decision regarding the validity of oaths. No equivocation, no mental reservation, no immoral distinction of the binding nature of some oaths beyond others, is then admitted. If we have sworn, no matter by whom or by what, so as to induce others to credit our testimony, and yield confidence to our promises; and if we testify falsely, or do not fulfil our engagements, we are perjured.

Verse 23: "Alas, for you! Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Their conscience was of the nature so frequently possessed by men, that

they could not, without a feeling of horror, neglect any even of the unprofitable externals of religion; while they had no scruples in neglecting its spirit and its power. In the highly figurative and very emphatical language of the east, they, "strained out a gnat, and swallowed a camel." In oriental countries, where insects of all species and dimensions are so annoyingly abundant, it is impossible to exclude them from any liquid which is exposed to the air even for a short time uncovered; and in consequence, it always has been and is now usual, if not indispensable, to *strain* all liquids previous to drinking. In addition to this general motive of cleanliness, the Jews believed that a necessary attention to ceremonial purity compelled them to strain their liquids, for the law informed them "all flying creeping things which have four feet shall be an abomination unto you: and for these ye shall be unclean; whosoever toucheth the carcase of them shall be unclean until the even."—(Leviticus, xi. 23, 24.) This law they interpreted with their usual degree of minute and trivial refinement; thus, the Talmud declares, "one that eats a flea or a gnat, is an apostate; and is no more to be counted one of the congregation." The excessive eagerness which was hence manifested to exclude from drinks even the smallest insects, probably gave origin to the present proverb,—illustrative of extreme care about matters small and trifling, to the neglect of those which are great and of importance. The elephant is mentioned in the same manner, and for the same reason as the camel, in many existing proverbs of the east; as in an Arabian one mentioned by Pococke, "He swallowed an elephant, and is strangled by a flea."

In our authorised version it is said, "they strain *at* a gnat"; which is devoid of all meaning. In a black letter Bible in the author's possession, published in 1573, *i. e.* in the reign of Queen Elizabeth, this passage is rendered as he has rendered it, "which strain *out* a gnat, and swallow a camel." *At*, in all probability, was first a misprint for *out;* but, as no change can be made in the authorised version without consent of Parliament, it has been perpetuated from edition to edition, for nearly three hundred years. In Phil. ii. 10. it is printed in the authorised version, "*at* the name of Jesus every knee

should bow." In the old Bible referred to, it is translated correctly "*in* the name of Jesus;" yet the minstranslation is retained in the authorised version, because it countenances the practice of the English Established Church, of sometimes inclining the head when this word is mentioned in their creeds. In Acts xii. 4, the Greek word meaning *Passover* is translated *Easter*, where it is recorded that Herod imprisoned Peter, "intending after *Easter* to bring him forth to the people;" this was apparently done to countenance the observance of a holyday of men's appointment, but which was unknown to the Apostles and primitive Christians. In Acts vii. 59, we read in the authorised version, "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." The word *God* being so closely connected here with the name Jesus, has a tendency to lead the unreflecting reader to imagine, that the entire passage is declarative of the Deity of the "Son of Joseph;" but the fact of that word being printed in *Italics*, shows that there is nothing equivalent to it in the Greek original; it ought, therefore, never to have found a place in the English translation. In 1 John iii. 16, we read in the authorised version, "Herein perceive we the love *of God*, because he laid down his life for us." Besides the most offensive idea it suggests of God dying, this text has been absolutely quoted in the pulpit, as an argument for the Deity of Christ. It will be seen that the words "*of God*," are also printed in Italics in our Bibles; thus intimating, as before, that their equivalents do not exist in the Greek. They, therefore, ought never to have been inserted in the translation; and if the introduction of any words be needful to complete the sense, it would be infinitely more becoming and reasonable, to read "Herein perceive we the love *of Christ*, because he laid down his life for us." A still more revolting phrase, "blood of God," is suggested by Acts xx. 28, as contained in the authorised version, "Feed the Church of GOD, which he hath purchased with his own blood." It is now admitted by the most eminent British and Foreign critics, that the reading of the best MSS. is not Θεου, but Κυριου, and that the rendering should consequently be, not "Feed the Church of God," but "Feed the Church of the Lord."

In the authorised version, at 1 John v. 7, we read, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these these are one." This celebrated passage is now admitted, by the learned and candid of every church, to be an interpolation; that is, a passage which is not written by the Apostle John, but foisted into the text of his Epistle, long after his decease, either by accident or by design. It should therefore be expunged from our printed Bibles. For an admirable summary, from the pen of a Trinitarian divine, of the reasons which have led the critics to this conclusion, the reader is referred to the Commentary of Dr. Adam Clarke, perhaps the most learned divine in the Methodist connexion. In the authorised version, at 1 Tim. iii. 16, where it is printed, "Great is the mystery of godliness, God was manifest in the flesh," &c. the leading divines of all creeds have decided that the true reading is, "he who was manifest in the flesh." For a paraphrase of the entire passage, see on Chap. xi. 10 of this Exposition. Yet, all these corruptions of Scripture, these words and passages which are not Scripture, which were never written by the Apostles, but inserted by careless or dishonest monks, are retained in our printed Bibles, for no other conceivable reason, than that they seem to favour the creeds and confessions of the two Churches established by the Legislature! It were much to be desired that the State Bibles were conformed to the Greek text of the most ancient and valuable MSS.; but so much power, interest, and prejudice, array themselves against such a proposition, that its accomplishment is not to be looked for in our day and generation. It seems, however, to be the solemn duty of Christian parents, to alter with the pen all these passages in the Bibles which are used in their families, that their children be no longer led to regard the corruptions of men as words of inspired and celestial truth.

Verse 27: "Alas, for you! Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." According to the law of Moses, he who touched any part of a sepulchre, became ceremonially unclean; thus, it is enacted

in Num. xix. 16: "And whosoever toucheth one that is slain with a sword in the open field, or a dead body, or a bone of a man, *or a grave*, shall be unclean seven days." For the avoidance of this pollution, the Jews were accustomed to put some sign or mark on the graves and sepulchres, that they might be discerned at a distance; hence the injunction of their canon, "If any man find a sepulchre, he is bound to put a mark upon it, that it be not an offence to others." This was accomplished by having the sepulchres of all kinds *white-washed* every year in the month of February. It is to these "whited sepulchres" or white-washed tombs, that our Lord compares the hypocrites, who are to the ordinary eye of men all that is good and pure, but to him that can look within, present nothing but filthiness and deformity. Nor can there well be anything more disgusting than the contrasted appearance and heart of a hypocrite. A real, undisguised sinner, does not so much sicken our contemplation; there, at least, all is open and unconcealed. But a pretender to holiness, is a walking lie, a perambulating falsehood. He lies to his fellow-creatures, by assuming a character to which he has no claim; and he lies to the Omniscient, pretending to be his servant, while he is the slave of all that is adverse to his perfections.

Verses 37, 38: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house [perhaps the Temple] is left unto you desolate." Such is the exquisite language, full of the deepest anxiety and of the tenderest affection, with which the Messias concludes his rebukes of the sins of his countrymen. Perhaps no simile from any part of the universe, could have been so expressive of his continual care over the Jews, his fervent attachment to them, and his strong desire to protect them from their approaching calamities. But they had refused his care, and rejected his defence; and with a full knowledge of the miseries shortly to be inflicted by the arms of the victorious Romans, he exclaims, "Behold, your house is left unto you desolate!" Jesus of Nazareth, like his God and Father, had no pleasure in the death of the

sinner. He was anxious that all should come unto him and live. "Being dead, he yet speaketh," calling upon all men everywhere to repent, and to bring forth fruits meet for repentance. He speaks to us in his Word, written by Evangelists and Apostles for our instruction; he speaks to us by his Divine example, recorded for our imitation; he speaks to us in the ordinances of his holy religion. In a few years he shall speak to us no more, for we shall be gathered into the dull grave, where there is no voice of affection heard. The day of improvement will soon be gone. Oh, let it not be said of him who has written, or of those who read, that Jesus offered to "gather us together, even as a hen gathereth her chickens under her wings; and *we* would not!"

HYMN.

THERE is a world above—
Its hopes are in my heart—
A world whose poles are peace and love,
Whose sun, my God! thou art.

Here darkness gathers o'er
The ever-changeful scene;
No shadow knows that tranquil shore,
The permanent serene.

If it be now the night,
A morning waits us there,
Whose coming glories on the sight
Beam, how divinely fair!

Then, fluttering heart, be still,
No voice of murmuring raise,
Resign thee to thy Father's will,
Now and for endless days.

R. N.

AUTUMN MUSINGS.

"A star has arisen."

NIGHTLY did I watch it—that beautiful calm planet! In the deep sky, between two lofty trees, at the base of which was sequestered a small cottage, that star kindled

into beauty! At first, dim and unreal, one moment visible, the next, lost in the white haze of departing twilight; then defined and distinct, till it gradually brightened into glory, and looked down upon the world—a thing of light and loveliness.

Yet, is it not a far distant world which can have no influence upon our own? too remote for the most ambitious dreams of science? and, though it deepen by contrast the shade of the foliage beneath it, and well down its stream of light over the far off river, standing apart from its own starry brethren, does it exercise no influence on the denizens of earth? Assuredly not, according to the horoscope of the astrologer. Nor is it a star of destiny to ought but those who work out a moral and a philosophy from its calm and tranquil existence, and behold in it a silent witness of that spirit of glory and truth, which God hath set like a watcher or sentinel over this world, calming down the hearts of his troubled and heart-worn children, and ever reminding them, in the contemplation of him through his works, of the prevailing influence of peace and love, whatever storms may arise, and whatever wintry blasts may unrobe the earth of her beauty, and the skies of their poetry and of their promise.

Looking up to that deep solitary star, amid the tears of this world, or through the darker film with which man's passions have clouded his view of heaven, how many worshippers have bent their knees to that witness of the Spirit of intelligence, and how many having learned from their sires the traditionary tale of its immortality, have blessed it as something beautiful, which died not like the flower! How many, too, amid the revolutions of thrones and dynasties, the political changes of the world, or even the physical convulsions of nature—the storm, the deluge, and the earthquake, when the darkness has passed away, and the wind lulled, and the sky cleared, looking up to heaven—for *there*, in extremity, do all men look, whatever be their belief—have beheld that silent witness still there, and adored it as something holy! And how many, too, in the days of Nomadic rulers and of shepherd kings, have even worshipped that bright creature of Omnipotence, ere Omnipotence was otherwise revealed!

The man of science defines the orbit, calculates the velocity of that star, measures its diameter, and all but peoples it with life, intelligence, and adoring denizens. What a world of thought, of wonder, and reflection; of wonder, at the power and love of God; of reflection, at our own insignificance, does this supposition convey; and yet, what is that small meridian lamp—for it even now culminates—what is it to the myriad myriads, the great mass of the over-peopled world—but a single bright spot in the heavens, shining on because the sun sets and the night comes; and fading away, after a time, because the east reddens and the mountain-tops are crowned with light. Yet, in spite of the boast of science and philosophy, are we not like that myriad, as much in darkness and delusion, save only on a few favoured topics? Whence we come, whither we go, we know not but for God's revealed word; while any attempt to define his nature, to discourse of the attributes of the soul, or the employments and pursuits of a hereafter, but convinces us of the imperfection of our nature, and of the inability of the highest minds to comprehend or to discuss such questions.

Stars have been called the "poetry of heaven." More properly might they be deemed the prophets of its immortality; not so much of the visible heaven, but of a state of existence beyond the fading and perishing scenery of earth; and amid the old creeds of a young world, if there could be a superstition that was holy, an idolatry that was pure, it was in the secret homage of the soul, when the whole world appeared as a temple of love and poetry, and a silent star like that above me, came out of the shadowy blue, and shone over men like a watchlight, to guide the soul to some immortal haven.

Banks of the Stour. J. B.

REMEMBER THE POOR.

From the Boston (U. S.) Journal of the Ministry at Large.

Remember the Poor!
It fearfully snoweth,
And bitterly bloweth;

Thou could'st not endure
The tempest's wild power
Through night's dreary hour;
Then, pity the poor.

Remember the Poor!
The father is lying
In that hovel dying
With sickness of heart;
No voice cheers his dwelling
Of Jesus' love telling
Ere life shall depart.

Remember the Poor!
The widow is sighing,
The orphans are crying
Half-starving for bread;
With eagerness speed ye
To succour the needy,
Their helper is dead!

Remember the Poor!
The baby is sleeping,
Its cheeks wet with weeping,
On its mother's breast;
Whose cough, deep and hollow,
Foretells she'll soon follow
Her husband to rest!

Remember the Poor!
To him who aid lendeth,
Whatever he spendeth,
The Lord will repay;
And sweet thoughts shall cheer him,
And God's love be near him,
In his dying day!

"And if you will not hear our prayer, all that I can say, is, 'God grant that you may never know what it is to have a cold hearth-stone and an empty table.' God grant that your children may never cry for bread, and there be none to help them!"—*Rev. T. M. Clark.*

THE AGENTS OF CIVILIZATION.

A Series of Lectures.—Lecture Sixth.

THE PROPHET.

There were other truths, living, conscious, energetic, before the Prophet; but the Prophet was the first living, conscious, energetic, preacher of the truth. He was endowed with no acuter perception than many earnest and honest men who preceded him; but he was the sincerest, the most upright, the most perspicacious when social incongruities began to be observable. When the Priest, aided by the Artist, had extended his triumphant dominion over the credulous minds of an ignorant people, the despotism would be borne, for a time, with unquestioning patience and loyalty; because physical force must always yield to intellectual or moral force; and if at any period it gains a momentary supremacy, still, it is to intellectual or moral force that it owes it. Against the machinations of the priesthood, therefore, its dupes remained without defence. No combat could be more unequal than that between the rude, untamed, disjointed strengths of the mass, and the subtle, refined, compacted energies of their priestly deceivers. And the combat would ever have retained its monstrous inequality, but for the appearance of the Prophet. He brought to bear upon spiritual tyranny a power with which that tyranny had not previously contended, and which it, or any other tyranny, will never be able to overthrow. The priesthood dominated over the physical force of the people by means of intellectual force. And when their domination had lasted for ages, the moral force of the Prophet rose to be the unceasing foe of the intellectual force of the Priest. A physical force is unable to make any permanent head against intellectual force; so is intellectual force unable to offer any decided or lasting opposition to the triumph of moral force. And it is this assurance, unquenchably vital in the heart, that clothes with a miraculous vigour the emancipators of their species, and rewards them with a miraculous success. If they did not know, if they did not feel that conscience has a diviner inspiration and a diviner sustainment than intellect, verily, verily they would be disposed to escape from the sickness,

the weariness, and the despair of their efforts, by dashing their burning brow against the cold sepulchre of human hopes.

Notwithstanding that the first Prophet who appeared was the impersonation of moral force, as opposed to the corporate embodiment of intellectual force in the priesthood, yet the first Prophet must have been a Priest. It is impossible to conceive such a combination of advantages as the first Prophet required, without admitting the influence of sacerdotal education. Every ray of light being studiously kept from piercing the benighted mind of the community; all modes and degrees of instruction being exclusively reserved for those who were to minister at the altar, and who were to assist in keeping up an iniquitous delusion; no possibility of culture, apart from this, remained by which a young soul, however noble, could be nourished and prepared for a strenuous mission. A peasant may spring from the midst of his peasant brethren, to grasp the standard of patriotic freedom; but there is no instance of the peasant growing into the Prophet, without a tincture of more expansive conceptions than could have been gathered from the peasant's life. Even Jesus is not an exception to this. He had a peasant's birth and a peasant's position; but there is convincing evidence that he had an intimate and comprehensive acquaintance with all that the most learned of his country then knew, and especially with the minutest tenets of his country's various sects. Signal injustice has been done to this greatest of God's Prophets, by regarding him as so far placed above the need and the sphere of human science, as to trample it under foot. As if the Deity in any of the administrations of his Providence, would not choose the fittest instruments for the accomplishment of their results. And surely Jesus could not have been better suited for the proclaimer of a religious revolution, by being uncultured and uninformed, than by being what he really was—a Prophet bold and wise, with a Priest's erudition. Jesus entered on his career as a teacher, at a time of comparative civilization; how much more, then, in the rude ages of man's early history, must a far wider range of information have been demanded for the Prophet, than that which any popular source afforded! Priest, therefore, the

first Prophet must have been, initiated from a child into sacerdotal ideas and habits; imbued with sacerdotal predilections; identified with the sacerdotal destiny;—slowly, most slowly would conscience utter its monitions to his soul. Lingering would be the process by which doubt found an entrance; more lingering still, the process by which doubt grew into certainty. Doubt would be suggested by two circumstances to the Prophet's mind. It would be suggested by the singular contrast between the pompous modes of worship of which he was a minister, and those simple and unadorned modes which his countrymen formerly observed, and of which tradition preserved the memory. It would be suggested also, by the no less singular contrast between the isoteric or secret doctrines which the priesthood taught to its disciples, and the exoteric or public doctrines which it inculcated upon the people. When his fancy wandered back to the period when the Hero was the only god, and the Patriarch and the Poet the only Priests, he could not help perceiving that then the manners of men were more unsophisticated—their energies more free and individual—their passions less headlong and violent—their being less thwarted, and darkened, and misused, by sensuality and selfishness. To what, after deep and mournful consideration, could he fail attributing this, but in a great measure to the corrupting influences of the priestly system? For was it not manifest, that as the priesthood grew stronger, and their machinery more complicated, all social agencies were more completely placed under their control? What conclusion more inevitable, consequently, than that the way to improve the character of the people, would be to return to the purity and the simplicity of the ancient worship? The mind that had arrived at this conclusion, would be easily disposed to dwell with sorrow, and shame, and anger, on the startling wrong that willingly gave falsehoods to the vulgar, and retained truths, as the intellectual monopoly of a narrow corporation. This would seem even a more flagrant sin against mankind, than the successive construction of the outward glorious, in the observances of religion to fascinate the sense. With these two feelings, gradually growing deeper and intenser, the Prophet would at last pause before the

question, whether he ought in some form to express his opinions, or to smother them for ever in his own bosom. With the dim notions of duty, which were all that he had the means of obtaining, and indisposed, both by his priestly education and priestly position, to speak out his sentiments, terrible would be the contest of opposing motives before a decision was evolved. And when at last sympathy, and conviction, and the good—which in a good nature never dies—gained the mastery, another question would succeed, bearing on the best means of communicating what had so long and so agonisingly heaved in the breast. The Prophet, yet timid, and fearing the power of the mighty corporation to which he was professionally attached, and not yet cherishing the slightest idea of detaching himself from it, would imagine that the safest and the surest way would be to make the younger members of the priesthood participants of his plans, and, above all, those who were linked to him by friendly relations. But this amical participation could only be of short continuance. Some indiscretion, or some treason on the part of those to whom the schemes of reform had been communicated, would rouse the more influential and the more conservative portion of the priesthood. And what would *they* do in consequence of this novelty of aggression on their hitherto unquestioned empire? They would not kill the Prophet; for they would not attribute sufficient importance to what he, an unsupported individual, could do against a universally revered corporation; or to what he, the representative of moral force, could do against them, the representatives of intellectual force. They would not ignominiously expel him from their body, for that would excite a doubt on their infallibility; touching which, no whisper of scepticism had yet been breathed. They would, therefore, admonish him to reflect; which means, that reflection on a hated subject is to cease; and they would admonish him to be silent; which means, that the loudest, most obstreperous praises, should be given to what the heart condemns. And reflect he would, and silent he would be for a time; but not exactly according to their views of reflection and of silence. And reflection and silence would bring before him a still more awful question than any of those to which he had already

responded, theoretically or actively. The question was this, whether he should cast himself loose from a professional union with the sacerdotal corporation, or continue to be its brilliant and eloquent champion, and its unmurmuring slave. And this, now, as it was five thousand years ago, *is* a formidable question. To leave our sect, our party, or our profession, and rush into the strange adventures that must meet us as individual, unsectarian, unparty, unprofessional, proclaimers of the truth, is a far more terrific trial than anything, which, in the shape of physical fear or physical torture, can be presented. But now, as in primeval times, he who has been gifted by Heaven with a Prophet's aspirings and capacities, may hesitate long before bursting with a magnanimous bound from his social trammels, yet cannot fail, however bitter the pang, finally to decide. The first Prophet, therefore, from the very necessities of his Prophet nature, chose the Prophet's noblest alternative, and came into open collision with the priesthood. The perils of this proceeding were manifold, and to avoid some of the most immediate and threatening, the Prophet would commence his public mission in those districts of a country, over which sacerdotal power had the feeblest hold. To rocky fastnesses and to unfrequented wilds, would he retire, and thence issue, at certain esteemed suitable periods, to speak words of woe and words of hope. His listeners he would choose from the least corrupted portion of the population—from those who, living far from crowds and cities, retained something of patriarchal simplicity. They would learn by degrees to venerate him; and from the earnestness with which his appeals were made, they would be led to consider him as a divinely commissioned messenger. From the solitary mode of his existence—from continual communing with the savage grandeurs of creation that formed his rugged home—from the unbroken intensity of his meditations—from the dangers which near or distant lowered upon his path—from the consciousness of power, which the hatred of priestly foes, and the reverence of believing friends bestowed, the Prophet would rise to a fervour of enthusiasm, far surpassing that which originally had urged him to become the avowed opponent of the sacer-

dotal corporation. His vision would widen, as his zeal became more ardent. From the mere denouncer of priestly errors and of priestly impostures, he would become the unsparing rebuker of all wrongs and of all vices, as well among the deceived as among the deceivers, the oppressed as the oppressors. And instead of dwelling principally on the early past, as embodying the religious and moral purity which he wished mankind to embrace, the extension of thought which his mind had taken from the changes and chances of his lot, and the severe and thorough discipline resulting from these, would conduct him to dwell on the unfoldings of the future, as the true field of his teachings and of mankind's strivings. And now would his voice speak in verity as a voice of prophecy. The future would become so living and so real to his raptured eyes, that his utterances on what was yet to come, would glow and convince like pictures of the present. And in that future he would see the priesthood vanquished and blotted from the earth, and the rulers, whom with unhallowed hands they had placed on bloody thrones, sacrificed on the altar of justice; and the minions who did what priest and king wished to be done, but were ashamed to do, asking for mercy that they had never given, and asking in vain; and the people with shouts of joy and gratitude, employing their freshly acquired deliverance from bondage and delusion, to make themselves, by their virtues, worthy of their freedom. And many a bright dream and many a holy hope, would swell the Prophet's theme. And his fellow-men would marvel at what he spoke, as if it were too godlike to be realised; but still they believed in him too sincerely not to believe whatever he uttered. And strengthened by their belief and encouragement, he would be urged to still bolder outpourings of his prophetical spirit. He would rush into closer contact with his priestly foes; he would appear on less secluded scenes; and reckless of the danger which he had formerly feared and avoided, he would receive at the hand of secret treason or of open violence, that Martyr's death which is the fittest consummation of the Prophet's career.

The history of the first Prophet is, with some modifications, the history of all Prophets. All commence with

timid doubting, and arrive at positive certainty, with respect to the truth of opinions, and the propriety of observances, whose truth and propriety no one has previously ventured to question. Then there is the serious interrogation of conscience, touching the advisableness of giving expression to the series of conclusions that have forced themselves on the mind. Then there is the affirmative response to this interrogation. Then there is the vain attempt, an attempt partly inspired by fear, and partly by habitual affection, to imbue the party, or sect, or corporation, to which the Prophet belongs, with more generous aims, and to clothe it with a purer practice. The hopelessness of this attempt compels the Prophet to separate himself from a body that he is unable to improve. His course, after the separation, is, for a time, hesitating and feeble; then he gradually gathers strength and confidence. Disciples come to listen to his utterances. Their veneration for him, their adherence to him, embolden and inspire him. His consciousness of power grows with his acquisition of power; and that consciousness stimulates to further acquisition. He feels himself suited for a broader and more difficult scene of exertion; and on that scene he enters, fearing less now, where he has more to fear. Then his former sect, or party, or corporation, endeavours to crush him, seeing what a formidable antagonist he has become. And according as the community is more or less prepared for the reception of the truths that he proclaims, he is either crucified by his enemies, as in the case of Jesus, or he annihilates them and their empire and influence, as in the more fortunate case of Luther.

The finest succession of Prophets that the world has seen, was that of the Hebrew Prophets. They are, in many respects, remarkable beyond anything else that history records. One noble-minded and clear-seeing individual rising up after another in the midst of a semi-barbarous nation, and not for a few ages, but century after century; what spectacle more marvellous and memorable than this, as well for its moral splendour as its moral unity! And blessed are we that the prophecies of these ancient men of giant stature survive to us. Other prophets, not unlike them in courage and perspicacity,

and richness of poetical endowment, have passed away, and left not even a name, much less a trace, of the words which they breathed and the deeds that they performed. While perusing such books as those of Ezekiel and Isaiah, and admiring their unrivalled sublimity, let us also regard them with deep thankfulness, as the only remaining monuments of mankind's early Prophets, and as thus meriting our prolonged and serious thought, alike from their literary value, their uncommon associations, their faithfulness and freshness, as the transcript of individual minds of the divinest mould; and from the light which they throw on the struggles and the triumphs of the past.

The Prophet less requires than the Hero, the Poet, the Priest, or the Artist, to have his influence dwelt on, or analysed. His influence, as an Agent of Civilization, is of the most obvious while of the most salutary description. The Prophet, whatever period witnesses his appearance, is the proclaimer and the personation of conscience and of duty—the proclaimer and the personation of man's native dignity and gladdening destiny—the asserter of the power of the individual in his truthfulness, over the sect or the party in its falsehood—the separater of the dead form from the living spirit—the preacher, bold and untiring, of Freedom and Progression. Has God any such Prophets now? Doubtless he has; for he has ever had, since Prophets first appeared, Where are they, and what is their name? I know not; but thou, my friend, wilt know, if casting aside the shackles that bind thee, and speaking and acting fearlessly and individually, thou addest thyself to the number of the Prophets.

THE OBJECTS OF THE MISSION, THE DEATH, AND THE RESURRECTION OF CHRIST, CONSIDERED;

In which the received notions concerning Atonement, Supernatural Conversion, &c. are shown to be foreign from their design and the effects they actually produced.

(Continued from p. 436.)

Jesus was now *dead;* every possible evidence is brought before us of the reality, and the completeness of his dissolution; and, surely, it is incumbent on Christians to

yield to *that* evidence, and not to suffer imaginations obviously opposed to it to divert their attention from the plain facts of the case, and the express declarations of Scripture concerning it. To what other event can the Psalmist refer, when, speaking in the first person to the Almighty, he declares, Psalm xxii. 15, "Thou hast brought me into *the dust of death!*" and can any words more plainly or forcibly express the completeness of that event? The predictive words of Isaiah, chap. liii. 12, "He hath poured out his soul unto death," are, if possible, still more full and decisive in anticipating the resignation of every vital power into the hands of the Almighty; but with the accompanying assurance of his subsequent triumphs. The history of his death on the cross, under the marked attention of enemies and friends, of Jews, Romans, and Christians, with the many attendant circumstances up to the morning of his resurrection, are the decisive proofs of the complete accomplishment of these and his own predictions. No predictions occur to my mind, no facts offer themselves in the narrative, no subsequent allusions to it present any ideas of a different description concerning our Saviour's dissolution, or his state while remaining in his sepulchre. On the contrary, they represent his vital existence after dissolution, and his elevation to immortality, as the pure result of the divine interposition. Does not this clearly appear in the statement of Peter, that "his soul," his life, his every vital power, "was not left in hades, neither did his flesh see corruption," plainly implying, that without that interposition, such would have been his fate; he had resigned his every power wholly into the hands of Him from whom it is originally derived, in the full confidence, not only of its restoration, but of its elevation above all future liability to corruption. Let the words of the Psalmist, as quoted by the Apostle, be read under the impression, that our Lord thus presented a complete example of a deliverance of the whole person from utter dissolution, to the full and everlasting enjoyment of every vital power in a state of exemption from all the frailties and imperfections of this mortal state,—and the admirable force and propriety of the beautiful language prophetically uttered, will be seen and felt. "I foresaw the Lord (Jehovah) always before my face, for he

is on my right hand that I should not be moved. Therefore did my heart rejoice, and my tongue was glad: moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hades, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the way of life; thou shalt make me full of joy with thy countenance." Precisely this must have been the state of our Saviour's mind, when with so much serenity, so much calm and feeling attention to surrounding persons and circumstances, so much perspicacious regard to the fulfilment of ancient predictions, he "committed his spirit" into the hands of a faithful Creator. How strongly and fully, are, first the death, the burial or interment, and then the certainty and completeness of the resurrection of Christ, insisted upon by Paul, as the sole foundations of the Christian's hope, in his long chapter upon it, *without* which his preaching would have been utterly vain and delusive; but with the certain assurance of which every Christian has a firm foundation whereon to erect his everlasting hopes. On this occasion, he uses the expression, "Christ died for our sins;" he voluntarily resigned his life for the express purpose of conducting us in perfect security through the valley of the shadow of death, to the gates of immortality; of becoming to us, to use his own brief form of expression as recorded by the beloved Apostle, "the way, the truth, and the life."

The true meaning of the phrase, "Christ died for our sins," cannot be correctly understood without considering the Scriptural purport of the several words of which it is composed. The term Christ (in English, Anointed) points out the person and designation of the individual who was the immediate agent of the Supreme Being, in giving origin to the Christian dispensation, and who is its supreme ruler under the Almighty. As such, he is occasionally denominated "the Prince of Life," "the Lord of the living and the dead." Now, that he who is invested with such sovereign authority over human life, should himself die, should resign his own life, for the express purpose of carrying his great design into execution, was a new and strange idea to all parties at the period of its occurrence. It was, indeed a new way to supreme dominion; and might appear peculiarly so, as applied to a power of

abolishing death itself, or of rescuing human beings from its domination. But we are next to consider, that, in the Divine appointments, the moral and the physical frailties of our nature, or, in the Scriptural phraseology, sin and death, are so closely connected that the one is constantly represented as the primary cause of the other. Could Adam, or could any other human being have maintained a steady control over his appetites and passions, persevering in a course of obedience to the will of his Creator, he might, it appears, have obtained the Divine blessing so far as to have been translated to an immortal state—a blessing which was actually realised in the case of Enoch, and in that of Elijah; but, as in almost all instances, "the things seen and temporal" obtain an influence which is disproportioned to those which "are unseen and eternal," the Divine Being hath concluded us to be all under sin, so far as, in the first instance, to subject us to the same common doom. It is, indeed, no other than a necessary result of the present constitution of our nature, insomuch, that but for Divine Revelation, we might have regarded it as the proper conclusion of our being, in common with that of all the other orders of living creatures. But, as it hath pleased God to endow us with improvable natures, capable of raising our hopes, our expectations, and pursuits, far beyond the low objects of time and sense, even to those of eternity; so, in order to forward our improvement, he hath instituted a moral government over us, making it *sin*, or an offence against his wise and righteous government, to proceed in the indulgence of our inferior appetites, or in the pursuit of any objects relating simply to the present transitory world, beyond certain degrees, and which, under the Christian Revelation, are to be rendered entirely subordinate to the prospects of a blessed immortality.

We have, I think, abundant reason to conclude from his history, that no human being ever advanced so high in the scale of moral excellence, attained to so complete a triumph over things seen and temporal, in subservience to those which are unseen and eternal, as Jesus Christ; but we cannot help perceiving, that this moral triumph appears in its most distinguished glory in his last sufferings and death. Nor can we, if we will be content to regard him as a fellow-creature, a mortal, but an heir of

immortality, help perceiving that the moral trial which he thus underwent, tended not only to the exhibiting, but to the perfecting of his character, or, with the author of the epistle to the Hebrews, that "though a son, yet learnt he obedience by the things that he suffered." This being admitted, it is at once evident, that to undergo the worst evils of mortality, under the Divine assurance of a complete deliverance from those evils, operates even upon the best of human minds as a preparative for its glorious destination in a future existence. Thus, our Lord's sufferings and death are of the greatest use in proving to his disciples, that to suffer and die in a righteous cause, with a spirit like that which he manifested, is, in reality, the best preparation for immortality. But since death is the attendant upon sin, and he knew no sin, the death which he underwent was voluntary on his part, and he might have been exempted from it, like two or three of the most excellent of our species in former ages; but the Divine wisdom, and love to mankind, and his own filial piety and benevolence, required that this pattern of moral excellence, in suffering and dissolution, should be exhibited: and, accordingly, he died for our sins, he underwent the common fate of erring mortals, to animate and encourage them to a similar course of obedience.

Our Saviour had now exhibited a complete pattern of obedience unto death, in the faith of a resurrection to life everlasting; and it is the more extraordinary, that he should have been so wholly under the influence of this faith, this fulness of reliance on the Almighty, in thus resigning every vital power, inasmuch as no such event had yet been realised, and as the idea of obtaining the greatest of triumphs through the medium of a most ignominious death, was altogether foreign and adverse from the views of his countrymen and of all mankind, at the period of its occurrence. Indeed it afterwards appeared, that not all the evidence that could be presented in proof of a dying Messiah, could work conviction in the minds of the majority of the Jewish nation; and that nothing but the overwhelming power of the evidences could avail in bringing over a portion of the Gentiles to that conviction. "Christ crucified, was to the Jews a stumbling-block, and to the Greeks foolishness." The passions

of the Jews were all enlisted on the side of a worldly conqueror of this description; and, though they had a very strong confidence that the Israelites would be raised from the dead and advanced to life everlasting under his kingdom, no miracles either on his part or on that of his apostles, could convince them that the Messiah must first die on behalf of the world at large, and then be raised to eternal life in token of a similar event to all who should follow in his course of suffering virtue, without regard to ceremonial or national distinctions, instead of conducting the Jews to victory, and either obliging the whole Gentile world to conform to the temple worship at Jerusalem, and acknowledge the continued obligation of the Mosaic ceremonial, or condemning them to destruction. Had Jesus pursued up the apparent direct design of his numerous saving miracles, by a transformation of his own person and those of the worshippers of God in general from this mortal to an immortal state, leaving an idolatrous world to die and perish forever without hope of a revival, he would have offered no violence to the sentiments and feelings of his countrymen,—those cherished prejudices which appear to have taken possession and obtained a most commanding influence over the Jewish mind, and almost to have actuated the whole people, as one man, at that period, and, indeed, for many subsequent ages. And how gratifying to an ordinary mind, actuated by those feelings, must have been the apparently easy elevation, by the full exercise of his saving powers, of himself and his fellow-worshippers to immortal glory and felicity, with perhaps a further privilege of extending the like blessings to all who should from that time forward become worshippers of the true God. But instead of thus precipitating the exercise of his saving authority, or even applying the blessing, which, to a certain extent, he so freely imparted to thousands of others, to his own protection on this side the grave, he allows the arrows of death to expend their full fury upon him, and by the admirable spirit with which he meets them, evinces that the noblest of all triumphs is to be achieved, the greatest of all blessings is to be obtained, by calmly resigning our lives into the hands of "Him who gave them."

Nothing, however, is more certain, than that the great purpose of our Lord's sufferings and death, could never

have been accomplished, but for his resurrection. It was this event which formed the great object of his hopes, the ground of his confidence in resigning his every power into the hands of his Creator. By his resurrection, he was both restored to life and elevated above the power of corruption. Here was the great evidence that man is destined for two successive states of being—mortal and immortal; or such respectively as the Apostle Paul has described in the following verses:—"That which thou sowest, thou sowest not that body which shall be, but bare grain, it may be of wheat or of some other grain. But God giveth it a body as it hath pleased him, and to every seed its own body. So also is the resurrection of the dead. It is [that which is] sown in corruption, is raised in incorruption; [that which] is sown in dishonour is raised in glory; [that which] is sown in weakness, is raised in power; that which is sown a natural [an animal] body, is raised a spiritual body. There is an animal body, and there is a spiritual body. And so it is written, The first man Adam, was made a living soul [such as are all living creatures in this state]; the second Adam, was made a quickening spirit."* These verses are thus paraphrased by Mr. Locke: "That which thou sowest is the bare grain of wheat, or barley, or the like; but the body which it has when it rises up, is different from the seed that is sown. For it is not the seed that rises up again, but a quite different body, such as God has thought fit to give it. *viz.* a plant of a particular shape and size, which God hath appointed to each sort of seed. And so shall the resurrection of the dead be [rather, has been exemplified in our Lord's person]. That which is sown in this world, and comes to die, is a poor, weak, corruptible thing; when it is raised again, it shall be powerful, glorious, and incorruptible. The body that we have here, surpasses not the animal nature; at the resurrection it shall be spiritual and immortal. There are both animal and spiritual bodies. And so it is written, The first man Adam was made a living soul, *i. e.* made of an animal constitution, endowed with an animal life; the second (Adam) was made of a spiritual constitution, with a power to give life to others."

(To be continued.)

* 1 Cor. xv. 37, 38, 42–44.

MONTHLY RECORD.

December 1, 1841.

The London and Southern General Baptist Association.—The Annual Meeting of the Association was held at Billingshurst, on the 22d of September. Divine service was introduced by the Rev. W. Linwood of Brixton; and an able, impressive, and appropriate discourse, was delivered by the Rev. E. Chapman of Meadrow, Godalming. Commencing with a few remarks on the General Baptists as a body, whom he described as having always been among the foremost in the cause of Civil and Religious Liberty, the preacher devoted the remainder of his discourse to the consideration of the proper use and exercise of reason in religion. At the close of the service, the business of the Association was transacted. A more comprehensive title than the present being thought necessary, to correspond with the spirit and character of the Association, the title "London and Southern Christian Association" was proposed, and unanimously adopted. Dinner was provided at the King's Arms Inn, at 2 o'clock, to which between 70 and 80 persons, of both sexes, sat down, a much larger number than usual. After the cloth was removed, the Rev. E. Chapman, who kindly consented to take the chair, introduced, with appropriate remarks, the following sentiments, which were responded to by the undermentioned gentlemen, with each of whose names a sentiment was coupled. 1. The Universal Church, embracing good men of all sects and parties, climes and kindred: Rev. T. Gilbert of Ditchling. 2. The Association whose usefulness we are now assembled to promote: Rev. R. Ashdowne of Horsham. 3. The Progress of Public Opinion: Rev. T. Gilbert. 4. The cause of General Education. 5. Civil and Religious Liberty: Rev. T. Sadler of University College, London. 6. Success to every Institution tending to promote man's Intellectual and Moral Progress: Rev. R. Ashdowne. 7. May Christian Nations become Nations of Christians, and the Din of War and the Crimes of the Oppressor be heard no more: Rev. J. Cooper of Billingshurst. 8. Our Country, may it prove the Land of Liberty, Knowledge, and Virtue, till the end of time: Rev. R. Ashdowne. 9. The Ladies: Mr. J. D. Sadler. In addition to the above, the meeting was addressed by Mr. T. Jeffery. The Chairman having been thanked for his conduct in the chair, the meeting separated, all present apparently delighted with the proceedings of the day. May the annual meetings of "The London and Southern Christian Association," always be pervaded by the

Christian spirit which characterised that which it has now been our gratification to report.

The Rev. William Turner.—On Sunday forenoon last, September 26, the Rev. W. Turner preached his farewell Sermon to the Congregation of Hanover-Square Chapel. The Chapel was completely filled, many of the leading inhabitants of the town being present. The sermon was from Acts xx. 32. He said it was with sentiments and feelings of no ordinary nature, that he appeared before them for the last time as their minister—not, he trusted, for the last time as an affectionate associate and friend. He had now been permitted by the goodness of the Heavenly Father, to continue in that honourable situation for a period almost unexampled. Their predecessors elected him nearly 60 years ago, and it was now time when he had reached his 81st year, that the office he had so long held should pass into younger, more active, and, he might indulge the hope, into more successful hands. He stated, that it could only have been from the respectability of the office he held, that he had been successful in promoting the establishment of various institutions —literary, scientific, educational, and charitable—all of which had been sources of great satisfaction to him. Very early after he came to the town, he was the first to introduce the scheme of Sunday-Schools, commenced by Mr. Raikes, of Gloucester, which had since spread so extensively, and with such good effects, not only in the Establishment, but amongst Dissenters. Not many years afterwards, he was instrumental in the formation of the Literary Society, and afterwards of the Mechanics' Institution, both of which he opened with introductory addresses. On George the Third arriving at the 50th year of his reign, he was instrumental in preventing the wasting of a useful article of domestic economy, at that time at a high price—and the Royal Jubilee School was established, and afterwards the School for girls was established. The rev. gentleman then entered into a review of his ministerial office; and gave some excellent practical advice for the future. Thus ended the last ministerial act of one of the worthiest men Newcastle could ever boast of.—*Tyne Mercury, September* 28, 1841.

Sunday, September 26, the Rev. John Taylor, late of Kidderminster, commenced his public services at Glasgow, as minister of the Unitarian Congregation of that City. He was listened to with deep attention whilst he explained the design and aim of the Christian ministry.

Bolton District Unitarian Association.—The Half-Yearly Meeting was held at Chorley, on Thursday, Sept. 30. A numerous congregation attended upon the religious services, which were performed by the Rev. John Ragland of Hindley, and the Rev. James Whitehead of Cockey Moor. The discourse was preached by the latter gentleman, whose design was to show how the human mind was blinded to truth; "Take heed therefore that the light which is in thee be not darkness," Luke xi. 35. In tracing the causes and operations of mental darkness, the preacher considered in succession, how the imagination, the reason, and the conscience, are severally affected. Under these influences, he classed the early corruptions of Christianity; the doctrines of the Trinity and Atonement; and, in later times, heresies equally at variance with the pure light of divine truth. After an elaborate consideration of these three sources of error, the necessity of exertion to counteract and remove them, was urged in a forcible and affectionate manner upon both ministers and hearers, in order to advance the interests of Unitarianism, and the light of Christianity.

A Tea-party of more than a hundred, afterwards assembled, including visitors from many of the neighbouring congregations. The respected minister of the place presided. Various addresses were made on sentiments proposed from the chair, by the ministers and lay gentlemen. Among other topics of discussion that engaged the attention of the meeting, were the new regulations issued by the Registrar General, for the obtaining Baptismal Registers, under the recent Act of Parliament for legalising Dissenters' Registers; and a general opinion prevailed, that the convenience of the parties in the country, had not been sufficiently considered. The Secretary was requested to ascertain whether some alterations could not be effected, and copies of the Registers obtained. By the latter arrangement, ministers would be enabled to furnish certificates to emigrants and factory children, without the expense and trouble of an application to the Registrar General.

The spring meeting of the Association, was appointed to be held at Cockey Moor, on the last Thursday in April of the ensuing year; supporter, Rev. Henry Clarke; preacher, Rev. John Ragland.

F. Baker, *Sec.*

Mr. Harris began his public services as Minister of St. Mark's Chapel, Edinburgh, on Sunday, October 3. The weather was most unfavourable, but notwithstanding, numerous audiences assembled. Mr. Harris began a course of

Sunday afternoon lectures, November 14. The Congregation have adopted, in their public worship, the admirable selection of "Hymns for the Christian Church and Home," collected and edited by the Rev. James Martineau.

At Tillicoultry, on Sunday, Oct. 10, the Rev. James Forrest, M. A. preached in the forenoon. In the afternoon, Mr. Forrest introduced the service, and the sermon was preached by the Rev. Thomas Bradshaw, the minister of the congregation, and of the district surrounding Tillicoultry. Mr. Bradshaw conducted the devotional services in the evening, and Mr. Forrest preached. Much gratification was expressed by all who were present, at the kindness manifested by Mr. Forrest in giving his aid on this interesting occasion, as well as with the impressive services of the day; and good hope is entertained, that by steadfastness and perseverance, much may be effected in this populous district, for the removal of error and the diffusion of truth. Mr. Bradshaw began a course of Sunday Evening Lectures, on the 7th November. The Congregation at Tillicoultry have also adopted Mr. Martineau's collection of Hymns.

The Congregation worshipping in the Unitarian Chapel, Strangeways, having determined, on the occasion of the Rev. Wm. Mountford resigning his pastoral charge over them, to present to him some testimonial of their affectionate esteem and regard, made a subscription, which speedily enabled them to purchase a very elegant and massive silver inkstand, with taper-stand, &c. value seventeen guines; leaving a balance of £60 for presentation in a purse. This testimonial was presented to Mr. Mountford on Wednesday evening, October 20, at a Tea-party held in the Sunday school-room attached to the chapel; when, notwithstanding the inclemency of the weather, which prevented a number from being present, about 110 ladies and gentlemen, members of the congregation, and friends, took tea together. After tea, Sir Thomas Potter was called upon to preside. The chairman, in opening the business of the meeting, stated, that the Rev. J. J. Tayler was prevented being present, by a pre-engagement; the Rev. Wm. Gaskell was from home; and the Rev. John Harrison, of Chowbent, was confined to his house by illness. Mr. Harrison having expressed his own good wishes, and those of every member of his family, towards Mr. Mountford, Mr. Webb, on behalf of the congregation, delivered a suitable address, on the presentation of the testimonial to their late respected pastor. The ink-stand was inscribed—"Presented, with a purse, to the Rev. William

Mountford, by the Unitarian congregation, Strangeways, Manchester, as a mark of esteem and regard; 20th October, 1841." In presenting the testimonial, Sir Thomas Potter, said, that the character and conduct of their late esteemed pastor, had secured their warmest approbation and affectionate regard. Mr. Mountford, in acknowledging this gratifying mark of esteem and respect, entered into a statement of his views of the deeply solemn and weighty responsibility of a Christian minister,—views which he had always striven to act under, and to illustrate in his pulpit discourses, and in all his intercourse with his people. Mr. John Shawcross expressed the thanks of the congregation to the ministers present, who, he doubted not, would join in the expression of regard to Mr. Mountford, and, with every member of his late congregation, wish him every future success and happiness. The chairman said, that the Rev. Messrs. Robberds, Tayler, and Gaskell, had, in the most kind manner, offered, for a time, to assist the congregation by supplying the pulpit; and the Rev. Messrs. Carpenter, Harrison, and Philp, had made a similarly kind offer. The Rev. J. G. Robberds, in acknowledging the compliment, expressed his esteem for Mr. Mountford, and his hearty wishes that, wherever his future lot might be cast, he might be both useful to others and happy in himself. Should it please God to give him health and strength, they could not but feel confident that he would be an eminently useful preacher and pastor. His acquaintance with Mr. Mountford commenced at York College, where he knew him to be a diligent and highly esteemed student; and since then, he believed, that he had exerted himself in his charge, according to his abilities and opportunities; and he earnestly hoped he would soon have an opportunity of making similar exertions in another situation and under other circumstances. The Revds. G. W. Philp, P. P. Carpenter, and William Harrison, successively expressed their good wishes for their brother minister. Mr. Rawsthorne gave utterance to those of the Strangeways congregation; and Mr. Harland to those of Mr. Mountford's friends, not now members of that congregation. The thanks of the meeting were moved to Sir Thomas Potter for his kindness in presiding, and for the interest he had always manifested in the congregation and their late pastor; and, after an evening of the most gratifying character, damped only by the feelings of regret at parting with a respected minister and valued friend, the proceedings terminated at ten o'clock.

TO CORRESPONDENTS & SUBSCRIBERS.

The following query has been sent to us by a respected friend: "Has not the writer of the excellent and instructive Exposition of the Gospel of Matthew confounded, through some momentary but singular oversight or inadvertence, the character and prophecies of *Elijah* with those of *Isaiah*, in his remarks on chap. xvii. 3, 4? See C. P. August, p. 345, from line 7 to end of paragraph."

At the close of the *Fifteenth* Volume of the Christian Pioneer, the Editor gladly renews the expression of his thanks to those valued friends who have so kindly contributed to aid his labours, and by their respective communications imparted increased value to the Magazine. He trusts to their continued assistance; and now acknowledges with pleasure communications from M——m; C. L.; F. H.; E. T.; F. B.; T. G.; R. W. W.; E. W. G.; Lectures VII. and VIII. on the Agents of Civilization; Conversations and Tales illustrative of Christian Faith and Christian Practice, Nos. 4, 5, 6; the Closing and Inaugural Sermons at Newcastle; and various other Works for notice in the department of Review. At all times the Editor will be happy to hear from A. M., J. B., and S. G.

There are *three* modes in which the friends of Christian reformation may aid the Editor of the Christian Pioneer in his efforts;—1st, By contributing original or selected articles for the body of the work; notices of public meetings, either in manuscript or newspaper, for the Monthly Record; and pamphlets and books for review.—2d, By informing others of the existence, nature, and objects of this Magazine. The Editor has reason to fear, that even to the members of many Unitarian congregations, the Pioneer is unknown. It is chiefly to the active efforts of those who value it, and desire its continued publication, that he can look for its wider diffusion and more extensive influence. He trusts he may anticipate the good offices of many friends in this particular. The price of this Periodical can be no obstacle with numbers, by whose aid it might be rendered an instrument of no slight importance in the dissemination of Christian truth and morality.—3d, By advertisements for the Cover. Though the circulation of the Christian Pioneer is not inferior to the other Unitarian periodicals, and enters many districts where they are not seen, it has hitherto been favoured but slightly in this respect. The Editor solicits the attention of advertisers to the scale of prices:—

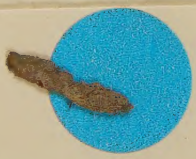
Five Lines, and under, ...	£0	4	0
Above Five, and not exceeding Ten, ...	0	6	0
Half a Page, ...	0	7	6
An entire Page, ...	0	12	0

In the hope that he will be efficiently and perseveringly aided in these various ways now suggested, the Editor announces, that on the 1*st of January* 1842, *the First Number of the Sixteenth Volume* of the Christian Pioneer will be published by *Simpkin, Marshall, & Co. Stationers' Hall Court*, London, to whose care communications for the Editor, or books for review, are requested to be addressed. Communications will also be thankfully received by the Editor, Rev. George Harris, Hope Park, Edinburgh.

Edinburgh, *Nov.* 23, 1841.

GLASGOW: HEDDERWICK AND SON, PRINTERS.

GTU Library
3 2400 00269 8052



Graduate Theological Union
Library
2400 Ridge Road
Berkeley, CA 94709

DEMCO